Mind of the Church

Calmet's Dictionary of the Holy Bible, Complete and Unabridged

Volume III: T to Z, and the Further Matter

Augustin Calmet, O.S.B. (1672–1757)

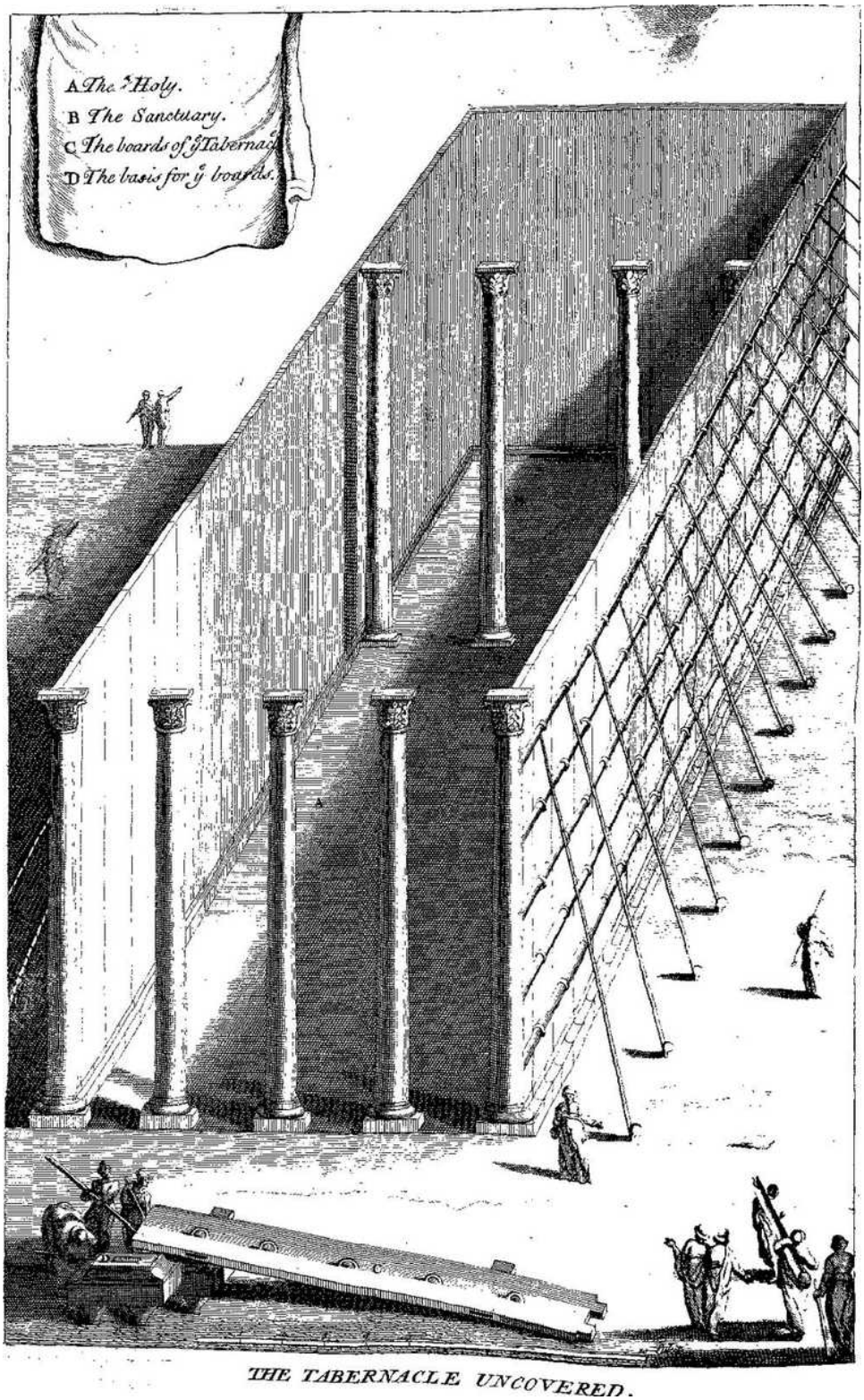
Translated from the author's last French edition by Samuel D'Oyly and John Colson (London, 1732); transcribed in full.

This is not a new translation but the English translation of 1732, transcribed in full. Calmet's text is given entire. Of the translators' own notes, their scholarly ones are kept and marked as theirs; the sixty-one in which they argued against Catholic doctrine are omitted, as are three passages of the same kind in their preface. The text has been read against the printed volumes, and what the transcription had dropped restored from them; the printer's list of errata of 1732 is made in the text.

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The Letter T

T



P. 1 A The Holy. B The Sanctuary. C The boards of ye Tabernacle D The basis for ye boards.

Read this article in its place on the printed pages

Tabatha

TABATHA, a Town or Village five Miles from the City of *Gaza*, towards the South. 'Twas at *Tabatha* that St. [Hieron. vita S. Hilarion. Niceph. Calist. hist. l. 9. c. 15. Judg. vii. 22.] *Hilarion* was born. *Nicephorus Calistus* places *Tabatha*, or *Thabasa* as he calls it, at fifteen Miles from *Gaza*.

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Tabbath

TABBATH. When the *Midianites* encamped in the Valley of *Jezreel* in the Time of *Gideon*, they turned their Arms upon themselves, and fled to *Beth-shittah*, and as far as the Eminence of *Abel-meholah* to *Tabbath*. Where this *Tabbath* was is unknown, unless it be the City of *Thebes*, three Miles from *Scythopolis*.

Read this article in its place on the printed pages

Tabeal

TABEAL, or *Tabeel*; the two Kings *Rezin* and *Pekah* having declared War against King *Ahab*, had resolved to place [Isa. vii. 6.] upon the Throne of *Judah* the Son of *Tabeal*. We have no other Knowledge of this Man, than what we receive from this Passage.

Read this article in its place on the printed pages

Tabeel

TABEEL. He was one of those that opposed the Re-establishment of the Temple in [Nehem. iv. 7.] the Time of *Nehemiah*.

Read this article in its place on the printed pages

Taberah

TABERAH, or *Tabeera*, an Encampment of the Children of *Israel* in the Desart, *Numb*. xi. 3. *Deut*. ix. 22. 'Tis call'd *Incendium* in the Vulgate, which is the literal Signification of the *Hebrew* word *Taberah*. They gave it this Name, because a Fire went out from the Tabernacle of the Lord, and burnt up a great Part of the Camp of *Israel*, as a Punishment for the murmuring of the People, *Numb*. xi. 1, 2, 3, 4.

Read this article in its place on the printed pages

Tabernacle

TABERNACLE; in *Latin, Tabernaculum*; in *Greek, Scene*; in *Hebrew, Obel*; which [אהלO-hel. Σκήνη. Tabernaculum.] Word properly signifies a Tent. The Patriarchs of old lived in Tents or Tabernacles. In the Camp of *Israel* in *Moses*'s Time were two Taberna- T.

[Exod. xxvi, xxvii.] cles, of which frequent mention is made in Scripture. The first was call'd *Tabernaculum Conventûs*, the Tent of the Congregation, wherein the People assembled for the Dispatch of their ordinary secular Affairs. The other was *Tabernaculum Testimonii*, the Tent of Testimony, or the Tabernacle of the Lord, or simply the Tabernacle. This was the Place wherein the *Israelites*, during their Journeyings in the Wilderness, perform'd the chief of their religious Exercises, offer'd their Sacrifices, and worshipp'd the Lord.

Here is the Description of this Tabernacle: It was an oblong Square, thirty Cubits in length, and ten in breadth and in height. It was divided into two Partitions. The first was call'd the *Sanctum*, or holy Place, which was twenty Cubits long, and ten wide. Here were placed the Table of Shew-bread, the golden Candlestick with seven Branches, and the golden Altar of Incense. The second Part was the Sanctuary, or *Sanctum Sanctorum*, whose Length was ten Cubits, and Breadth also ten Cubits. 'Twas here that the Ark of the Covenant was placed. The Sanctuary was divided from the *Sanctum* by a Curtain or Veil of very rich Cloth, which hung upon four Pillars of *Shittim* Wood, that were cover'd with Plates of Gold. And the *Sanctum* was also inclosed before by a Veil, hung upon five Pillars of *Shittim* Wood overlaid with Plates of Gold, having their Bases of Brass.

On the *West, North* and *South* Sides, the Tabernacle was inclosed by Boards or Planks of *Shittim*-wood, overlaid with Plates of Gold, having their Bases of Brass. These Boards were eight in Number on the *West* Side, but on the *North* and *South* Sides there were twenty of them. They

were were all of an equal Height, which was ten Cubits, and the Breadth of each was a Cubit and half. They were let into each other by two Tenons above and below. And as the whole Machine of the Tabernacle was to be

moveable, and was to be often taken down, these Boards were carry'd by two Bases, wherein were two Mortice-holes, by which they were joined together. And to support them, each had five golden Rings, at proper Distances; through which they put five Poles of *Shittim*-wood, cover'd with Plates of Gold, which supported the whole Machine.

[Ex. xxvi. 1, 2, 3, &c.] The Tabernacle had no Window. It was cover'd with several Curtains; of which the first on the Inside was of the Colour of Hyacinth, striped with Purple, Scarlet, and Crimson. Over these Curtains there were others of Goats Hair, which hinder'd the Rain from soaking through, and preserv'd the rich Curtains from the wet. There were none of these Curtains before, but only on the Sides and behind; so that at the Entrance of the Tabernacle might be seen the first rich Curtain aforemention'd, which inclosed the whole Front. Over these Veils of Goats Hair there were two others; one was made of Sheep-skins dy'd red, the other of Sheep-skins dy'd of the Colour of Hyacinth, or Azure-blue.

Round about the Tabernacle was a large [Ex. xxvii. 9, 10, 11, 12, &c.] oblong Court, of the Length of an hundred Cubits, and fifty in Breadth. All this Space was encompass'd with Pillars overlaid with Plates of Silver, with Capitals of the same Metal; but their Bases were of Brass. There were ten Pillars towards the *West*, six to the *East*, twenty towards the *North*, and twenty to the *South*. On these Pillars hung Curtains made of twined Linen-thread, in manner of Net-work, which surrounded the Tabernacle on all Sides; except at the Entrance of the Court, which was shut by another Curtain of richer Materials, having embroider'd Work of the Colour of Hyacinth, Purple, and Scarlet. This Entrance was twenty Cubits wide, and the Curtain was of the same length, and was sustain'd by four Pillars overlaid with Plates of Silver, with their Capitals and Bases of Brass.

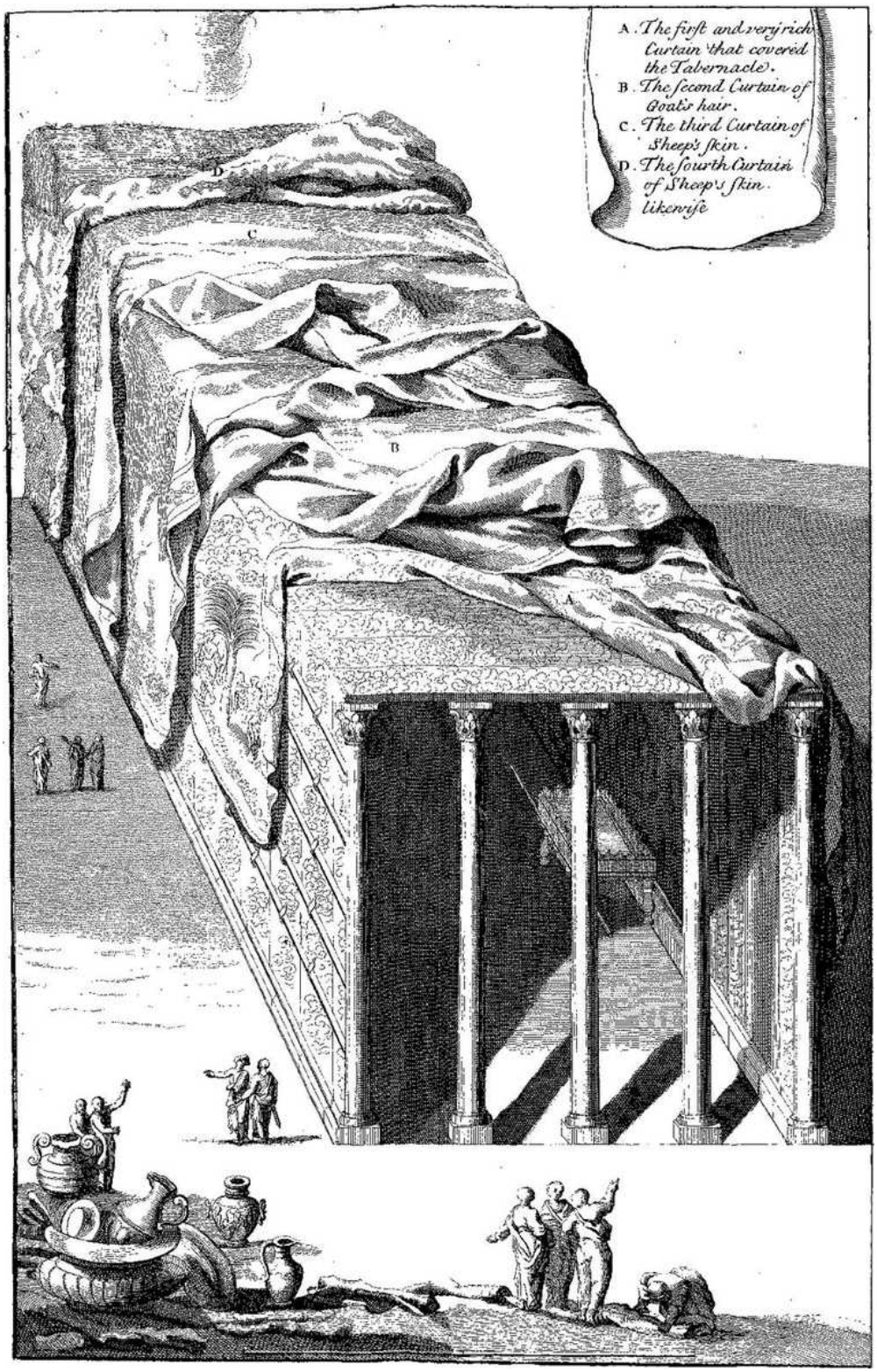
'Twas in this Court, and opposite to the Entrance of the Tabernacle or the *Sanctum*, that the Altar of Burnt-offerings [Ex. xxvii. 1, 2, 3, &c.] was placed, upon which were burnt all the Sacrifices that were offer'd to the Lord. There was also a Pond and a Fountain for the Use of the Priests. It was allow'd the Laity to bring their Victims as far as the Altar: There they were kill'd, flea'd, and offer'd to the Lord, according to the several Rites and Ceremonies express'd in *Leviticus*. See before the Articles, ALTAR OF BURNT-OFFERINGS, PRIESTS, SACRIFICES, *&c*.

The Tabernacle was placed in such manner, that the Entrance look'd towards the *East*, and the Sanctuary to the *West*, and the two Sides to the *North* and *South*. This Tent was, as it were, the Palace of the Most High, the Dwelling of the God of *Israel*, who was consider'd as being in the midst of the Camp of his People. Round about him were encamp'd all the [Numb. ii. 1, 2, 3, &c.] Tribes in their several Stations. *Judah*, *Zebulun* and *Issachar* were to the *East*; *Ephraim, Benjamin* and *Manasseh* were to the *West*; *Dan, Asher* and *Napthali* were to the *North*; *Reuben, Simeon* and *Gad* were to the *South*. The Tribe of *Levi*, as being entirely employ'd in the Service of the Lord, were spread all round the Tabernacle; so that *Moses* and *Aaron* were to the *East*, the Family of *Gershon* to the *West*, that of *Merari* to the *North*, and that of *Kohath* to the *South*.

The Priests enter'd into the *Sanctum* every Morning to offer the Incense, and to put out the Lamps; and every Evening they went in to light them again. Every Morning they offer'd a Lamb for a Burntsacrifice upon the brazen Altar, and every Evening they offer'd another upon the same Altar.

The Tabernacle of the Covenant was erected and consecrated at the Foot of Mount *Sinai*, the first Day of the first Month of the second Year after the coming forth out of *Egypt*, in the Year of the World 2514, before Christ 1486, before the Vulgar Æra 1490. [Spencer de legib. Hebr. Ritual. Dissert. 1. l. 3.] *Spencer* has endeavour'd to prove, that the Tabernacle of the Covenant, in which *Moses* placed the Ark, the golden Candlestick, the Altars of Shew-bread, of Burnt-offerings, and of Incense, and where he says the *Israelites* paid their publick Worship and Adoration to the Lord; I say, that this Tabernacle, the Ark, the Cherubims, and all the rest, were only an Imitation of that Worship that the *Egyptians* and other idolatrous People paid to their Gods; and that the Lord appointed them to his People out of pure Complaisance and Condescension, with a Design of putting a stop to that strong Inclination they had for Idolatry, by sanctifying these Customs, and correcting them; by cutting off all such Practices from them, as were impious, superstitious, or idolatrous, with which the Pagans had polluted them.

He undertakes to prove this Opinion by the Comparison he makes between these and the portative Temples of the Heathen, and of the Tents in which they inclosed what was most sacred and venerable rable in their Religion. It is easy to shew, that the *Gentiles* carry'd their Gods along with them in their Voyages, and in their Processions, upon the Shoulders of their [Apulæi Metam. l. xi. Virgil. Æneid.] Priests. *Apuleius* describes the Pomp, or the Procession of the Goddess *Isis*. *Virgil* speaks of the *Trojan* Deities carry'd by *Æneas* in his Travels:



P. 2 A. The first and very rich Curtain that covered the Tabernacle. B. The second Curtain of Goat's hair. C. The third Curtain of Sheep's skin. D. The fourth Curtain of Sheep's skin. likewise THE TABERNACLE WITH ITS CURTAINS. Vol. III. B

Errantesq; deos, agitataq; numina Trojæ.

He founds this Opinion upon that famous [Amos v. 25, 26. Acts vii. 42.] Passage of *Amos; Have ye offer'd unto me sacrifices and offerings in the wilderness forty Years, O house of Israel? But ye have born the tabernacle of your Moloch, and Chiun your images, the star of your God*, *which ye made to yourselves*. Here, says he, is the Tabernacle of *Moloch* and of *Remphan*, which the *Israelites* carry'd along with them in the Desart, even under the very Nose of *Moses*. Therefore to obviate that violent Prepossession they were under towards visible Gods and their Worship, *Moses* himself gives them a Tabernacle, an Ark, with Sacrifices and Rites like to those of Idolaters, but purged from

all Idolatry and Superstition. This is the Opinion of this learned Man.

Read this article in its place on the printed pages

Tabernacle of Moloch

TABERNACLE *of Moloch*. See before the Articles NICHES, MOLOCH, and SUCCOTH-BENOTH.

Read this article in its place on the printed pages

Tabernacle

TABERNACLE, in the Acceptation of a House or Dwelling. The Books of the Old Testament are full of these kinds of Expressions. *Israel* dwelt in Peace in their Tabernacles. *Israel*, return to your Tabernacles. *Japhet* shall dwell in the Tabernacles of *Shem*. Every one return'd to his own Tabernacle. And this sort of Expressions are to be understood literally in some Cases. For Example: When mention is made of the Patriarchs, that lived in the Land of *Canaan* before their going into *Egypt*. Their Dwelling was only in Tents; they built no Houses, and inhabited no Cities. The same is to be understood of an Army in the Field, which abode in Tents or Tabernacles. But in a multitude of other places, by Tent or Tabernacle a House is to be understood. The *Hebrews* having long dwelt under Tents before they went down into *Egypt*, and afterwards in their Pilgrimages in the Wilderness, brought this kind of speaking into Use among the People.

This Name is also given to the Temple of *Solomon*, tho' it was built of very solid and durable Materials; and that because in its Construction it had a great Resemblance to the Tabernacle set up by *Moses*. For Example: [Psalm cxxxii. 3, 7. Psal. lxx.] *David* says he would not allow himself any Rest, till he had built a Tabernacle to the Lord. Elsewhere the Author of the lxxivth Psalm complains, that the *Chaldeans* or *Syrians* had defiled the Tabernacle of the Lord.

[Psal. xv. 1. Psal. lxi. 4. Ps. lxxxiv. 1. Luk. xvi. 9. Heb. viii. 2.] Tabernacle is sometimes put for Heaven, for the Dwelling-place of the Blessed. *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy hill?* And elsewhere, *I will abide in thy Tabernacle for ever*. And again, *How amiable are thy Tabernacles, O Lord of Hosts!* I acknowledge that these Passages may be also literally explain'd of the Temple of *Jerusalem*. But it appears from the Authors of the New Testament, that the *Jews* often understood Heaven in such Forms of Speech as these. As for Example: Our Saviour advises us to make Friends of the *Mammon* of Unrighteousness, that they may receive us into everlasting Tabernacles. And St. *Paul* says to the *Hebrews*; of *Jesus Christ*, that he was *a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and* [Heb. ix. 11. 2 Cor. v. 4.] *not Man*. And again, *But* Christ *being become an High-priest of good things to come*, *by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building*. See also *Rev*. xiii. 6. xxi. 3. The same St. *Paul* speaks of his own Body, as of a Tent or Tabernacle; *For we that are in* [2 Pet. i. 13, 14.] *this Tabernacle do groan, being burthened*. And St. *Peter*; *I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance, knowing that shortly I must put off this my Tabernacle*.

The Tabernacle of *David* that God was to raise, *Amos* ix. 11. *Acts* xv. 16. is no other than the Church of *Christ*, which is the House of *Jesus Christ*, the Offspring of *David*, and Heir of the Promises that were made to this Patriarch.

The Feast of TABERNACLES; call'd [John vii. 2. Σκηνοπηγία.] in the Gospel *Scenopegia*; which in the *Greek* signifies the Feast wherein they set up Tents or Tabernacles. The word *Scenopegia* [1 Macc. x. 21. 2 Macc. i. 8, 18.] is also found in the *Maccabees*. The *Hebrews* call it *Chag-hassuchoth; the Feast of Tents*, because it was kept under green Tents or Arbours, in Memory of their dwelling in Tents in their Passage through [חג הסכותChaghassucot. Lev. xxiii. 42,43,44.] the Wilderness. 'Twas one of the three great Solemnities of the *Hebrews*, wherein all the Males were oblig'd to present themselves before the Lord. It was celebrated after Harvest, on the 15th Day of the Month *Tizri*; which was the first Month of the Civil Year, and answers to the Moon of *September*. Herein they return'd Thanks to God for the Fruits of the Earth they had then [Ex. xxiii. 16.] gather'd in. The Feast continu'd eight Days; but the first Day and the last were the most solemn, *Levit*. xxiii. 34, 35, *&c*. It was not allow'd to do any Labour on this Feast; and particular Sacrifices were offer'd, of which mention shall be made presently.

[Lev. xxiii. 40. Neh. viii. 16.] The first Day of the Feast they cut down Branches of the handsomest Trees, with their Fruit, Branches of Palm-trees, and such as were fullest of Leaves, and Boughs of the Willow-trees that grew upon Brook-sides. They made choice of the neatest of these Branches, and carry'd them in Ceremony to the Synagogue, where they perform'd what they call'd *Lulab*. That is, holding in their right Hand a Branch of a Palm-tree, three Branches of Myrtle, and two of Willow ty'd together; and having in their Left-hand a Branch of a Citron with its Fruit, they brought them together, waving them towards the four Quarters of the World, and singing certain Songs.

These Branches were also call'd *Hosanna*, because when they carried them and waved them, they cry'd *Hosanna*; not unlike what the *Jews* did at our Saviour's Entry into *Jerusalem*. On the eighth Day they perform'd [Matt. xxi. 8, 9.] this Ceremony oftner, and with greater Solemnity, than upon the other Days of the Feast. Wherefore they call'd this Day *Hosannah Rabbah*, or the great *Hosanna*.

The *Jews* acquaint us, that every *Israelite*, upon the Feast-day, in the Morning, was obliged to bring these Branches of Trees now mention'd, upon Penalty of fasting all that Day. Then they made a Procession round the Altar of Burnt-offerings, shaking their Branches and singing. At present they carry these Branches into their Synagogue, and provide themselves with Oranges and Citrons, in Countries where they do not grow, that nothing may be wanting for the Celebration of the Feast. They make it a Part of their Ceremony to take a turn round the Desk in the middle of the Synagogue, once a day at least; and they eat nothing till they have done this.

The Psalm cxviii. *O give thanks unto the Lord, for he is good —— Let Israel now say*, &c. seems to have been sung at the Feast of Tabernacles. The *Psalmist* makes a plain Allusion to it, in *Ver*. 25, 26, 27, &c. *Save now, I beseech thee, O Lord; O Lord*, *I beseech thee send now prosperity. Blessed be he that cometh in the name of the Lord*. The *Hebrew* says, *Ana Jehovah*, &c. which are the Words that the *Jews* sing even to this Day, when they make a Procession about their Desk, at the Feast of Tabernacles; and which were sung at our Saviour's triumphant Entry into *Jerusalem*. The *Psalmist* goes on, *We have blessed you out of the house of the Lord*, &c.

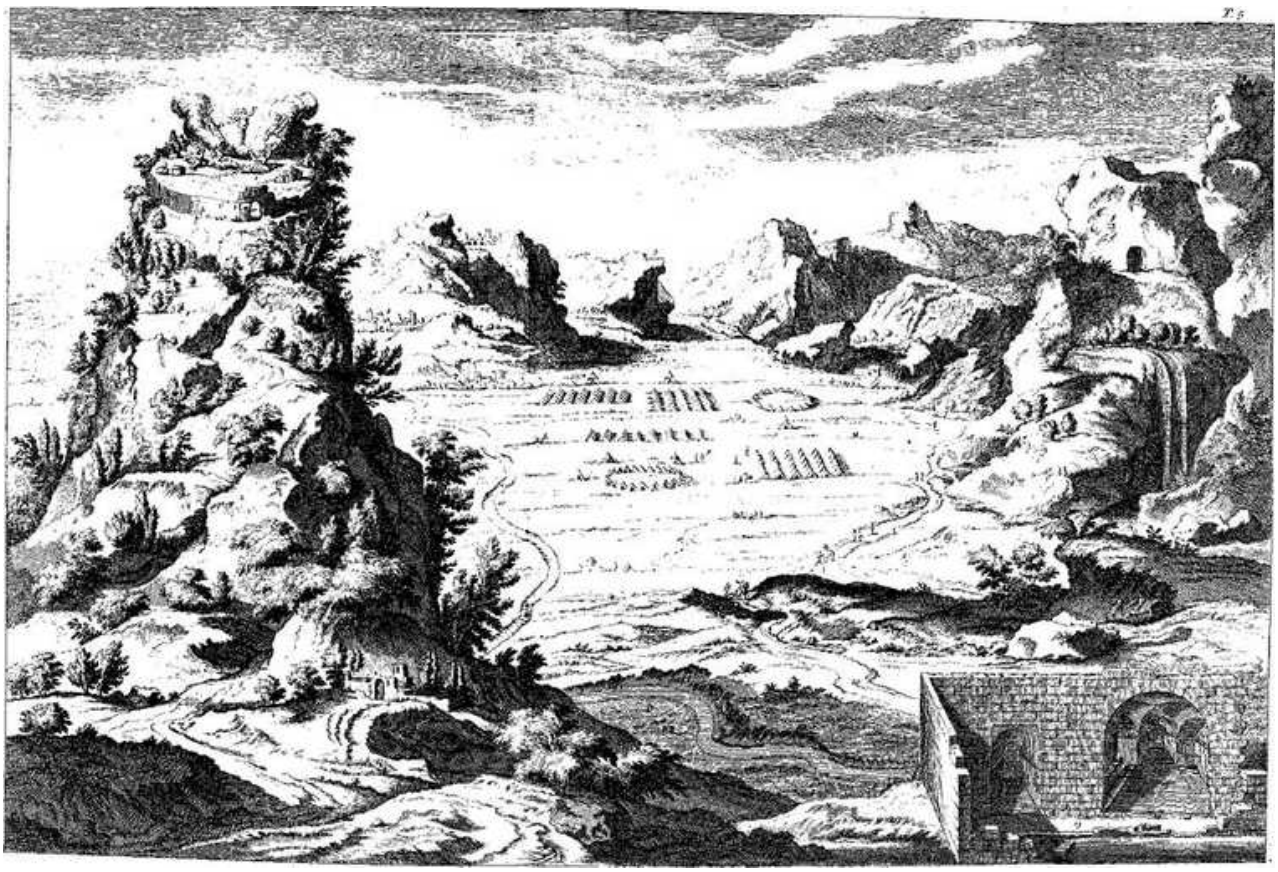
'Twas probably upon the Occasion of [Plutarch. Sympos. Prob. 5.] these Ceremonies, that *Plutarch* says of the *Hebrews*, that they kept this Feast in Honour of *Bacchus*. They enter, says he, into their Temple, carrying Vine-branches and Wands in their Hands; but what they do there, I know not. He calls these Feasts *Cladophoria*, and *Thyrsophoria*; and as in the Feasts of *Bacchus*, they carry'd green Branches wrapt about their Wands or Lances, which the *Greeks* call *Thyrsos*, he has concluded from thence, that probably the *Jews* would do Honour to *Bacchus* in this Solemnity. *Josephus*[1], speaking of this Feast, makes use of the *Greek* word *Eiresione*, which signifies a Posy or Bundle, composed of a Branch of Olive wrapt about with Wool, upon which were hung all kinds of Fruits; which a Child, whose Father and Mother were still living, us'd to lay at the Door of *Apollo's* Temple. This is what the *Greeks* understand by *Eiresione*. But *Josephus* explains himself by saying, that among the *Hebrews* it was a Wisp or Posy of Myrtle, Willow, and Sprigs of the Palm-tree, upon which Citrons were hung. It is observable, that tho' *Moses* does not expressly mention Myrtle, yet *Nehemiah*, [Neh. viii. 16.] *Josephus*, and after them the Rabbins and the *Syriac*, take notice of it as necessary in this Ceremony; and the *Jews* understand of this Tree what *Moses* says, *Levit*. xxiii. 40. *And ye shall take you, on the first day, the boughs of goodly trees*, *branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days*.

[Numb. xxix. 12, 13, 14, &c.] The first Day of the Feast, besides the ordinary Sacrifices, they offer'd as a Burnt-offering thirteen Calves, two Rams, and fourteen Lambs; with the Offerings of Flower, and the Libations of Wine, that were to accompany them. They offer'd also a Goat for a Sin-offering.

The second Day they offer'd twelve Calves, two Rams, and fourteen Lambs for a Burnt-offering, with their Offerings of Flower, Oil, and Wine, which were always added to these Sacrifices. Besides which, they offer'd a Goat for a Sin-offering; and this without including the ordinary Morning and Evening Sacrifices, which were never interrupted, nor those that the *Israelites* us'd to offer out of their own private Devotion, or for the Expiation of their Sins. These we now mention were offer'd in the Name of the whole People of *Israel*. On the third, fourth, fifth, sixth, and seventh Days of the Feast were offer'd the same Sacrifices as on the second Day; with this Difference, that every Day they came short of the former by one Calf; so that on the third Day they offer'd eleven, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh but seven. As to the other Victims, they offer'd the same Number every Day. But the eighth Day, which was was kept with greater Solemnity than the foregoing, they offer'd but one Calf, one Ram, and seven Lambs for a Burnt-offering, and one Goat for a Sin-offering, with the other accustomed Offerings and Libations.



P. 4 THE FEASTS & REJOYSINGS OF Ye JEWS DURING Ye FEAST. OF TABERNACLES VOL. III . D



A PLAN OF MOUNT TABOR, AND THE PARTS ADJACENT.1 Mount Tabor where I.C. was transfigured the Apostles Peter, James & 9 The plain of Esdraelon, or valley of Jezreel where Sisera inJohn being with him. 2 The place where He left the other Apostles. 3. The camped. 10. The Brook Kishon, and Kadumim. 11. The Church of the Precipice of Nazareth. 4. Mount Hermon. 5 The Mountains of Gilboa. 6. The three Tabernacles, built by St. Helena in the place where I.C. was Mountains of Samaria. 7. The City of Naim. 8. The City of Endor. transfigured. 12. First door. 13. Covered Galleries. 14. Second door, 15. ye 3 Tabernacles.

We are assured, that on the eighth Day of the Feast the *Jews* presented at the Temple the first Fruits of their later Crop, or of such things as were the slowest in coming to Maturity; that they drew Water out of the Fountain of *Siloam*, which was brought into the Temple, and, being first mingled with Wine, was pour'd out by the Priests at the foot of the Altar of Burnt-Offerings. The People in the mean time sung these Words of the Prophet *Isaiah*, [Isa. xii. 3.] *Therefore with joy shall ye draw Water out of the Wells of Salvation*. 'Tis pretended that this Ceremony was instituted by *Haggai* and *Zechariah*, at the return from the Captivity; and some have believed that *Jesus Christ* alluded to it, when he cry'd out in the Temple, on the last Day of the Solemnity of the Feast of Tabernacles, *If* [John vii. 37, 38.] *any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*. By which he meant, according to St. *John*'s Observation, the Holy Ghost that was to be given to those that believed on him. Some Commentators think, that at this Feast were rehearsed the *Psalms* entitled *Pro torcularibus*, for the Presses, which are the xxth, lxxxth, and lxxxiiid, according to the *Vulgate*. But *Leo* [Leo of Modena, his Ceremonies of the Jews. p. 2. c. 7.] *of Modena* says, that they rehearsed those *Psalms* whose Titles are *Hallelujah*, or Praise God, which are, according to the reckoning of the *Hebrews*, the cxiiith, cxivth, cxvth, cxvith, cxviith, cxviiith, cxixth.

The same Author tells us, that the modern *Jews* not having now an Opportunity of going to the Temple, nor of performing all the Ceremonies prescribed by *Moses*, each makes for himself, in some open place, a Bower or Arbour of the Branches of Trees, hung round about, and adorned as much as they can. There they eat and drink, and some even lie there; but at least they pass as much time there as they used to pass in their Houses, and this for the whole eight Days of the Festival. Such as are sick, or worn out with Old Age, are dispensed [Munster. in Levit. xxiii.] with from observing this Ceremony; and when it rains very hard they are permitted to retire to their Houses; for these Bowers are not made so close as to keep out the Weather. *Leo of Modena* adds, that tho' *Moses* appointed but eight Days for this Feast, yet Custom and the Devotion of the People have added a ninth to them. The two first Days and the two last, are observed very strictly, but the five Days between not so much. On the seventh Day of the Feast, which they call *Hosanna Rabba*, they quit their Myrtle and Palm Branches, and take only those of Willow, with which they make seven Turns round the Desk in the middle of their Synagogue, singing the xxixth *Psalm; Give unto*

the Lord, O ye mighty, &c. And this Day of the Feast is as solemn again as any of the others. The ninth and last Day, which is an Institution of the Rabbins, is called *The Joy of the Law*, because on this they compleat the reading of the Pentateuch. The Reader may consult upon this Subject such Authors as have expressly treated on the Festivals of the *Jews*; the *Mishna*, under the Title *Suca*, with its Commentators; such Writers as have composed Treatises on the Republick of the *Hebrews*, as *Sigonius, Bertrand*, *Cunæus*, and *Godwin, de Ritibus Hebræorum*, l. 5. c. 6. &c.

Read this article in its place on the printed pages

Joseph. Antiq. l. iii. c. 10. p. 92. Φέροντας ἐν τῇ χερσὶν εἰρεσιώνην μυρσίνης καὶ ἰτέας σὺν κεράδῃ φοίνικος πεποιημένην, τὸ μῆλον τὸ τῆς πέρσέας περιόν.

Tabitha

TABITHA. There lived at *Joppa* a Christian Widow called *Tabitha*,a who abounded in Alms-deeds, and other good Works. She fell sick in the 34th Year of the vulgar Æra, of which Sickness she died; and after she had been washed, as the Custom was, she was laid out upon a Table in an upper Chamber, in order to be put into her Coffin; and it being known that St. *Peter* was at *Lydda*, which was not far from *Joppa*, he was sent to, and desired to come over. He soon came, and was presently conducted to the Chamber where the Corps lay: Then all the Widows presented themselves to him, weeping, and shewed the Cloaths that *Tabitha* had made for them. *Peter* caused all the People to go out, betook himself to Prayers; and turning to the Body said, *Tabitha*, arise: She immediately opened her Eyes, and seeing *Peter*, she sat up; and *Peter* lending her his Hand, she stood quite up. Then he called the Saints and Widows, and presented *Tabitha* to them, alive and well.

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Tables of the Law

TABLES *of the Law*. Those that were given to *Moses* upon Mount *Sinai* were written by the Finger of God, and contained the *Decalogue*, or Ten Commandments of the Law, as they are rehearsed in *Exodus* xx. Many Questions have been started, about these Tables, about their Matter, their Form, their Number, he that wrote them, and what they contained. [D' Herbelot. Bibl. Orient. p. 649.] Some Oriental Authors make them amount to ten in number, others to seven; but the *Hebrews* reckon but two. Some suppose them to have been of Wood, others of precious Stone. And these again are divided, some supposing them to have been Vol. III.a *Acts* ix. 36. *Tabitha, quæ interpretatur Dorcas. Syr*. Hebrew, Tabitha. *Gr*. Greek, *a Doe*. been of Ruby, or Carbuncle; but the greatest part are for Carbuncle. Those that make them of Wood, suppose it to have been a Wood called *Sedr*, or *Sedras*, which is a kind of *Lotum*, with which the *Mussulmen* plant their Paradise.

Moses observes,[1] that these Tables were written on both Sides. Many think they were transparent, so that they might be read through; on one Side towards the right, and on the other Side towards the left. Others will have it, that the Law-giver only makes this Observation, that the Tables were written on both Sides, because generally in writing Tables, they only wrote on one Side. [O'easter & Rivet. in Exod. xxxii.] Others thus translate the *Hebrew* Text; *they were written on the two parts that were contiguous to each other*: Because being shut upon one another, the two Faces that were wrote upon touched one another, so that no Writing was seen on the Outside. Some think that the same Ten Commandments were wrote on each of the two Tables; others that the Ten were divided, and only five on one Table, and five on the other. Some make the Tables to have been of ten or twelve Cubits.

Moses says expressly that the Tables we are speaking of were wrote by the Hand of God: *Scriptas digito Dei*. These last Words are diversly explained: Some understand them simply and literally, that they were wrote by the Operation of God himself; others understand it of the Ministry of an Angel; others of the Spirit of God, which is sometimes called the Finger of God. Others [See Exod. viii. 19. Luke xi. 20.] explain it by an Order of God to *Moses* to write them: This Opinion may be maintained from Chap. xxxiv. 27, 28. where, speaking of the second Tables which God gave to *Moses*, God ordered him to write down the Words of the Covenant which he had made with *Israel*; and a little after, *Moses* relates that he had written the Words of the Covenant upon Tables. In the same Chapter it is said, that he hewed two other Tables like the former which he had broken. From hence St. *Austin* and St. *Cyprian* have concluded, that the second [Aug. qu. 186. in Exod. Cyprian. l. de Spiritu Sanct. Deut. x. 4.] Tables were not written by the Hand of God, though the first were. But *Moses* in *Deuteronomy*, repeating what had been before said of the second Tables that God had given him, takes express notice that God himself wrote them: *Scripsitque in tabulis*, *juxta id quod priùs scripserat*. Whence it follows, that neither the one nor the other were written by the Finger of God, or that both of them were so written. But it is sufficient that God inspired *Moses*, and by his Spirit enabled him to write, in order to procure Authority to his Words; and it is needless to have recourse [D'Herbelot. Bibl. Orient. p. 649.] to a new Miracle.

The *Mussulmen* say, that God commanded the celestial Graver to write, or to engrave these Tables: Or that he commanded the Archangel *Gabriel* to make use of the Pen, which is the Invocation of the Name of God, and of the Ink, which is taken out of the River of Light, wherewith to write the Tables of the Law. They add, that when *Moses* let fall the first Tables, and brake them, the Angels carried the Pieces into Heaven, except one Piece of the bigness of a Cubit, which continued upon Earth, and was put into the Ark of the Covenant.

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Exod. xxxii. 15. לחת כתבים משני עבריהם

Table of Shew-Bread

TABLE *of Shew-Bread*. See *Altar*.

Read this article in its place on the printed pages

Table of the Lord

TABLE *of the Lord*. This was the Altar of Burnt-Offerings: See its Article. The Lord was considered in his Temple, as a Monarch in his Palace. Tables were set for him, he was served with Bread, with Wine, Salt, Victuals: Lamps were lighted up for him, Perfumes were burnt for him. The Name of *the Tables of Moses* more particularly belongs to the Altar of Shew-Bread, because there was served up Bread, Wine, [Mal. i. 7, 12.] and Salt. *Malachi* complains that the Table of the Lord was contemned; *Mensa Domini despecta est*; because they offered on the Altar of Burnt-Offerings such vile Animals which had not the Qualities that the Law of Victims required. In the Books of the New Testament, the Table of the Lord is the holy Altar, on which was offered the unbloody Sacrifice of the Body and Blood of *Jesus Christ: Non potestis mensæ Domini participes esse, & mensæ demoniorum. Jesus* [1 Cor. x. 21.] *Christ*, in his Gospel, represents his Kingdom, or the Heavenly Kingdom, as a Feast, where the Elect are sat at Table; *That ye may eat and drink at my table, in my Kingdom, and sit on thrones judging the twelve* [Luke xxii. 30.] *tribes of* Israel.

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Tables of Heaven

TABLES *of Heaven*: See *Heaven*.

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Tabor (I)

I. **TABOR**, or *Thabor*; a Mountain of [Euseb. in locis. in Θαβώρ.] *Galilee*, called by the *Greeks, Ithaburius*, or *Athaburius*.[1] *Eusebius* says, it was upon the Frontiers of *Zebulun*, in the middle of [Joseph. de bell. l. 4. c. 2. seu 5. in Gr. p. 866.] *Galilee*, ten Miles from *Diocæsarea*, towards the East; and that it was also in the Confines of *Issachar* and *Naphthali*. *Joshua* xix. 22. puts it upon the Borders of the Tribe of *Issachar*. The Word *Tabor*, in *Hebrew*, signifies an Eminence, and the Navel; because this Mountain rises up in the midst of a wide champion Country, called the Valley of *Jezreel*, or the great Plain. *Josephus* says, that the Height of *Tabor* is thirty *Stadia*, and that there is a Plain on the top of it, of twenty-six *Stadia* in Circumference, surrounded with Walls, and inaccessible on the North

North Side. *Polybius* assures us, that there was a City on the Top of it; and *Josephus* [Polyb. l. 5. c. 70.] insinuates the same thing, when he says that he caused the top of Mount *Ithabirius* to be inclosed with Walls in forty Days, the Inhabitants of which had no other Water but that of the Rain. He adds, that *Tabor* is situated between the great Plain and *Scythopolis*; which cannot be understood of the great Plain of *Jezreel*, in the midst of which *Tabor* stood, but of another great Plain, which is at the foot of Mount *Carmel*, and [See M. Reland. Palæstin. l. 1. c. 55. p. 366, 367, &c.] which stretches out to the South, to the East, and to the North of this Mountain.

Tabor is entirely by itself, in the midst of a great Plain, in which it rises up like a Sugar-loaf: *Est autem Thabor mons in Galilæa, situs in campestribus, rotundus atque sublimis, & ex omni parte finitus æqualiter*, says St. *Jerom*. This is confirmed by all [Hieron. in Osee v.] Travellers, who add, that it makes a very beautiful Prospect, being covered with Verdure and green Trees; and that on its top there is a large Plain, where there was formerly a City, and where since a great Monastery has been built. This Mountain at present is entirely forsaken. Mention is made of the City of *Tabor* in 1 *Chron*. vi. 77. *Sanutus* speaks of a River, the Spring [Adamnan. l. 2. de locis SS. & S. Villibrord. Sanut. secret. Sidel. cruc. p. 252.] whereof was at the foot of *Tabor*, towards the East, and which discharged itself into the *Jordan*, at the end of the Lake of *Genezareth*. *Tabor* was opposite to Mount *Hermon*, which was on the other side of the Valley of *Jezreel*, towards the South. *Hermon* was desart and barren, but *Tabor* was inhabited, and covered with Trees and

Verdure: The *Psalmist* puts these two Mountains in opposition; *The north and the south thou hast created them; Tabor and Hermon* [Psalm lxxxix. 12.] *shall rejoice in thy name*.

Deborah and *Barak* assembled their Army [Judg. iv. 6, &c.] together upon *Tabor*, and gave Battel to *Sisera*, General of the Forces of *Jabin* King of *Hazor*, at the foot of this Mountain, in the Year of the World 2719, before *Jesus Christ* 1281, before the Vulgar Æra 1285.

Hos. v. 1. *Hosea* reproaches the Princes of *Israel*, and the Priests of the Golden Calves, *because ye have been a snare on* Mizpah, *and a Net spread upon* Tabor. These Snares and these Nets, were probably Idols, or superstitious Altars, that were set up at *Mizpah* beyond *Jordan*, and upon *Tabor* in *Galilee*, to entice the Children of *Israel* to Idolatry and Superstition.

Some think it was upon *Tabor* that *Melchizedech* came to *Abraham*, and that it was there he offered his Sacrifice to the Lord. *Adricomius* says, that even in his time was shewn the Altar upon which this Sacrifice was offered. We read in some

Apocryphal Histories, that *Melchizedech* [Vid. apud Athanas. Edit. R.P. de Montfauc. t. 3. p. 239.] continued seven Years upon Mount *Tabor*, in the exercise of Repentance, and that *Abraham*, by God's Order, went thither to him, and received from him the Holy Unction, and his Blessing. But no Credit is to be given to such Relations.

When *Josephus* the Historian was Governor [Joseph. de bell. l. 4. c. 6. p. 866, 867. In the Year 67 of the vulgar Æra.] of *Galilee*, he had the top of *Tabor* strongly fortified, thinking to make an impregnable Place of it. But *Vespasian* sent *Placidus*, one of his Officers, who by Stratagem drew down the *Jews* from the Mountain into the open Country, where he cut them to pieces.

It has been believed for several Ages, that it was upon Mount *Tabor* that our Saviour [Matt. xvii. 1. Luk. ix. 27, &c.] was transfigured, in the presence of St. *Peter*, St. *James*, and St. *John*. *Eusebius* expresly says so upon *Psal*. lxxxix. 12. and St. *Jerom* in the Epitaph or Historical Encomium of St. *Paula*, and in his 17th Letter to *Marcella*. *John Damascenus* affirms it also; and for a long time the matter was [Damasc. homil. de Transfig.] looked upon as indisputable. Yet *Maldonate*, *Lightfoot*, *Reland*, and some others, have made a doubt of it. The old Itinerary [Reland. Palæstin. l. 1. c. 51. p. 334, 335, &c.] of *Bourdeaux* will have it, that our Saviour was transfigured upon the Mount of *Olives*. The ancient Fathers who have spoke of the Transfiguration have not marked out *Tabor* for it. The Evangelists do not name it, and the Journey they insinuate our Saviour to have made for this purpose, does not seem favourable to the Opinion of those who think it was performed upon Mount *Tabor*. See our Commentary upon St. *Matth*. xvii. 1.

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טבורThabor, Ithaburius; Ἰταβύριον, or Ἀταβύριον. ² The Weight of the *Jewish* Talent, according to Dr. *Arbuthnot*, was 113 Pounds, 10 Ounces, 1 Penny-weight, and 10 2/7 Grains, of our Troy-weight; and its Value, both in Gold and Silver, was as is here assigned, according to the same Author.

Tabor (2)

TABOR, a City situate upon the Summit of Mount *Tabor*: It was assigned to the *Levites* of the Family of *Merari*, 1 *Chron*. vi. 77. We have mentioned it before under the foregoing Article. *Polybius* and *Josephus* take notice of it.

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Tabor (3)

TABOR. The Plain of *Tabor*, or the Oak of *Tabor*, spoken of 1 *Sam*. x. 3. cannot be near *Tabor* of *Galilee*, as appears from the Passage wherein it is mentioned. This Oak must be between *Bethlehem* and *Bethel*. It might be translated, The Oak of the Hill or Eminence. We find elsewhere the Word *Tabor* in an appellative Sense, to signify an Eminence or high Place. See the *Hebrew* of *Judg*. ix. 36.

Chisloth-Tabor, or *Chesulloth-Tabor*, mentioned *Josh*. xix. 12, 18. or *Chasalus*, as it is called in *Eusebius* and St. *Jerom*, was at the foot of Mount *Tabor*, ten Miles from *Diocæsarea*, towards the East.

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Tabrimon

TABRIMON, or *Tabremon*, Father of *Ben -hadad* King of *Syria*, 1 *Kings* xv. 18.

Read this article in its place on the printed pages

Tadmor

[1 Kings ix. 18. תדמור Palmyra.] **TADMOR**, or *Thadamor*, a City built by *Solomon*. This is the City *Palmyra*; which see.

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Tahan (1)

TAHAN, or *Theben*, Son of *Ephraim*, Head of the Family of the *Tabanites*. *Numb*. xxvi. 35.

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Tahan (2)

TAHAN, or *Thaan*, Son of *Telah*, and Father of *Laadan*, of the Tribe of *Ephraim*. 1 *Chron*. vii. 25.

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Tahath (1)

TAHATH, or *Thabat*, an Encampment of the *Israelites* in the Desart. From *Makeloth* they went to *Tabath*, and from thence to *Tarah*, *Numb*. xxxiii. 26, 27.

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Tahath (2)

TAHATH, Son of *Kobath*, and Father [1 Chron. vi. 24. Jerem. ii. 16. xliii. 7, 8, 9. xliv. 1. xlvi. 14. 1 Chron. vii. 20.] of *Uriel*.

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Tahath (3)

TAHATH, Son of *Bered*, and Grandson of *Ephraim*.

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Tahapanes

TAHAPANES, *Tahpankes*, or *Taphnis*, a City of *Egypt*. *Jeremiah* often speaks of it, and we are told he was buried there. 'Tis thought that *Taphnis*, or *Tapknæ*, is the same as *Daphnæ Pelusiæ*, sixteen Miles from *Pelusium* towards the South, according to the Itinerary of *Antonine*. *Jeremiah* and the *Israelites* that were along with him retired to *Taphnis*; and when they were come thither, the Lord revealed it to *Jeremiah* that *Nebuchadnezzar* should take this City, and should set up his Throne in the very Place where the Prophet had hid Stones. This was then a royal City. *Herodotus* says, that in the time of *Psammiticus* King of *Egypt*, [Jerem. xliii. 7, 8, 9. Herodot. l. 2. c. 30.] there was a Garison at *Daphnæ Pelusiæ*, against the Incursions of the Barbarians.

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Tahpenes

TAHPENES, or *Taphne*, a Queen of *Egypt*. *Pharaoh* King of *Egypt* took such Affection to *Hadad* Son of the King of *Idumea*, who had took refuge with him, that he gave him to Wife the Sister of his Queen *Tahpenes*. 1 *Kings* xi. 19, 20.

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Taled

TALED, a sort of Habit that the *Jews* wore, chiefly when they repeated their Prayers in the Synagoge. It was instead of that square Garment they wore heretofore, to which *Moses* had appointed that they should fasten Borders of blue to the four Quarters, and Fringes or Ribband all along the Borders. But at present, that they may not be exposed to the Laughter of the People for the [Numb. xv. 38. Deut. xxii. 12.] too great Singularity of their Dress, they content themselves with wearing a square piece of Cloth underneath, with four Tufts at the four Corners; and when they meet in the Synagogue to say their Prayers there, they cover their Heads with a square Woolen Veil, which has four Tufts at the four Corners. 'Tis [Leo of Modena, Ceremonies of the Jews, p. 1. ch. 5. 11.] this Veil they call *Thaled*, or *Taled*.

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Talent

[כברChichar. Τάλαντον.] **TALENT**, *Talentum*, in *Hebrew*, *Chichar*. The *Hebrew* Talent [of Silver] was equivalent to three thousand *Shekels*, *Exod*. xxxviii, 24, 25, 26. and consequently was of the Weight of fifteen hundred *Roman* Ounces, or twenty-five *Roman* Pounds; and of our [*French*] Weight [reduced to *English*] one hundred and fourteen Pounds and fifteen penny-weight Troy.[3] And its Value in [*English*] Money was three hundred forty-two Pounds three Shillings and nine Pence. The Talent of Gold was of the same Weight, and its Value was five thousand four hundred and seventy-five Pounds *Sterling*.

The common *Attick* Talent was of the Value of Two thousand four hundred Pounds.

Several Authors have pretended that among the *Hebrews* there were two sorts of Talents, the larger, and the smaller; the Talent of the Sanctuary, and the common Talent: The first, they say, was double to the other. But I cannot find any Foundation for this Distinction in Scripture. The Reader may see the Reduction of the Talent to our Money, in the Tables printed at the End of this Dictionary, and in such Authors as have made express Treatises concerning the Coins of the Ancients.

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Talio

[Deut. xix. 21.] **TALIO**, *Lex talionis*. The Punishment of the *Talio* is appointed by the Law of *Moses*, against such as had maimed their Neighbour in his Body: *Life shall go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand*, *Foot for Foot*. Interpreters are not agreed about the Sense of these Laws: Some take them in their full rigor, and this Text seems to favour them. *So shalt thou put away the evil from among you: And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you*. The *Sadduces* admitted of no Mitigation to this Law; but the other *Jews*, and many *Christian* Commentators pretend, that as these Laws would produce great Inconveniencies in the literal Execution of them, they ought to be taken in a restrained and mitigated Sense, and that the Offender was to pay a pecuniary Mulct to the Party offended, or to undergo some other Penalty proportionable to the Offence. A Man, for instance, who had struck out his Neighbour's Eye, was condemned to lose one of his own Eyes, or else to redeem it by a good round Sum: And so of the rest.

[Aug. l. 19. c. 25. contra Faust.] God did not allow Revenge in this, but restrained it, as St. *Austin* says; *Non fomes*, *sed limes furoris est*. He with-held the Hands of private Persons, by appointing the Law of Retaliation, and by threatening them with the like Punishment that they should make others suffer. This [Idem in Ps. cviii.] Law is Justice, says St. *Austin* again; 'tis the Justice of unjust Men: Not that there can be Injustice in punishing the Guilty, but the Desire of Revenge is unjust. *Oculum pro oculo*, *&c. injustorum justitia est, non quia iniquum est ut recipiat unusquisque quod fecerit, sed quia ulciscendi libido vitiosa est*.



P. 8 A JEW DRESSED FOR PRAYERS. Vol. III. F.

[Philo de legib.] *Philo* assures us, that the *Lex Talionis* was not rigorously put in execution, except the Injury was done to a Free-man. But the Rabins did not acknowledge this Distinction: [Joseph. Antiq. l.4. c. 8.] And *Josephus* informs us, that it was in the power of the wounded Person to pursue his Vengeance if he pleased, and he could not be forced against his Will to accept of Money instead of a Retaliation. The *Greek* and *Roman* Laws, and even the Ecclesiastical and Canon Laws, authorize the *Lex Talionis*. See *Revenge* and *Revenger*.

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Talisman

TALISMAN. This Name is given to certain Figures, or Characters, of a Celestial Sign, of a Constellation, or of a Planet, engraven upon a sympathetick Stone, or upon a Metal corresponding to the Star, to receive the Influences of it. Some think the Word *Talisman* is a mere *Arabick* Word; others that it is *Persian*, and signifies a starry Engraving. Others derive it from the *Greek* Word *Talesma, Conservation*. M. *du Cange* makes it come from *Talemasca*, which signifies *Illusion, Phantom*; whence *literæ Talemascæ*, unknown Letters or Characters, such as Sorcerers use. Some Rabbins, and after them Sir *Robert Marsham*, have pretended that the Brazen Serpent in the Wilderness, which *Moses* set up to cure the *Israelites* that were bitten by Serpents, was a Talisman. The *Arabians* give the Surname of *Talismatick* to *Apollonius Tyanæus*, because he made use of a Talisman to perform his false Miracles, by which he abused the ignorant People of that Age. *Abulpharage* relates that he used to say, Woe to me, because I came into the World after the Son of *Mary*. The *Jews* think that *Jesus Christ* performed his Miracles by means of the Name *Jehovah*, which he had stolen out of the Temple, the true Pronunciation of which he had found, tho' it was unknown to them.

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Talitha-Cumi

TALITHA-CUMI. These are the Words that *Jesus Christ* made use of when he raised up the Daughter of *Jairus*, Chief of the Synagogue of *Capernaum*. They are not pure *Hebrew*,[1] but *Syriack*, and signify, *My Daughter arise*.

Vol. III.

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Mark v. 14. ιαριεγἔ νοισάροκ òTיטליתא קומי.

Talmai (1)

TALMAI, or *Tholmai*, Son of *Anak*, of the Race of the Giants. He was one of those who were destroyed by the *Israelites*. *Numb*. xiii. 23, *Josh*. vi. 14.

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Talmai (2)

TALMAI, Son of *Ammibud*, King of [2 Sam. iii. 3.] *Geshur*, and Father of *Maachah* Wife of *David*, and Mother of *Absalom* and of *Tamar*. After *Absalom* had slain his Brother *Ammon*, he took refuge with his Grandfather at *Geshur*.[1]

Read this article in its place on the printed pages

2 *Sam*. xiii. 37. In the Year of the World 2974; before *Christ* 1026; before the Vulgar Æra 1030.

Talmon

TALMON, or *Telmon*, a *Levite*, a Porter of the Temple. 1 *Chron*. ix. 17.

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Talmud

TALMUD, or *Thalmud*.[1] The *Talmud* contains the Body of the Doctrine, of the Religion, and of the Morality of the *Jews*. They have two Works that bear this Name: The first is called the *Talmud* of *Jerusalem*, and the other the *Talmud* of *Babylon*. The first was compiled by the Rabbi *Johanan*, who presided in the Academy of *Palestine* for fourscore Years, and who finished it, as they say, in the 230th Year after the Ruin of the Temple; that is, about the Year 300 of the Vulgar Era, for the use of the *Jews* that dwelt in *Judea*. This *Talmud* is shorter and more obscure than that of *Babylon*, but is of an older Date.

It is composed of two Parts, the *Mishna*, and the *Gemara*. The *Mishna* is the Work of Rabbi *Judah*, surnamed the Holy, who compiled it about the Year 120 after the Destruction of the Temple of *Jerusalem* by the *Romans*, and the Year 190 of the Vulgar Era. The *Mishna* signifies the Second Law, and is a Collection of all the Traditions of the *Jewish* Doctors, which *Judah* gathered into one Body, for fear they should be lost, and come into Oblivion, because of the Dispersion of the *Israelites*, and the Interruption of their Schools. About an hundred Years afterwards Rabbi *Johanan* composed the *Gemara*, which is as much as to say, *Completion* or *Perfection*, to compleat and finish the *Mishna* of Rabbi *Judah* the Holy. And these two Works together make up the Body of the *Talmud* of *Jerusalem*, now described.

The *Talmud* of *Babylon* is composed of the *Mishna* of *Judah* the Holy, whom we have just now mentioned, and of the *Gemara* composed by Rabbi *Asa*,[2] who lived at *Babylon* about an hundred Years after Rabbi *Johanan*. This Collection is called the *Talmud* of *Babylon*, because it was compiled at *Babylon*, and was chiefly in request among the *Jews* beyond the *Euphrates*. The *Jews* rather make use of this than of that of *Jerusalem*, because it is clearer and more extensive. It abounds

C with a multitude of Fables and ridiculous Stories, of which however they must entertain no doubt, except they would pass for Hereticks. They even prefer the Authority of the *Talmud* to that of the Scripture, and compare the Bible to Water, the *Mishna* to Wine, and the *Gemara* to Hypocras. They believe the Traditions and Explications contained in this Book are derived from God himself, that *Moses* revealed them to *Aaron*, to his Sons, and to the Elders of *Israel*; that these communicated them to the Prophets, and the Prophets transmitted them to the Members of the great Synagogue; who passed them from hand to hand, till they came to the Doctors that reduced them to the Form of the *Mishna* and the *Gemara*. The *Mishna* is written in *Hebrew*, in a very close and obscure Style; and the *Gemara* is written in a Style composed of *Hebrew*, *Chaldee*, and several Terms of other Languages.

The Rabbi *Asa* being prevented by Death from finishing his Work, his Children or Disciples, who went on with it, did not finish it till a good while after; that is, according[3] *Serrarius*,[4] *Bartolocci*,

to[5] *Trigland*, and several others, till the Year of *Christ* 500, or 505. Father *Morinus* proceeds so far as to maintain,[6] that the *Mishna* could not be composed before the Year of *Christ* 500, and that the *Talmud* of *Babylon* was not finished till towards the Year 700, or thereabouts: And as to the *Talmud* of *Jerusalem*, he thinks it not earlier than the fifth Centry. And surely, if the *Mishna* itself was not before the Year 500, or thereabouts, the *Talmud* of *Jerusalem* must be still more modern. Concerning these Matters, the Reader may consult the *Rabbinical Library* of *Bartolocci*, the *Exercitationes Biblicæ* of Father *Morinus*, and the *Continuation of* Josephus's *History of the* Jews, *t. 6. l. 9. c*. 3, 4. Edit. of *Paris*.

The *Talmud* of *Jerusalem*, and the *Mishna*, after the *Chaldee* Paraphrases of *Onkelos* and *Jonathan*, are the most ancient Books of Doctrine the *Jews* have, except the sacred Authors. *Lightfoot* has derived a great deal of Light from them, for the explaining many Passages of the New Testament, by comparing the Expressions of the *Mishna* with those of the Apostles and Evangelists. *Maimonides* has made an Extract or Abridgment of the *Talmud* of *Babylon*, which, in the judgment of the most knowing, is preferable to the *Talmud* itself: For he neglects what he finds there that is fabulous, childish, or useless, and applies himself to collect only the Decisions of Cases, with which that great Work abounds. To this Work he has given the Title of *Jad-bachazacah*, or *The Strong Hand*. 'Tis a Digest of the *Jewish* Laws, and the most compleat that was ever made: Not in respect of the Matter, but as to the Perspicuity of the Style, the Method, and the regular Disposition of the Parts.

The TALMUDISTS; that is to say, those that teach the Traditions of the *Jews* contained in the *Talmud*, have been known by several Names, according to the Difference of the Times. From the time of the great Synagogue to the *Mishna*, they were called *Tannaim*, which is as much as to say, *Traditioners*, derived from the Word *Tanach*, which in *Chaldee* signifies To give by Tradition. After the *Mishna* to the *Talmud*, they were called *Amoraim, pronouncing, speaking, dictating*, because they explained and dictated to their Pupils the Explications of which the *Gemara* consists. After the *Talmud*, they were named *Openers*. Lastly, they obtained the Name of *Geoniim*, *excellent, sublime*. At present these pompous Names are disused among them. They are contented with the Appellation of *Rabbi*, or *Chacham*, of which the first signifies *Master*, the other *Wiseman*.

About the Year 1236, a *Jew* of *Rochelle* being converted to *Christianity*, and at his Baptism having received the Name of *Thomas*, he went to visit Pope *Gregory* IX. in the second Year of his Pontificate, that is, in the Year 1238, and made a Discovery to him of the Errors of the *Talmud*. The Pope sent them in thirty-five Articles to the Archbishops of *France* in 1239, with a Letter, in which he required them to seize all the Books of the *Jews*, and to burn all such in which any Errors should be found. He wrote in the same Terms to the Kings of *France, England, Arragon, Castile*, *Leon, Navar*, and *Portugal*. And, in consequence of this Order, there were burnt in *France* to the quantity of twenty Cart-loads of *Hebrew* Books.

Gregory's Successor, *Innocent* IV. gave Commission to his Legate *Ludes de Chateau -roux*, to examine the *Talmud*, and other Books of the *Jews*; and after he had carefully recognized them, he tolerated them so far as they were not contrary to the *Christian* Religion, and restored them to them again. But the Legate wrote to the Pope, telling him, that to tolerate them was the same thing as to approve them; wherefore, on *May* 15. 1248. he juridically condemned them.

The

The two *Talmuds* are in Print: That of *Jerusalem* in one good Volume *in folio*, and that of *Babylon* in twelve Volumes *in folio*, at *Amsterdam*, and also at other Places.

Read this article in its place on the printed pages

תלמוד*Thalmud*, from למדto teach. Thus *Talmud* may be translated by *Doctrinale*.

He kept his School at *Sara* near *Babylon*, where, after he had presided for forty Years, he produced his Commentary upon the *Mishna*. He did not finish it himself; but his Disciples, or Children, put the last Hand to it.

Serrar. de Rabbin. l. 1. c. 9.

Bartholocci, t. 1. p. 448. t. 3. p. 359. Bibliot. Rab.

Trigland. Differt. de Caraitis, p. 17. 35.

Morin. Exercit. Biblic. l. 2. exer. 6. c. 2, 3, &c.

Tamar (1)

[Ita Rabbini.] 1. **TAMAR**, or *Thamar*, Daughter-in-law to the Patriarch *Judah*, Wife of *Er* and *Onan*, and Mother to *Pharez* and *Zarah*. The Book of the *Testament of the twelve Patriarchs* says, that *Tamar* was of *Mesopotamia*, and Daughter of *Aram*, that is, originally a *Syrian*: That *Bathshuah* the Wife of *Judah* could not endure her, because she was of a Nation different from her own, and inspired the same Hatred of her to her Son *Er*, who refusing to use *Tamar* as his Wife, was slain by an Angel of the Lord, on the third day after his Marriage. Others believe that this Wretch was so very much taken with the extraordinary Beauty of his Wife, that he maliciously hinder'd her from becoming a Mother, lest that should impair it. But the Scripture tells us no other Particular of the Life of *Er*, except that he was very wicked before the Lord, for which reason [Genesis xxxviii. 7.] the Lord slew him.

Judah then said to *Onan*, his second Son, *Go in unto thy brother's wife, and marry her*, *and raise up seed unto thy brother*, *Onan* took her in obedience to his Father's Command; but knowing that the Children that should be born from this Marriage, would not be to him, but his Brother, he prevented by a detestable Action that *Tamar* should become a Mother by him: Wherefore the Lord put him to death also. *Judah* said then to *Tamar*, *Continue a widow in thy father's house till my son Shelah shall be of age to marry*; for he was afraid that *Shelah* also might die as his Brothers did before. *Tamar* therefore lived with her Father for a considerable time, and *Judah* no longer thought of performing his Promise. Some Years after, when *Judah* when to a Sheep-shearing to his Friend *Hirah* the *Adullamite*, *Tamar* was informed of it, and went in the Disguise of an Harlot upon the way to *Timnath*, and sat in a Place where *Judah* was to pass by. *Judah* taking her for an Harlot, promised her a Kid, went in unto her, and gave her for a Pledge his Ring, his Bracelets, and his Staff.

Q uickly after he sent her the Kid, but she was not to be found, nor could any one tell what was become of her. But after some Months her Big-belly began to appear, and *Judah* was informed of it, who would have her burnt alive: And as this Sentence was going to be put in execution, she produced the Ring, the Bracelets, and the Staff, and said she was with Child by him who owned those Pledges. *Judah* himself owned them, and acknowledged that she was more just than he had been. When she lay in, she was brought to bed of two Twins, of which the one was called *Pharez*, and the other *Zarah*, as is said under their Articles. This happened about the Year of the World 2277, before *Christ* 1723, before the Vulgar Era 1727.

[Opus imperfect. in Matth. Homil. 1.] The Author of the *Imperfect Work* upon St. *Matthew* says, that the Mother of *Er* the Son of *Judah* being a *Canaanitish* Woman, could not approve of the Marriage of her Son with *Tamar*, who was an *Aramean* or *Syrian*; she therefore advised her Son not to come near his Wife: *Er* followed this Advice, and God struck him dead. His Brother *Onan* then married her, and considering that the Children which should be born from him and *Tamar* would be reputed the Children of *Er*, prevented *Tamar* from becoming a Mother, by committing a detestable Action, and God put him to death also; so that *Tamar* still continued a Virgin. *Judah* being much troubled at the Death of his two Sons, and at the Disappointment of his Daughter-in-law, the Cause of which he knew not, continued a long time in Tears, and in the exercise of Penitence. God being moved at his Concern, let him know what had passed; and *Judah* made a scruple at marrying *Tamar* himself, tho' he was apprized that the Marriage of neither of his two Sons had been consummated.

[Testamen. xii. Patriarch in Juda.] The *Testament of the twelve Patriarchs*, from whence the greatest part of these Particulars are taken, intimates that *Onan* lived a whole Year with *Tamar*, without using her as a Wife: That when *Judah* threatened him with his Anger, if he did not consummate his Marriage, he pretended to be willing to do it, but he prevented *Tamar* from conceiving, as was said before, which made God put him to death. *Judah* intended to give *Tamar* as a Wife to his third Son, *Shelah*; but *Bathshuah*, the Wife of *Judah*, hinder'd it, and made *Selah* to take a *Canaanitish* Woman to Wife. This so much provoked *Judah*, that he gave his Wife a Curse, and she died soon after. Two Years afterwards, when *Judah* went to shear his Sheep, *Tamar*, his Daughter-in-law dressed herself up as a young Bride, and sat at the Gate of the City. The Custom of the *Amorites* was, according to this Author, that young

Brides were to prostitute themselves for seven Days at the Gate of their City. *Judah*, being overtaken with Wine, came near her, without perceiving who she was. This is what we read in this Apochryphal Book.

Read this article in its place on the printed pages

Tamar (2)

2. **TAMAR**, Daughter of *David* and *Maachah*, and Sister of *Absalom*. Her extraordinary Beauty was the occasion of her Brother *Amnon*'s falling desperately in love with her.[1] He pretended himself sick, and desired the King his Father to send *Tamar* to him, to prepare him something to eat. *Tamar* came, and served up to him what she had prepared for him. *Amnon* caused every one to withdraw, and then ravished *Tamar*, notwithstanding all the Prayers and Intreaties she made him, not to load her with perpetual Disgrace, and draw upon himself the Scandal of so shameful an Action. *Amnon* having thus dishonoured her, his Love presently was changed into the most violent Hatred, so that he drove her out by Force from his Presence. *Tamar* poured Ashes upon her Head, tore her Cloaths, and covering her Face with her Hands, went away weeping. *Absalom*, her Brother both by Father and Mother, met her in this Distress, and easily guessing at the reason of her Complaints, took her to his own House, and bid her say nothing of it, but leave it to him. As to himself, he kept up so much Resentment of this Injury in his Heart, and took such a signal piece of Revenge for it, that he killed *Amnon* some time after.[2] See the Articles of *Absalom* and *Amnon*.

Read this article in its place on the printed pages

2 Sam. xiii. 1, 2, 3, &c. In the Year of the World 2972, before *Christ* 1028, before the Vulgar Æra 1032.
2 Sam. xiii. 28, 29, 30. In the Year of the World 2974, before *Christ* 1030, before the Vulgar Æra 1034.

Tamar (3)

TAMAR, Daughter of *Absalom*, who was of an extraordinary Beauty. Some *Greek* [2 Sam. xiv. 27.] and *Latin* Copies insinuate that she married *Rehoboam* King of *Judah*, and was Mother to *Abijam* the Successor of *Rehoboam*: But neither the *Hebrew* nor *Vulgate* acknowledge this Interpolation, which is therefore of no Authority. We read in the *Chronicles* that [2 Chron. xi. 20.] *Rehoboam* married *Maachah* the Daughter of *Absalom*; that is, probably, the Grandaughter of *Absalom* by *Tamar*; for often the Name of Daughter is put for Grandaughter.

Read this article in its place on the printed pages

Tamar (4)

TAMAR, a City of *Judea*, mentioned in *Ezekiel*, as one of the Southern Limits of Ezek. xlvii. 19. xlvithis [ii. 28.] Country: It must be about the Southern Point of the Dead-Sea. *Eusebius* says, that [Eufeb. in Thamara.] *Thamara* is one Day's Journey from *Malis*, or *Malasha*, going towards *Elia* or *Jerusalem*. He adds, that the *Romans* kept a Garison there. *Ptolemy*, and the Tables of *Peutinger*, set down also *Thamar* or *Thamara* in *Judea*.

Read this article in its place on the printed pages

Tammus

TAMMUS, *Thamus*, or *Thammus*, a Month of the *Jews*, which answers to the Moon of *June*, and which was the fourth of the Holy Year, and the tenth of the Civil Year. It has but twenty-nine Days. On the seventeenth Day of this [Exod. xxxii.] Month the *Jews* kept a Fast, in commemoration of the Worship of the Golden Calf, and the Punishment that follow'd thereon. In this same Month they keep a Memorial of what happened to *Miriam* the Sister of *Moses*, who was struck with a Leprosy for murmuring against *Moses*.

[Numb. xii. 1--10.] The *Syrians* make use of this Word to express in their Calandar the Month that answers to *July*. The *Arabians*, the *Persians*, and the *Turks*, also use it, to express the hottest part of the Summer. The *Jewish* Astronomers still at this day call the Sun's Entrance into the Sign *Cancer* by the Name of *Tekupha Tammus*, or the Revolution of *Thamus*.

Read this article in its place on the printed pages

Tammuz

[Manetho apud Plutarc. de Iside & Oside.] **TAMMUZ**, or *Thamus*, a Pagan Deity, which is thought to be the same as *Adonis*. It is mentioned in *Ezekiel*[1]; *Mulieres plangentes Adonidem*; the *Hebrew* says, *plangentes Tammuz*. The Rabbi *David Kimchi* says, that *Thammuz* was an Idol of Brass, whose Eyes the Pagans used to fill with Lead; then making a Fire in the hollow parts of the Idol, the Lead would melt, and the Image seem to shed Tears. Other Rabbins think that *Tammuz* was an idolatrous Prophet, who had made an Image of the Sun, all of Gold, which was suspended between Heaven and Earth: And that the King of *Babylon* having put this Prophet to death, all the Idols of the Country assembled themselves together to bewail his Death, before this Image of the Sun now mentioned; which gave occasion to the observation of a Feast, which was kept at the beginning of the Month *Thammus*, on which they lamented the Death of the Prophet of this Name. Other *Jews* say that *Thammuz* was an Animal, to which the Heathens paid divine Honours. All these are mere Inventions, produced by the fruitful Imaginations of the Rabbins.

St. *Jerom* has render'd *Tammuz* by *Adonis*; and there is great probability that this is the true Signification of it. The Word *Ammuz*, which is the same as *Tammuz*, signifies *abstruse* or *concealed*. The manner of Construction of the *Hebrew* Text of *Ezekiel* gives reason to judge, that *Tammuz* is put in an appellative Sense. But nothing can agree better with *Adonis* than the Epithet *secret*, or *hidden*, whether we consider that Secresy and Obscurity in which his Mysteries were involved, or the Condition in which he was represented during his Festival. He was put into a Coffin, and lamented over as if dead. *Moses* in some places calls him *The Dead*, by way of [Levit. xix. 27, 28. Deut. xiv. 1. See also Psal. cvi. 28.] Derision. Lastly, the Circumstance of Women bewailing *Tammuz* has determined the greatest part of Commentators to explain these Passages of *Ezekiel* by the Feasts of *Adonis*. See his Title.

'Tis thought that the *Israelitish* Women who bewailed *Tammuz* in *Ezek.* viii. 15. had for the Object of their false Worship the same Sun as was adored by the Men in the same place of *Ezek.* ver. 15, 16. *Thou shalt see greater abominations than these. And he brought me into the inner Court of the Lords house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty Men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the Sun toward the east.*

This is not at all inconsistent with their Opinion who take *Tammuz* for *Adonis*, because in the Pagan Theology *Adonis* was the Sun also.

Those learned Men who have most studied profane Antiquity, as it has any relation to Scripture, think they can trace out in *Tammuz* the Patriarchs *Ham, Joseph*, and *Moses*. They that would have *Tammuz* and *Ham* to be the same Person, found their Opinion upon a Similitude of Names, and upon the Worship that was common to *Ham* and *Tammuz* in *Egypt*. Those that maintain *Tammuz* to be *Joseph*, observe that *Tammuz* or *Adonis* is a Symbol of the Sun as well as *Apis* and *Osiris*; and as *Apis* represented the Patriarch *Joseph, Adonis*, or *Tammuz*, might also represent him. But these are weak Reasons, and idle Conjectures. See *Vossius de Idolat.* l. 1. c. 29. p. 112.

[Huetius Demonst. Evang. propos. 4. c. 3, 4.] Mr. *Huet*, the ancient Bishop of *Auranch*, thinks that *Tammuz* was *Moses*. He supposes that the King of *Egypt*, under whom *Moses* was born, was called *Tammuz* or *Thermosis*; that his Daughter *Thermuthis*, when she preserved *Moses*, gave him her Father's Name, and called him *Tammuz*. He goes on with the pretended Characters of Resemblance between *Moses* and *Adonis*: But all this is so little certain, that it deserves no Consideration. The Pagan Religion was the Result of the Fancy and Imagination, of the Disorders and Irregularities of the Heart of Man; 'tis only imposing upon ourselves to seek for any rational System in it. The Systems of the Pagan Theology were invented to serve a Turn afterward, and very late; and to endeavour to hide the Shame, the Vanity, and the Extravagance of it.

Read this article in its place on the printed pages

Ezek. viii. 14. 70 .ςύομμαθ νὸΤ התמוז את מבכות. Alius, Βδελύγματα, abominationes. Alius, Παρεξυσμούς, irritationes.

Tamna

TAMNA, *Thamna*, or *Tamnatha*, a famous City in *Palestine*, upon the Road from [Euseb. in] *Jerusalem* to *Diospolis*. It was the Capital of *Toparchia Thamnitica*, which

became famous in the later Times of the

Jewish Republick.

Read this article in its place on the printed pages

Tanach

[Josh. xxi. 25. xii. 21. Judg. i. 27.] **TANACH**, or *Thanac*, or *Taanach*; a City of the half Tribe of *Manasseh*, on this side *Jordan*. It was yielded up to the *Levites. Eusebius*, St. *Jerom*, and *Procopius* of *Gaza*, say, that even in their Time it was a considerable Place, three Miles distant from *Legio*.

Read this article in its place on the printed pages

Tanis

[Numb. xiii. 23.] **TANIS**, a City of *Egypt*, called in Hebrew, *Zoan. Moses* affirms that *Tanis*, or [Zoan, Tanis. Psalm lxxvii. 12, 43. Isa. xix. 11. 13. xxx. 2.] *Zoan*, is more modern by seven Years than the City of *Hebron* in the Country of *Canaan*; and the *Psalmist* asserts, that *Moses* performed his Miracles in the Fields of *Tanis, in campo Taneos*. This City was within the *Delta. Isaiah* addresses himself to the Princes of *Tanis*, who were much conceited of their own Wisdom and Prudence. He derides their false Politicks. It appears that even in the time of this Prophet, *Tanis* was still the capital City of the lower *Egypt. Ezekiel*, xxx. 14. speaks of *Zoan*, but St. *Jerom* has translated it by *Taphnis*, instead of *Tanis*, which two Cities were very different from each other. *Tanis* was situate upon that Arm of the *Nile* which was nearest to that of *Damieta*, towards the West. We shall afterwards speak of *Taphnis*, or *Daphnæ*.

Read this article in its place on the printed pages

Tannim

[Gen. i. 21. Vulg. Cet. grandia. 70. Exod. vii. 9.] **TANNIM**, or *Thannim*, signifies in general, great Fishes, Sea-monsters, Dragons. When *Moses* threw down his Rod before *Pharaoh*, it was changed into a Dragon; the *Hebrew* says *Thannim*. And elsewhere, *their Poison is as the Venom of the Tannim*. We think that sometimes it expresses the Crocodile. For example, in *Psal*. lxxiv. 13. *Thou breakest the heads of the Dragons in the waters*; of the *Tannim*, or *Thanninim*. The Seventy, and even St. *Jerom*, sometimes translate *Tannim* by *Syrens*. supposing this Word to signify Sea-Monsters, whose Figure partakes of both a Man and a Fish. See, for example, *Job* xxx. 29. *Isaiah* xxxiv. 13. xliii. 20. in the Version of the Seventy, and *Isai*. xiii. 22. in the Vulgate. In one Passage St. *Jerom* renders *Thannim* by *Lamiæ*, [Lament. iv. 3.] Witches, or Sorceresses; but the general and better Interpretation is Dragons, or Sea-monsters.

Read this article in its place on the printed pages

Taphath

TAPHATH, or *Taphu*, Daughter of *Solomon*. She married *Ben-abinadab*, or the Son of *Abinadab*, Governor of the whole Province of *Dor*. 1 *Kings* iv. 11.

Read this article in its place on the printed pages

Taphon

TAPHON, or *Thopho*, a City in *Judea*, fortified by *Bacchides*, 1 *Macc*. ix. 50. This is the same as *Tappuah*, which see.

Read this article in its place on the printed pages

Taphsar

[Jerem. li. 27. Taphsar, or Tiphsar. Nah. iii. 17.] **TAPHSAR**. This Word is found in *Jeremiah*, which St. *Jerom* has left as it is, without translating it; and in *Nahum*, where he has rendered it by *little Children*, reading in the Text *Tappapim*, instead of *Taphsarim*. Our best Interpreters are of opinion that this Word is a Name of Dignity; perhaps the same as *Achasdrapne*, whence *Satrapa* is formed. Some have thought *Taphsar* to be the Name of a Province, but there is no Proof to support this Conjecture.

Read this article in its place on the printed pages

Tappuah (1)

TAPPUAH, or *Taphua*, a City upon the Frontiers of the Tribe of *Manasseh*, but belonging to the Tribe of *Ephraim. Josh*. xvii. 8. This is probably the same as *En-tappuah*, in *Josh*. xvii. 7. called in the Vulgate *the Fountain of Taphua*.

Read this article in its place on the printed pages

Tappuah (2)

TAPPUAH, a City of the Tribe of *Judah, Josh*. xv. 34. This may be the same as *Beth-tappuah, Josh*. xv. 53. which is also attributed to the Tribe of *Judah*, and [Euseb. in Beth-ta-phu.] which *Eusebius* places beyond *Raphia*, fourteen Miles from this City towards *Egypt*.

Read this article in its place on the printed pages

Tarah

TARAH, or *Thare*, an Encampment of the *Israelites* in the Desart. They came hither from *Tabath*, and went hence to *Mithcah, Numb*. xxxiii. 27. *Ptolemy* speaks of a City call'd *Thana*, in *Arabia* [Joseph. Antiq. l. 14. c. 2.] *Petrea*, and *Josephus* mentions a City call'd *Tharabasa*, which the *Jews* took from the *Arabians*.

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Taralah

TARALAH, or *Tharela*, a City of the Tribe of *Benjamin, Josh*. xviii. 27.

Read this article in its place on the printed pages

Tarea

TAREA, or *Tharaa*, or *Tabrea*, Son of *Micah*, and Grandson of *Jonathan* the Son of *Saul*. 1 *Chron*. viii. 35.

Read this article in its place on the printed pages

Tares

TARES, *Zizadnium, Lolium*; 'tis a Plant with a longish rough Leaf, not easily distinguish'd from Corn, or other Grain, among which is grows. Its Stem is smaller than that of Wheat, and at the top of this Stem there comes forth a long Ear with little Husks, which surround it at equal Distances, and which contain three or four Grains heap'd together, and cover'd with Down or Fluff, which are not easily broke. Bread made of Corn wherein there are many Tares, is very unwholsome; it intoxicates, it loads the Stomach, and creates Heaviness, Drowsiness, and Head-achs, to those that eat it. When the Plant is grown up, and ready to blossom, it is easily distinguish'd from the Corn. Hence it is that our Saviour, in his Parable of the good Corn and the Tares, bids his Reapers to wait for the time of Harvest, when it would be easy to pluck up the Tares, to make them up into Bundles, and to cast them into the Fire. In the Church the Tares must be [Matth. vi. 26,27,28. &c.] mingled with the Wheat, the Wicked with the Righteous, the Reprobate with the Elect, till the Day of Judgment. Sometimes the Pastors can rake out the Hereticks, the Schismaticks, and scandalous Offenders, by Excommunication, which ought to be esteemed as a Prelude to the final Judgment of God.

The Word *Tares* is not used in its proper Signification, but is often used in its figurative Sense. To sow Tares in a Family is to raise Discord in it. The Enemy has sown Tares in the Field of the Church: The Hereticks have spread their Errors therein: The Devil has propagated Division among the Members.

The Ear of this Plant is a Foot long, and of a particular Form; for it is divided into several Parts, ranged alternatively, so that each appears to be a little Ear, made up of Grains that are smaller than those of Wheat, but a little mealy, of a reddish Colour. Its Blade is very different from that of Wheat, but it is chiefly distinguished when it grows up, and when it begins to blossom. In *French* it has obtained the Name of *Ivroye*, or *Ivraye*, as they say, because it *enivre*, or inebriates those that eat Bread made of it, or that drink Beer in which there is any considerable quantity of this Grain. Some Botanists think that Tares are produced from Grains of Wheat or Barley corrupted, and which have degenerated from their Nature; whence it is that there are certain Years and certain Quarters, wherein much Tares are gathered, tho' good Corn was sowed; and, on the contrary, we are assured that Tares are sometimes changed into Wheat, when it lights upon good Ground. I have seen Persons who affirm'd, that they had made the Experiment of both these things.

Read this article in its place on the printed pages

Targum

[תרגוםThargum, from the Chaldee תרגמexposuit, interpretatus est.] **TARGUM**; in the Plural, *Targumim*; that is, Expositions or Explications. This name is given to the *Chaldee* Paraphrases of the Books of the Old Testament. They are called Paraphrases or Expositions, because they are rather Comments and Explications [Ezra viii. 8, 9. מפרש ושום שכל] than literal Translations of the Text. They are written in the *Chaldee* Tongue, which became familiar to the *Jews* after the time of the Captivity of *Babylon*, and was more known to them than the *Hebrew* itself. So that when the *Hebrew* Text was read in the Synagogue, or in the Temple, they generally added to it an Explication in the *Chaldee* Tongue, for the service of the People, who had but a very imperfect Knowledge of the *Hebrew* Tongue. It is probable, that even from the time of *Esdras*, or *Ezra*, this Custom began, since this learned Scribe reading the Law to the People in the Temple, explained it, with the other Priests that were with him, to make it understood by the People: Whether they explained it in the *Hebrew* Language, or, which to us appears most probable, in the *Chaldee* or *Syriack*; for these

two two Languages had then a very great Conformity to each other, *a* and were almost entirely the same, and even at this Day they have a very near Agreement; whether, I say, they explained in *Syriack* or or *Chaldee* what they read in *Hebrew*.

But tho' the Custom of making these sorts of Expositions in the *Chaldee* Language be very ancient among the *Hebrews*, yet have they no written Paraphrases or *Targumims* but since *Onkelos* and *Jonathan*, who lived about the time of our Saviour. *Jonathan* is placed about thirty Years before *Christ*, under the Reign of *Herod* the Great: *Onkelos* is something more modern. The *Targum* of *Onkelos* is the most of all esteem'd, and Copies are to be found in which it is inserted Verse for Verse with the *Hebrew*. It is so short, and so simple, that it cannot be suspected of being corrupted. See the Article of *Onkelos* before. This Paraphrast wrote only upon the Books of *Moses*, and his Style approaches nearly to the Purity of the *Chaldee*, as it is found in *Daniel* and *Ezra*. This *Targum* is quoted in the *Mishna*, but was not known either to *Eusebius*, St. *Jerom*, or *Origen*.

The *Targum* of *Jonathan* Son of *Uziel*, is upon the Greater and Lesser Prophets. He is much more diffuse than *Onkelos*, and especially upon the Lesser Prophets, where he takes great Liberties, and runs on in Allegories. His Style is pure enough, and approaches pretty near to the *Chaldee* of *Onkolos*. 'Tis thought that the *Jewish* Doctors who lived above seven hundred Years after him, made some Additions to him. See the Article *Jonathan Ben-Uziel*, before. They ascribe to him a Paraphrase upon the *Pentateuch* also; but this is none of his.

The *Targum* of *Joseph the Blind*, is upon the *Hagiographa*. This Author is much more modern, and less esteemed than those we have now mention'd. He has wrote upon the *Psalms*, *Job*, the *Proverbs*, the *Canticles*, *Ecclesiastes*, *Ruth*, and *Esther*. His Style is a very corrupt *Chaldee*, with a great Mixture of Words from foreign Languages. See the Article *Joseph the Blind*.

The *Targum* of *Jerusalem* is only upon the *Pentateuch*; nor is that entire or perfect. There are whole Verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a Fragment of some ancient Paraphrase that is now lost.

Upon this Subject the Reader may consult the *Prolegomena* of *Walton*, *Proleg*. 12. Father *Morinus* in his *Exercitationes Biblicæ*, and Father *Le Long* in his *Bibliotheca Sacra*, c. 2. sect. 2. p. 132, &c. There is no *Targum* upon *Daniel*, or upon the Books of *Ezra* and *Nehemiah*. They have lately published that which is upon the *Chronicles*. The Editions of the *Chaldee* Paraphrases that are in the *Polyglots* of *Complutum*, *Antwerp*, and *Paris*, and even in the Rabbinnical Bibles printed at *Venice*, are imperfect: Those of *Basil*, and those of the *English* Polyglot, are more entire.

Read this article in its place on the printed pages

Tarichea

TARICHEA, a City of *Galilee*, often mentioned by *Josephus*. He says it was [Joseph. in vitâ suâ. p. 1010. Joseph. de bell. l. 2. c. 16.] thirty *Stadia*, from *Tiberias*: He intimates it was a Maritime Town, since he went on Ship-board there to come to *Tiberias. Pliny* places it to the South of the Lake of *Gennesareth*, and *Tiberias* to the West.

Read this article in its place on the printed pages

Tarpelites

TARPELITES, *Terphalæi*; a People [Ezr. iv. 9.] sent from beyond the *Euphrates* into *Samaria*. Some think the *Tarpelites* to be the *Sapires*, or *Saspires*, see *Sephar*, before; or the *Tripolitaus*, or People of *Tripolis*.

Read this article in its place on the printed pages

Tarshish (1)

TARSHISH, or *Tharsis*, the second Son of *Javan*, *Gen*. x. 4. We think he founded *Tarsus* in *Cilicia*, and that he gave the Name of *Tarsis* to the whole Province.

Read this article in its place on the printed pages

Tarshish (2)

TARSHISH, one of the chief Nobles of *Persia*, and most in the favour of *Abasuerus*, *Esth*. i. 14.

Read this article in its place on the printed pages

Tarsus

TARSUS, the capital City of *Cilicia*, and probably the same as *Tarshish*, mentioned in Scripture. We have spoke of it under [Acts ix. 11. xxi. 39.] *Tarshish*. St. *Paul* was a Native of *Tarsus* in *Cilicia*. Some think it obtained the Privileges of a *Roman* Colony because of its firm Adherence to *Julius Cæsar*; and this Privilege gave the Inhabitants the favour of being Citizens of *Rome*, which St. *Paul* enjoy'd by being born herein. Others mantain that *Tarsus* was only a free City, but not a *Roman* Colony, in the time of St. *Paul*; and that in the Medals no Footstep is found of this before the Reign of *Caracalla* or *Heliogabalus*; and therefore the Privilege of being a Citizen of *Rome* belonged to the Apostle, not barely as being a Denison of *Tarsus*, but by some personal Right that his Father or Ancestors had obtained. See the Commentators upon *Acts* xvi. 37.

Read this article in its place on the printed pages

Tartak

[2 Kings xvii. 31. Tartak.] **TARTAK**, or *Thartbac*, a false Deity of the *Avites*. The Rabbins say he had the Shape of an Ass. By pronouncing it *Sarsac*, [Shar-shac. Jer. xxv. 26. li. 40. Sheshac. Athen. l. 14. c. 10. Dio Chry. Orat. 4. de Regno.] instead of *Tartak*, one might easily find under this Name the God *Sesak*, or *Sheshac*, of whom *Jeremiah* speaks in some Places, and whose Feasts were not unknown to the Pagans, under the Name of *Saccæa*, or *Sacea*. See what we have said in our Commentary upon *Jeremiah*.[1]

Read this article in its place on the printed pages

See Ezra iv. 7. 2 Kings xviii. 26. Dan. ii. 4. where the *Chaldee* Tongue is called *Aramean*, or *Syri- ack*.

Tartan

TARTAN, *Tharthan, Thanathan*, or *Thathanai*, an Officer of King *Sennacherib*, who was sent with *Rabshakeh* on a Message to King *Hezekiah*.[1] The Name *Thanathan* may signify one that presides over the Presents or Tributes.

Read this article in its place on the printed pages

2 Kings xviii. 17. תרתן*Tartan*, Ezra v. 3, 6. vi. 6. 13. תתני*Tathanai*. Ita & Isai. xx. 1. 70. Ταναθὰν.

Tatnai

TATNAI, or *Thathanai*, Governor of *Samaria*, and of the Provinces on this side *Jordan*. He opposed himself to the Undertaking of the *Jews*, who were for rebuilding the Temple and the Walls of *Jerusalem*. He wrote about it to *Darius* King of *Persia*, who gave Orders that they should go on with their Building, *Ezr*. v. vi. In the Year of the World 3485, before *Christ* 515, before the Vulgar Era 519.

Read this article in its place on the printed pages

Tebah

TEBAH, Son of *Nabor* and of *Reumah* his Concubine, *Gen*. xxii. 24.

Read this article in its place on the printed pages

Tebet

TEBET, or *Thevet*, the fourth Month of the Civil Year of the *Hebrews*, and the tenth of their Ecclesiastical Year. It answer'd to our Moon of *December*, and has but 29 Days. The second Day of this Month is the last of the Octave of the Dedication of the Temple, after it was purified by *Judas Maccabeus*. See 1 *Mac*. iv. 59. *John* x. 22.

On the tenth Day the *Jews* fast, because of the Translation which was made of the Law, from *Hebrew* into *Greek*, by the Command of *Ptolemy Philadelphus*. This Fast holds for three Days, as they say. See the Article *Septuagint*.

Read this article in its place on the printed pages

Tehinnah

TEHINNAH, Son of *Esthon*, of the Family of *Caleb*, 1 *Chron*. iv. 12. *Tehinnah* was Father of the Family of *Nabash*.

Read this article in its place on the printed pages

Tekel

TEKEL, or *Thechel*, that is to say, *he was weighed*. This was one of the Words that appeared written upon the Wall, at the sacrilegious Feast of King *Belshazzar*. God intended to shew by it, that this wretched Prince had been weigh'd in the Balance, and had been found wanting. See [Dan. v. 25.] the Articles *Belshazzar* and *Daniel*.

Read this article in its place on the printed pages

Tekoa

TEKOA, *Thecue*, or *Thecua*, a City of the Tribe of *Judah*, 2 *Chron*. xi. 6. It is also in the *Greek* of *Joshua*, xv. 60, but it is not found in the *Hebrew*. *Eusebius* and St. *Jerome* place *Tekoa* twelve Miles from *Jerusalem*, towards the South. In another Place St. *Jerome* says, that it was six Miles from *Bethlehem* towards the South: See his *Prologue* to *Amos*. It stood upon a Mountain, and was the farthest Place that was to be found that way, as far as the *Red* Sea. [Joseph. de bell. l. 5. c. 7.] *Josephus* says that *Tekoa* was not far from the Castle of *Herodium*. There is mention made of the Wilderness of *Tekoa*, 2 *Chron*. xx. 20.

Which Wilderness is not far from the

Red Sea. 1 *Macc*. ix. 4.

Read this article in its place on the printed pages

Telah

TELAH, or *Thale*, Son of *Resheph*, of the Tribe of *Ephraim*, and Father to *Tahan*, 1 *Chron*. vii. 25.

Read this article in its place on the printed pages

Telasser

TELASSER, or *Thalassar*, a Province of *Asia*. *Rabshakeh*, Cup-bearer to King [If. xxxvii. 12. 2 Kings xix. 12.] *Sennacherib*, tells *Hezekiah*, that the Gods of the Nations could not deliver out of his Master's Hands the Children of *Eden* that were at *Telassar*, or *Thelasar*. The exact Situation of this Province is unknown, but it is thought to be towards *Armenia* and *Mesopotomia*, and about the Sources of the *Euphrates* and *Tigris*, because of the Children of *Eden*, that inhabited this Country.

Read this article in its place on the printed pages

Telem

TELEM, a City of the Tribe of *Judah*, *Josh*. xv. 24. Probably the same as *Telaim* in the same Tribe. 1 *Sam*. xv. 4.

Read this article in its place on the printed pages

Tel-Harsa

TEL-HARSA, or *Thelharsa*, perhaps the same as *Telasser*. Those that returned with *Zerubbabel* out of this Country,[1] could not prove their Genealogies, or even shew that they were of the Race of *Israel*.

Read this article in its place on the printed pages

Ezra ii. 59. In the Year of the World 3468, before *Christ* 532, before the Vulgar Æra 536.

Tel-Melah

TEL-MELAH, or *Thelma*. Those that returned from *Tel-melah* with *Zerubbabel*,[1] could not prove themselves to be Descendants from the Children of *Israel*. The Situation [Gen. xxv. 15. Job vi. 19.] of *Tel-melah* is unknown.

Read this article in its place on the printed pages

Ezra ii. 59. In the Year of the World 3468, before *Christ* 532, before the Vulgar Æra 536.

Tema

TEMA, or *Thema*, Son of *Ishmael*. 'Tis thought he peopled the City of *Thema* in *Arabia Deserta*. *Job* speaks of the Caravans of *Tema* and *Sheba*. *Ptolemy* places a City called *Themma*, or *Thamma*, in *Arabia Deserta*, towards the Mountains of the [Genesis xxxvi. 15. Ibid. 34. Jerem. xlix. 7.20. Amos i. 11, 12. Euseb. in Θαιμάν.] *Chaldeans*.

Read this article in its place on the printed pages

Teman

TEMAN, or *Theman*, Son of *Eliphaz*, and Grandson of *Esau*. We find a King of *Idumea* called *Itusham*, of the Country of the *Temani*. *Jeremiah* and *Amos* speak of *Teman*; and *Eusebius* places *Thæman* in *Arabia Petrea*, five Miles from *Petra*, and says there was a *Roman* Garison there.

Read this article in its place on the printed pages

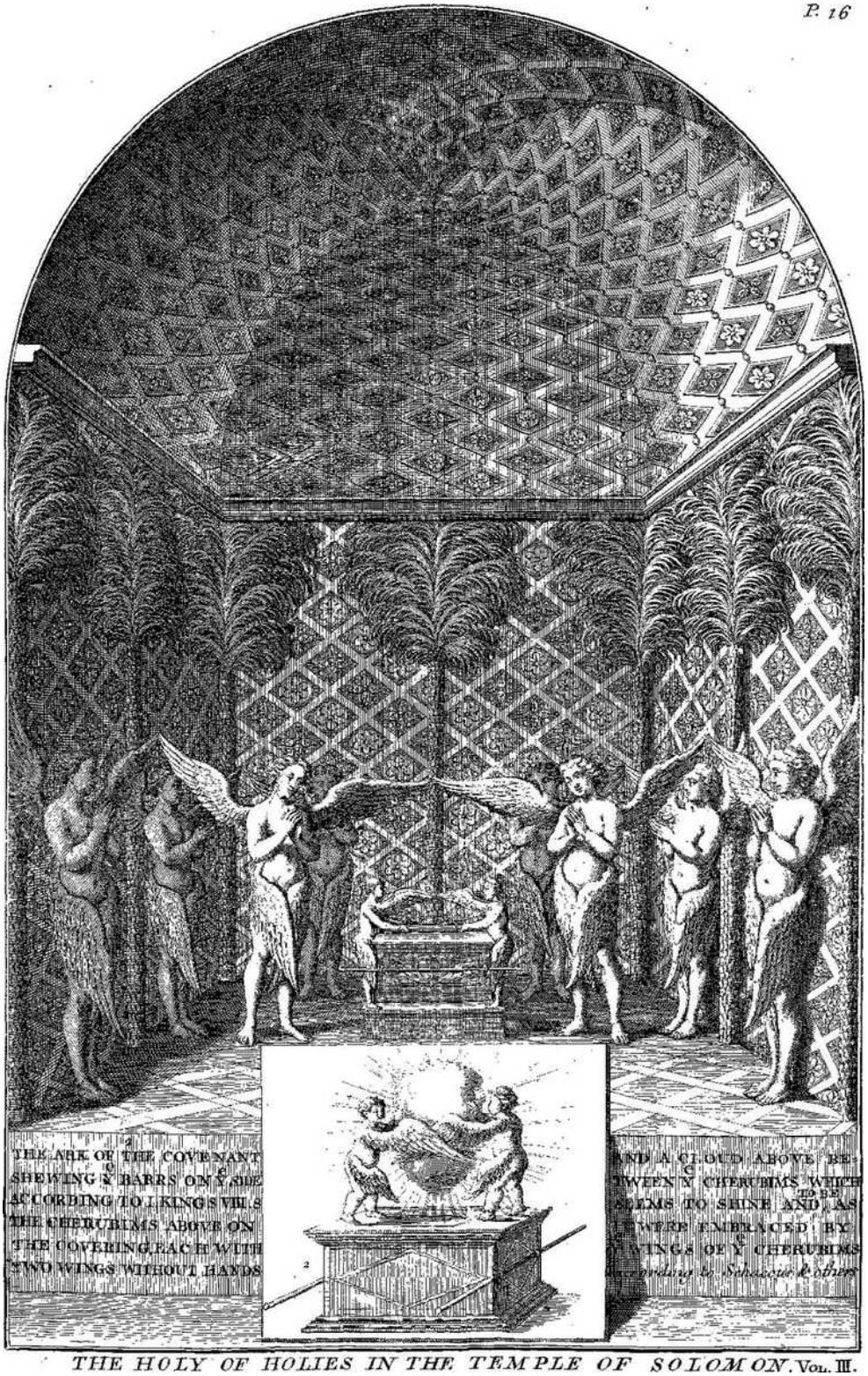
Temeni

TEMENI, or *Temani*, Son of *Ashur* and of *Naarah*, 1 *Chron*. iv. 6.

Read this article in its place on the printed pages

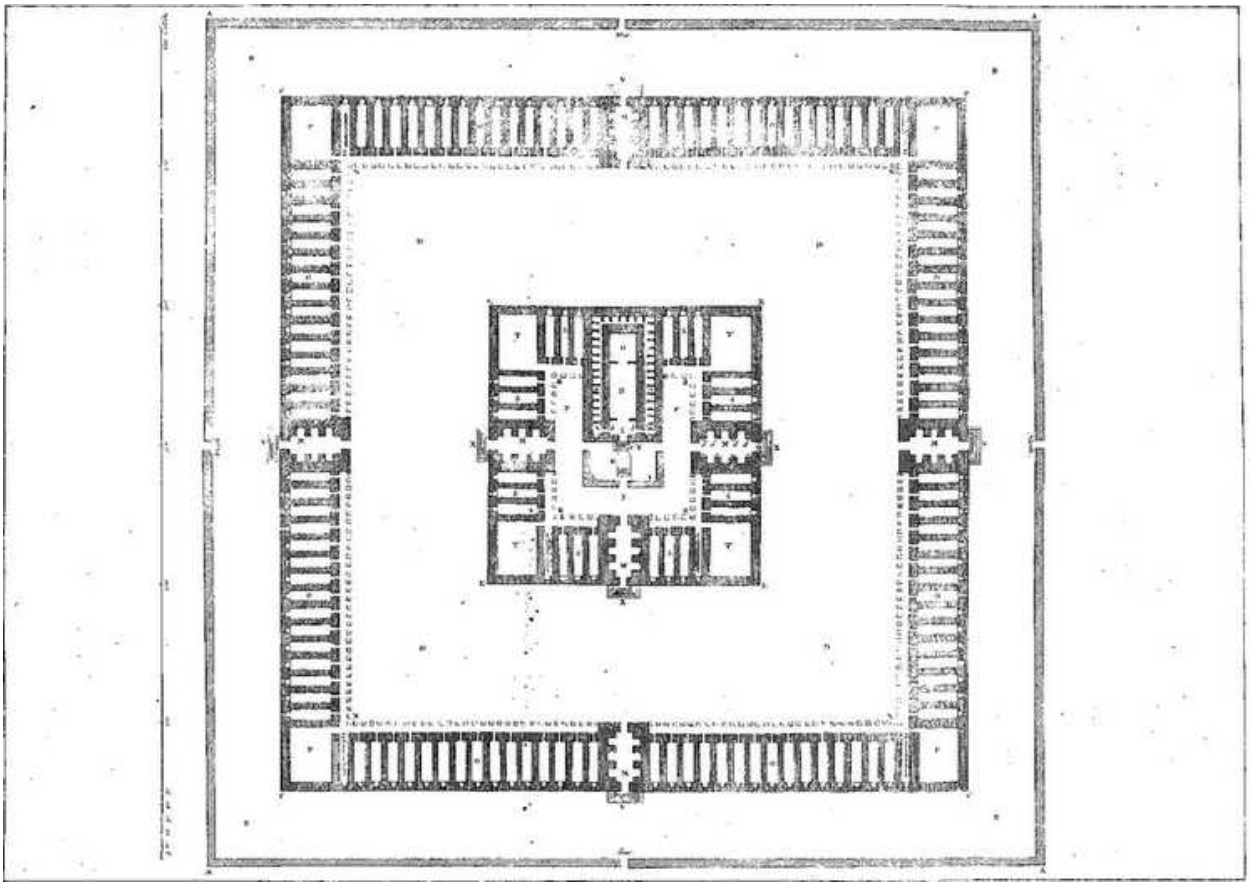
Temple

TEMPLE, the House of God, the Sanctuary, the Tabernacle of the Lord, the Palace of the Most-High, &c. These Terms are often synonymous in Scripture, tho', strictly speaking, they signify very different things: For the Sanctuary was but one part of the Tabernacle or Temple; and the Word Temple does not agree to the Tabernacle, or the Tabernacle to the Temple. Lastly tho the *Hebrews* before *Solomon* could not properly be said to have a Temple, yet they did not scruple sometimes to use the Word Tenple for the Tabernacle; as, on the contrary, they sometimes Lord to express the Temple built by *Solomon*.

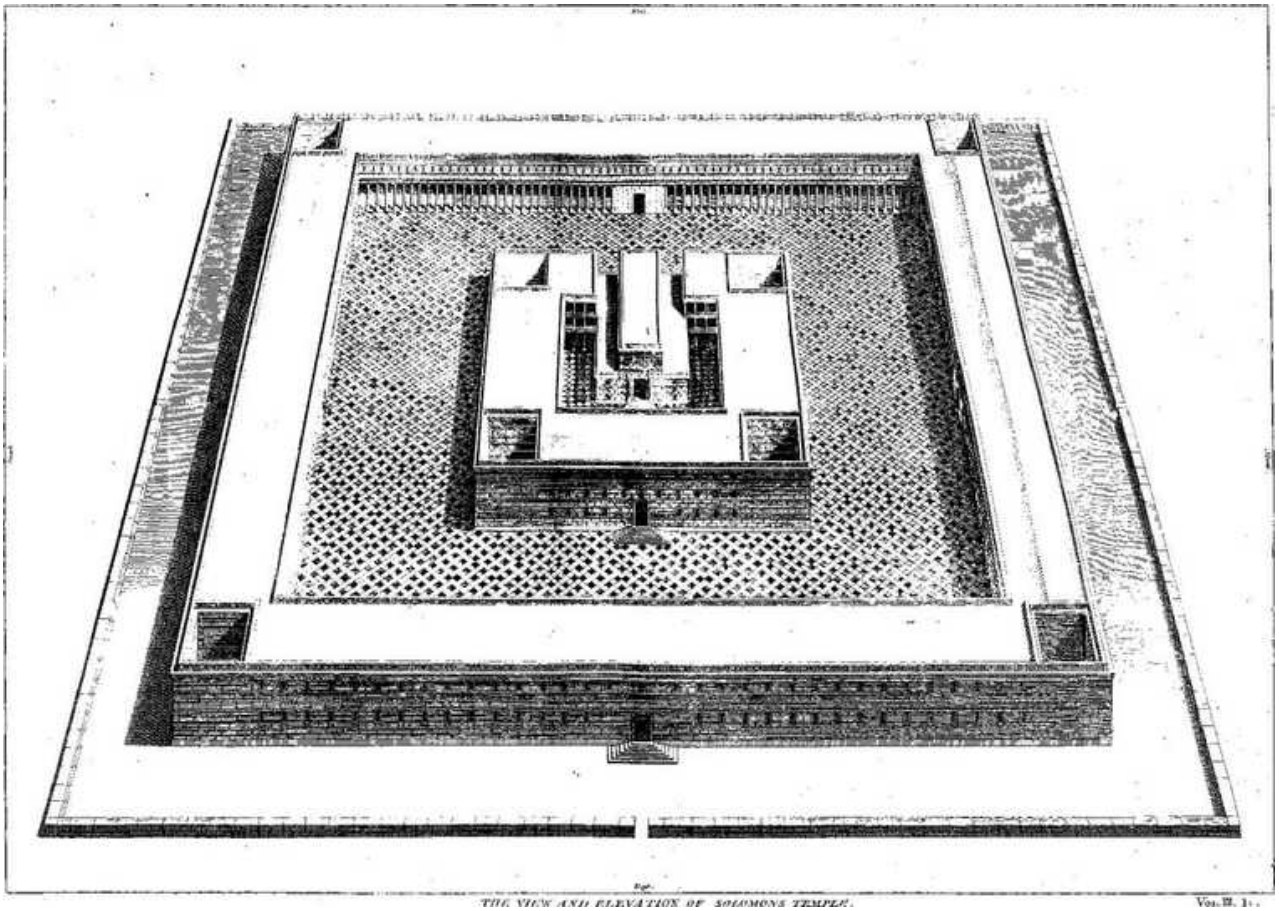


THE HOLY OF HOLIES IN THE TEMPLE OF SOLOMON. Vol. III.

P. 16 THE ARK OF THE COVENANT SHEWING Ye BARRS ON Ye SIDE ACCORDING TO I. KINGS VIII. 8 THE CHERUBIMS ABOVE ON THE COVERING, EACH WITH according to Schaccus & others TWO WINGS WITHOUT HANDS



SOLOMON ACCORDING TO THE AUTHOR. A NEW GROUND PLOT OF THE TEMPLEOF



THE VIEW AND ELEVATION OF SOLOMONS TEMPLE.

After the Lord had revealed to *David* that *Jerusalem* was the Place he had chosen, in which to fix his Dwelling, this pious Prince began to think of executing the Design he had projected, of preparing a Temple for the Lord, that might be something worthy of his divine Majesty. He open'd his mind to the Prophet *Nathan*,[1] declaring to him that he thought it a Scandal for him to dwell in a House of Cedar, whereas the Ark of the Lord was as yet in a Tent of Skins. But the Lord did not think fit that *David* should execute this Design, however laudable it was; he acquainted *David* by the Prophet above named, that this Honour was reserved for *Solomon*, his Son and Successor, who was to be a peaceable Prince; for as to himself, he had shed much Blood in the many Wars he had waged. Therefore God accepted of the good Intentions of *David*; and *David* applied himself to the collecting great Quantities of Gold, Silver, Brass, and Iron, and such other Materials as were necessary for the Accomplishment of this great Undertaking.

Solomon laid the Foundations of the [1 Kings viii. 2 Chron. v, vi, vii.] Temple in the Year of the World 2992, before *Christ* 1008, before the Vulgar Æra 1012, and it was finished in the Year of the World 3000, and dedicated in 3001, before *Christ* 999, before the Vulgar Æra 1003. The Place that was pitch'd upon for erecting this magnificent Structure, was one side of Mount *Sion*, called *Moriah*. Its Entrance or Frontispiece stood towards the East, and the most holy and most retired part was towards the West. The Author of the First Book of *Kings*, and of the Second of the *Chronicles*, has chiefly made it his business to describe the Temple, properly so called; that is, the Sanctuary, the Sanctum, and the Apartments belonging to them; as also the Vessels, the Implements, and the Ornaments of the Temple, without giving any Description almost of the Courts and open Areas, which however made a principal Part of the Grandeur of this august Edifice. But *Ezekiel* has supplied this Defect, by the exact Plan he has delineated of these necessary Parts. Indeed it must be owned, that the Temple, as described by *Ezekiel*, was never restored after the Captivity of *Babylon*, according to the Model and the Mensurations that this Prophet has given of it. But as the Measures he sets down for the Sanctum and the Sanctuary, are within a small matter the same as those of the Temple of *Solomon*; and as this Prophet, who Temple, it is to be supposed that the Description he gives us of the Temple of *Jerusalem*, is the same as that of the Temple of *Solomon*.

[Ezek. xlv 2.] The Ground-plot upon which the Temple was built was a Square of six hundred Cubits, or twenty-five thousand Royal Feet. This Space was encompassed with a Wall of the Height of six Cubits, and of the same Breadth. Beyond this Wall was the Court of the *Gentiles*, being fifty Cubits wide. After this was seen a great Wall, which encompassed the whole Court of the Children of *Israel*. This Wall was a Square of five hundred Cubits. The Court of *Israel* was an hundred Cubits in square, and was encompassed all round with magnificent Galleries, supported by two or three Rows of Pillars. It had four Gates or Entrances; one to the East, another to the West, a third to the North, and the fourth to the South. They were all of the same Form and Largeness, and each had an Ascent of seven Steps. The Court was paved with Marble of divers Colours, and had no Covering; but the People, in case of need, could retire under the Galleries that were all round about. The Court of the Priests was placed in the midst of the Court of the People, and was a perfect Square, having every side the Length of an hundred Cubits. It was encompassed without by a great Wall of an hundred Cubits in the Square; and all within were covered Galleries, and Apartments round about. These Apartments were to lodge the Priests in, and to lay up such things as were necessary for the use of the Temple. There were but three ways to come in, to the East, to the North, and to the South, and they went to it by an Ascent of eight Steps. Before, and over-against the Gate of the Court of the Priests, in the Court of *Israel*, was erected a Throne for the King, being a magnificent Alcove, where the King seated himself when he came into the Temple. Within the Court of the Priests, and over-against the same Eastern Gate, was the Altar of Burnt-offerings, of twelve Cubits square, according to *Ezekiel* xliii. 12, 13. or of ten Cubits high, and twenty broad, according to 2 *Chron*. iv. 1.; they went up to it by Stairs on the Eastern side.

Beyond this, and to the West of the Altar of Burnt-offerings, was the Temple, properly so called; that is to say, the Sanctuary, the Sanctum, and the Porch or Entrance. The Porch was twenty Cubits wide, and six Cubits deep. Its Gate was fourteen Cubits wide. The Sanctum was forty Cubits wide and twenty deep.

F deep. There stood the Golden Candlestick, the Table of Shew-bread, and the Golden Altar upon which the Incense was offered. The Sanctuary was a Square of twenty Cubits. There was nothing in the Sanctuary but the Ark of the Covenant, which included the Tables of the Law. The High-Priest entered here but once a Year, and none but himself was permitted to enter. *Solomon* had embellish'd the Inside of this holy Place with Palm-trees *in Relief*, and Cherubims of Wood covered with Plates of Gold; and in general the whole Sanctuary was adorn'd, and as it were, overlaid with Plates of Gold.

Round the Sanctum and Sanctuary were three Stories of Chambers, to the number of thirty-three. *Ezekiel* makes them but four Cubits wide; but the first Book of *Kings*, vi. 5. allows five Cubits to the first Story, six to the second,

and seven to the third. But all this will be better apprehended, by casting the Eye upon the Plate here adjoined, and upon the annex'd Description there referr'd to. Besides, we have spoke in particular to the several Parts of the Temple, under their proper Articles, which the Reader may consult.

Since the Consecration or Dedication of the Temple by *Solomon*, in the Year of the World 3001, this Edifice has suffered many Revolutions, which it is proper to take notice of here.

In the Year of the World 3033, before *Christ* 967, before the Vulgar Æra 971, *Shishack* King of *Egypt* having declared War with *Rehoboam* King of *Judah*, he [1 Kings xiv. 2 Chron. xii.] took *Jerusalem*, and carried away the Treasures of the Temple.

In 3146, *Joash*, King of *Judah*, got Silver [1 Kings xii. 4, 5, &c. 2 Chron. xxiv. 7, 8, 9, &c.] together, to go upon the Repairs of the Temple; they began to work up-it in earnest in 3148, before *Christ* 852, before the Vulgar Æra 856.

Ahaz King of *Judah*, having called to his Assistance *Tiglath-Pilneser* King of *Assyria*, against the Kings of *Israel* and *Damascus*, who were at war with him, robb'd the Temple of the Lord of its Riches, to give away to this strange King;[2] and, not contented with this, he profaned this holy Place, by setting up there an Altar like one he had seen at *Damascus*, and taking away the Brazen Altar [2 Kings xvi. 10, 11, 12, &c.] that *Solomon* had made. He also took away the Brazen Sea from off the Brazen Oxen that supported it, and the Brazen Basons from their Pedestals, and the King's Throne or Oratory, which was of Brass. These he took away, to prevent their being carried away by the King of *Assyria*. Nor did he stop here, but carried his Wickedness so far, as to sacrifice to strange [2 Chron. xxviii. 24, 25.] Gods, and to erect profane Altars in all the Corners of the Streets of *Jerusalem*. He pillaged the Temple of the Lord, broke the sacred Vessels, and, lastly, shut up the House of God. This happened from the Year of the World 3264, before *Christ* 736, before the Vulgar Æra 740, to his Death, which happened in 3278, before *Christ* 722, before the Vulgar Æra 726.

Hezekiah, the Son and Successor of *Ahaz*, opened again, and repaired the Gates of the Temple, which his Father had shut up, and robb'd of their Ornaments.[3] He restored the Worship of the Lord, and the Sacrifices, and made new sacred Vessels, in the place of those that *Ahaz* had destroyed. But in the 14th Year of his Reign,[4] *Sennacherib* King of *Assyria* coming with an Army into the Land of *Judah*, *Hezekiah* was forced to take all the Riches of the Temple, and even the Plates of Gold that he himself had put upon the Gates of the Temple, to give them to the King of *Assyria*. But when *Sennacherib* was gone back into his own Country, there is no doubt but that *Hezekiah* restored all these things to their first Condition.

Manasseh, Son and Successor of *Hezekiah*, profaned the Temple of the Lord, by setting up Altars to all the Host of Heaven, even in the Courts of the House of the Lord.[5] He set up Idols there, and worshipped them. God delivered him into the Hands of the King of *Babylon*, who loaded him with Chains, and carried him away beyond the *Euphrates*.[6] There he acknowledged and repented of his Sins; and, being sent back to his Dominions, he redressed the Profanations he had made of the Temple of the Lord, by taking away the Idols, destroying the profane Altars, restoring the Altar of Burnt-offerings, upon which he offer'd his Sacrifices.

Josiah King of *Judah* laboured with all his Might in repairing the Edifices of the Temple,[7] which had been either neglected or demolished by the Kings of *Judah*, his Predecessors. He also commanded the Priests and *Levites* to replace the Ark of the the Lord in the Sanctuary, in its appointed Place; and order'd that it should not any more be removed from Place to Place, as it had been during the Reigns of the wicked [2 Chron. xxxv. 3.] Kings his Predecessors.

Nebuchadnezzar took away a part of the sacred Vessels of the Temple of the Lord, and placed them in the Temple of his God at *Babylon*, under the Reign of *Jehoiakim* King of *Judah*. a He also carried away others under the Reign of *Jeconiah*.[8] Lastly, he took the City of *Jerusalem*, and entirely destroyed the Temple, in the [2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.] eleventh Year of *Zedekiah*, in the Year of the World 3416, before *Christ* 584, before the Vulgar Æra 588.

The Temple continued buried in its Ruins for the space of fifty-two Years, till the first Year of *Cyrus* at *Babylon*, in the Year of the World 3468, before *Christ* 532, before the Vulgar Æra 536. Then *Cyrus* gave Permission to the *Jews* to return to *Jerusalem*, and there to rebuild the Temple [Ezr. i. 1, 2, 3, &c.] of the Lord. The following Year they laid the Foundations of the second Temple; but [Ezr. iii. 8.] they had hardly been at work upon it one Year, but either *Cyrus* or his Officers being gained over by the Enemies of the *Jews*, forbid them to go on with the Work.[9] After the Death of *Cyrus* and *Cambyses*, they were again forbid by the Magian, who reigned after *Cambyses*, and whom the Scripture calls by the Name of *Artaxerxes*.[10] Lastly, these Prohibitions being superseded under the Reign of *Darius* Son of *Hystaspes*,[11] the Temple was finished and dedicated four Years after,[12] in the Year of the World 3489, before *Christ* 511, before the Vulgar Æra 515, twenty Years after the Return from the Captivity.

This Temple was profaned by the Order of *Antiochus Epiphanes*, in the Year of the World 3837. The ordinary Sacrifices were discontinued therein, and the Idol of *Jupiter Olympius* was set up upon the Altar. It continued in this Condition for three [1 Macc. i. 62.] Years: Then *Judas Maccabeus* purified it, and restored the Sacrifices and the Worship [1 Macc. iv. 36.] of the Lord, in the Year of the World 3840, before *Christ* 160, before the Vulgar Æra 164.

Herod the Great undertook to rebuild the whole Temple of *Jerusalem* a-new, in [Joseph. Antiq. l. 15. c. 14.] the eighteenth Year of his Reign, and in the Year of the World 3986. He began to lay the Foundation of it in the Year of the World 3987, forty-six Years before the first Passover of *Jesus Christ*, as [John ii. 20.] the *Jews* observe to him by saying, *Forty and six years was this Temple in building, and wilt thou rear it up in three days?* This is not saying that *Herod* had employ'd six and forty Years in building it; for *Josephus* [Joseph. Antiq. l. 15. c. 14. p. 545.] assures us, that he finished it in nine Years and an half. But after the Time of this Prince, they still continued to make some new Additions to it; and the same *Josephus* [Joseph. Antiq. l. 20. c. 8.] tells us, that they went on working upon it, even till the beginning of the *Jewish* War.

This Temple built by *Herod* did not subsist above seventy-seven Years, being destroyed in the Year of the World 4073, of *Christ* 73, of the Vulgar Æra 70. It was begun by *Herod* in 3987, finished in 3996, burnt and destroyed by the *Romans* in 4073.

This Temple of *Herod* was very different from that of *Solomon*, and from that which was rebuilt by *Zerubbabel* after the Captivity: This is the Description that *Josephus* has left us of it, who himself had seen it.

The Temple, properly so called, was but sixty Cubits high, and as many broad; but there were two Sides of Front, like two Arms or Shoulderings, which advanced twenty Cubits on each side; which gave in the whole Front an hundred Cubits wide, as [Joseph. de Bell. l. 6. p. 917.] well as in Height. The Stones made use of in this Building were white and hard, twenty-five Cubits long, eight in height, and twelve in width.

The Front of this magnificent Building resembled that of a Royal Palace. The two Extremes of each Face were lower than the Middle, which Middle was so exalted, that those which were over-against the Temple, or that approached towards it at a distance, might see it tho' they were many Furlongs from it. The Gates were almost of the same height as the Temple, and on the top of the Gate were Veils, or Tapestry, of several Colours, embellished with purple Flowers. On the two sides of the Doors were two Pillars, the Cornishes of which were adorned with the Branches of a Golden Vine, which hung down with their Grapes and Clusters, and were so well imitated, that Art did not at all yield to Nature. *Herod* made very large and high Galleries about the Temple, which were suitable to the Magnificence of the rest of the Building, and exceeded in Beauty and Sumptuousness all of the kind that had been seen before.

The[13]

The Temple was built upon a very irregular [Joseph. de Bell. l. 6. p. 915. κεφ. ιδ. Antiq. l. xv. c. 14.] Mountain; and at first there was hardly Plain enough on the Top of it for the Site of the Temple and Altar. The rest of it was steep and sloping. But when King *Solomon* built it, he raised a Wall towards the East, to support the Earth on that Side; and after this Side was filled up, he there built one of the Portico's or Galleries. At that time only this Face was cased with Stone; but in succeeding times the People endeavouring to enlarge this Space, and the top of the Mountain being now much extended, they broke down the Wall which was on the North side, and enclosed a second Space as large as that as the whole Circumference of the Temple contained at first. So that at last, against all Hope and Expectation, this Work was carried so far, that the whole Mountain was surrounded by a treble Wall. But for the compleating this great Work whole Ages were no more than sufficient; and all the sacred Treasures were applied to this Use, that the Devotion of the People had brought to the Temple from all the Provinces of the World. In some Places these Walls were above three hundred Cubits high; and the Stones used in this Work were some forty Cubits long. They were fastened together by Iron Cramps and Lead, to be able to resist the Injuries of Time. The Platform on which the Temple was built was a furlong Square, or one hundred and twenty-five Paces. See the Plan.

The Entrance into the first Enclosure, which was a Square of a Furlong on every side A, was by a Gate on the Eastern side, one on the South side, and one on the North side B: But there were four towards the West, one of which went to the Palace, another into the City, and the two others into the Fields C. See the Plan. This Enclosure was secured without by a very high and solid Wall; and within, all round about it on the four sides, were stately Portico's or Galleries, sustained by Columns that were so thick that hardly three Men could grasp them with their Arms; for each of them was of the thickness of twenty-seven Feet. The Number of these Columns was an hundred and sixty-two. See the Plan D. They supported a Roof of Cedar very well work'd, and made three Galleries, of which the middlemost was the the highest and the widest, having the width of forty-five Feet, and the height of an hundred. Those on the two sides were but thirty Feet wide, and fifty high.

The Court or Area before these Galleries was paved with Marble of several Colours; and at a little Distance from the Galleries was a second Enclosure E, form'd by a handsome Balustrade of Stone, with Pillars at equal Distances F, on which were Inscriptions in *Greek* and *Latin*, to give warning to Strangers, and such as were unclean, not to proceed any farther on pain of Death. This Enclosure had but one Entrance to the East, but towards the North and South it had three at equal Distances. See the Plan.

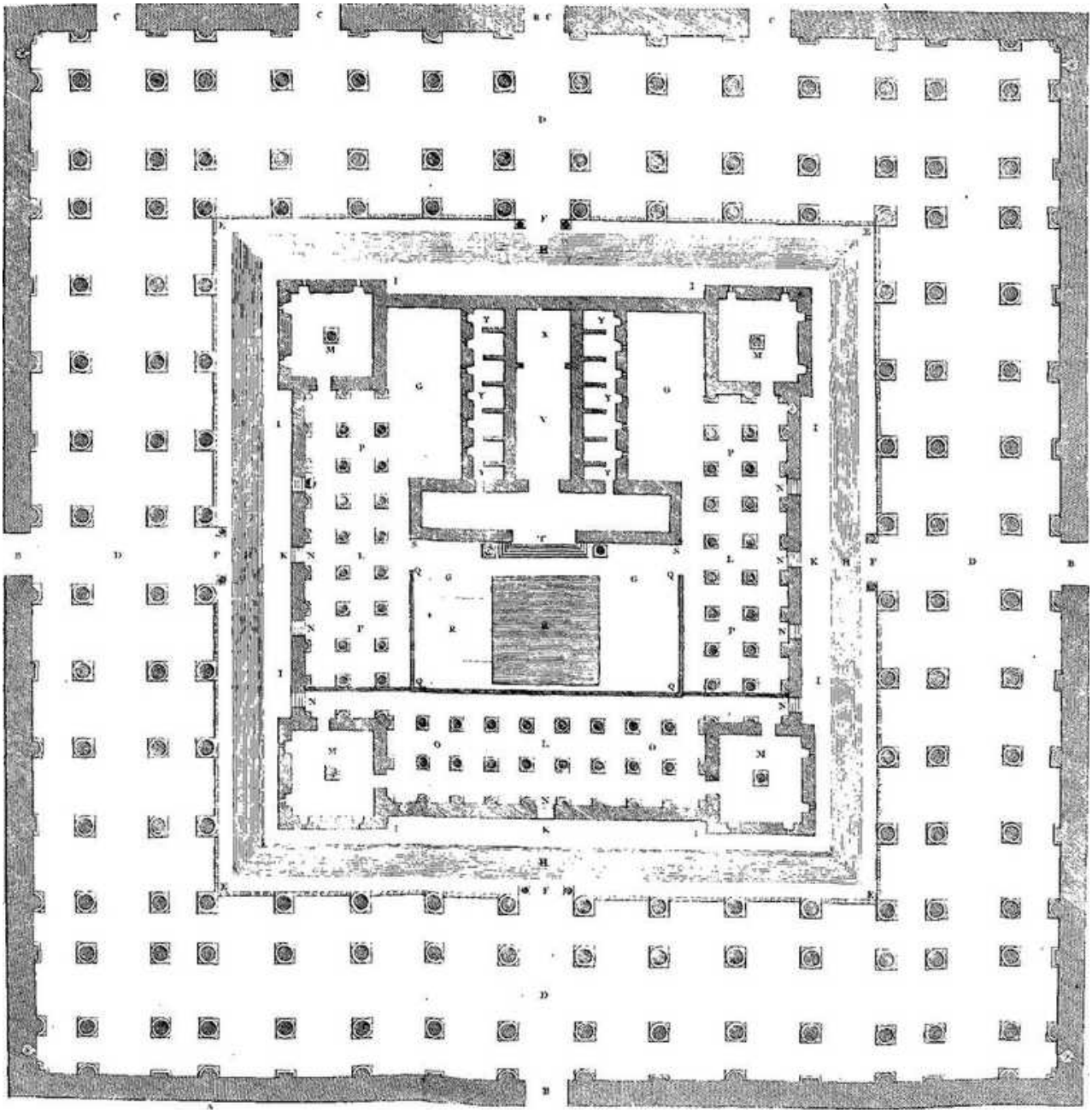
The third Enclosure, which included the Temple and the Altar of Burnt-sacrifices, was surrounded by a Wall of forty Cubits high. It was Square as well as the former G, and the Height of the Wall did not appear so much without as it really was, because it was lost behind the Steps H, by which it was surrounded, and partly covered. First, there were fourteen Steps, upon which was a Terrass of about ten Cubits wide I, which went all round the Enclosure. From thence there was another Ascent of five Steps, to come to the Platform of the Gate K: So that the Wall was but five and twenty Cubits high within. The Entrance into this Portico was by a Gate towards the East, by four towards the South, and as many towards the North N. There was no Gate on the West side, but a great Wall ranged all along, from North to South. At the Entrance of each Gate within were large Rooms, in form of Pavilions, of thirty Cubits square, and forty high, each sustained by a Pillar of twelve Cubits, or eighteen Foot in Circumference. See M.

Within this Enclosure were also double covered Galleries, with two Rows of Pillars, to the East, to the North, and South; but there were none to the West L, as may be seen by the Plan. The Women had a Gate to themselves on the East side, and one to the South and the North, by which they passed to the Place appointed for them, which was distant from that of the Men O.

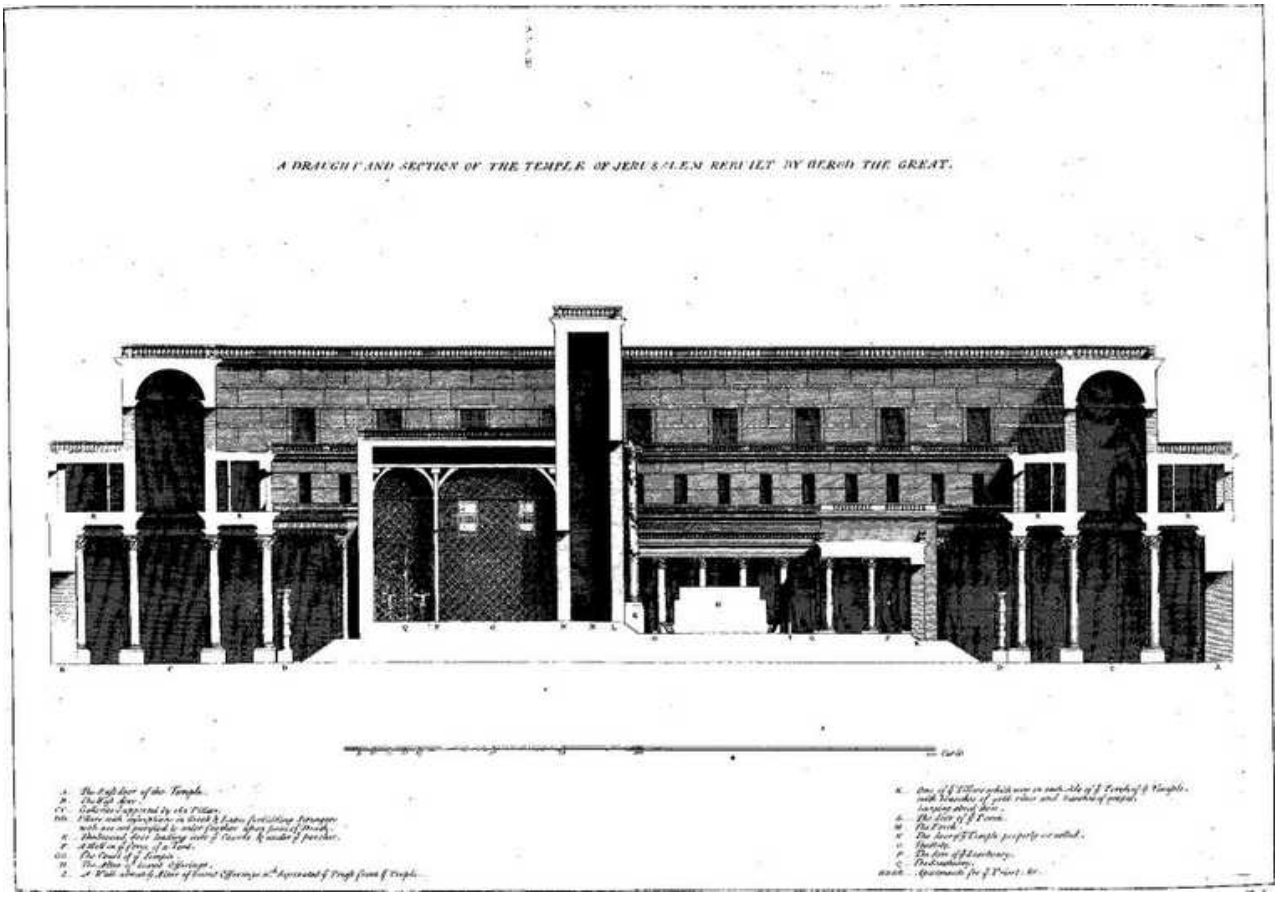
The Altar of Burnt Sacrifices was fifteen Cubits high, and forty Cubits wide every way: They went up to it by a Slope without Steps, towards the South R. At the four Corners were so many Eminencies, like Horns; and it was built of rough Stones, on which no Iron was used, or Tool of any other Metal.

The Front of the Temple, which was an hundred Cubits high, and as many wide S, as was said before, was adorned with many rich Spoils, which the Kings of the *Jews* had dedicated to God, as the Monuments of their Victories: When *Herod* had finished the Temple he dedicated them a-new, to which he added some of his own, which he had taken in his Wars against the barbarous Nations.

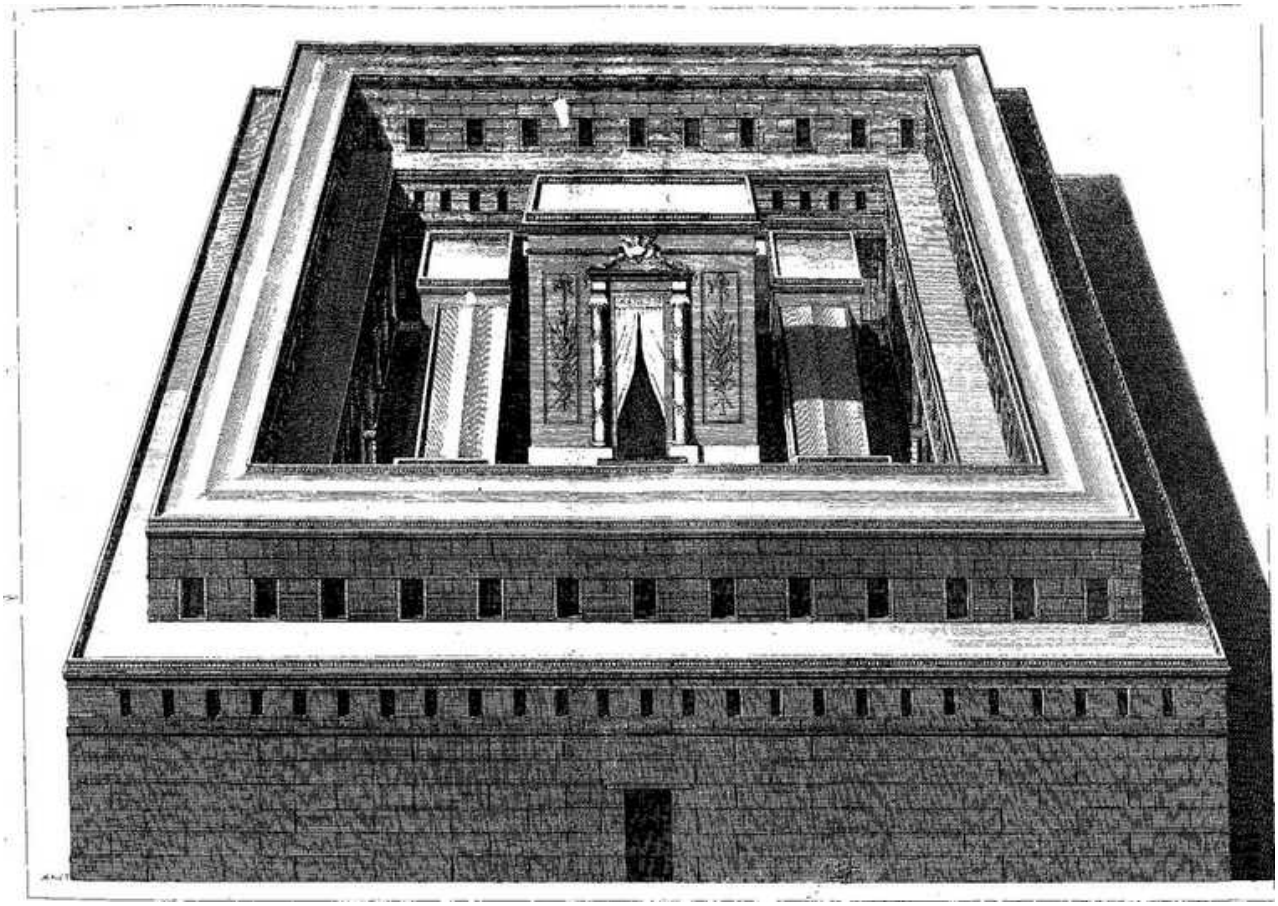
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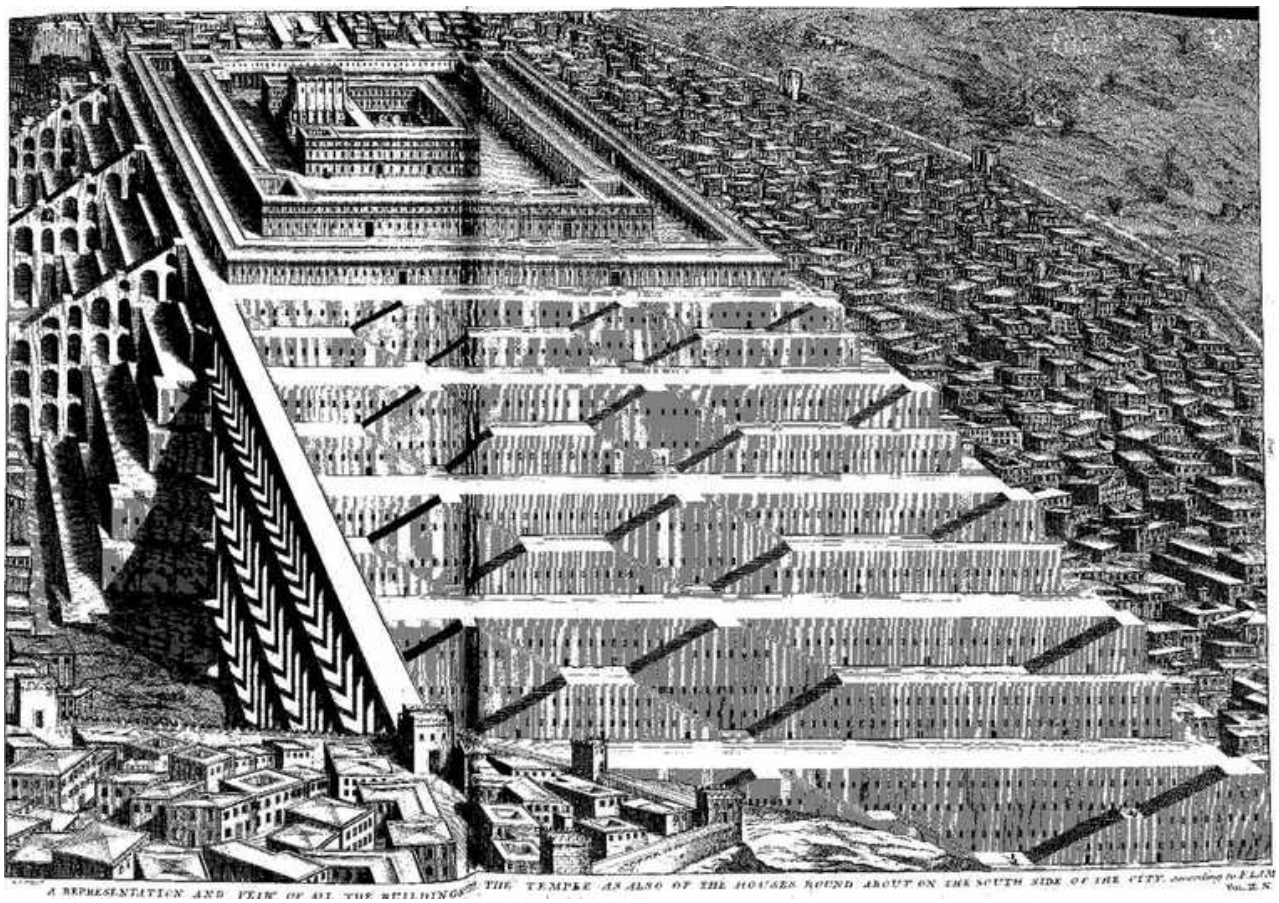
THE GROUND PLOT OF THE TEMPLE REBUILT BY HEROD THE GREAT



A DRAUGHT AND SECTION OF THE TEMPLE OF JERUSALEM REBUILT BY HEROD THE GREAT.The East door of the Temple. The West door. Galleries Supported by 162 Pillars. Pillars with inscriptions in Greek & Latin forbidding Strangers woh are not purified to enter further upon pain of Death. The Second door leading into ye Courts & under ye porches. A Hall in ye form of a Tent. The Court of ye Temple. The Alter of burnt Offerings. A Wall about ye Altar of burnt Offerings wch Separated ye Priest from ye People. One of ye Pillars which were on each side of ye Porch of ye Temple. with branches of gold vines and bunches of grapes. hanging about them. The door of ye Porch. The Porch.



THE VIEW AND ELEVATION OF THE TEMPLE OF JERUSALEM REBUILT BY HEROD THE GREAT.



A REPRESENTATION AND VEIW OF ALL THE BUILDINGS OF THE TEMPLE AS ALSO OF THE HOUSES ROUND ABOUT ON THE SOUTH SIDE OF THE CITY,according to F. LAMY

The Porch of the Temple was ninety Cubits high, and an hundred in length from North to South T. The Door was seventy Cubits high, and twenty-five wide. I do not mention the Sanctum or the Sanctuary, nor the Apartments that ranged along the two sides of the Temple, because these had nothing singular, or different from what has been seen before. *Josephus* observes, that as soon as it was resolved to build the Temple and the Altar, *Herod* durst not enter into the Courts of the Priests, as being only a Laick. He left to the Priests the care of finishing this Work themselves, who compleated it in eighteen Months; and the rest had taken up eight Years in perfecting.

Within this Inclosure was a Wall of one Cubit high, which surrounded the Temple and the Altar of Burnt-Sacrifices Q, and which parted the Priests from the rest of the *Israelites*. This Place was not to be entered by the Laity: They came as far as this Wall, to offer their Sacrifices and Offerings, but they went no farther.

Josephus relates a thing, which he said he received by Tradition from his Fathers, that all the time they were at work upon the Temple, there fell no Rain in the Day-time, but only in the Night; so that the Workmen were not hindered in their Work. When the Temple was finished, the Dedication of it was performed with great Solemnity: The People rendered hearty Thanks to God, and gave the King much Praise and Commendation, which he well deserved for the Execution of this great Work. *Herod* offered to God three hundred Oxen in Sacrifice, and all the People, with great Alacrity, brought their Victims to celebrate this august Ceremony. The number of them was so very great, that it was not easy to count them. What contributed still more to make this Festival the more solemn, was, that it happened on the same Day that *Herod* came to the Throne, which Anniversary he always celebrated with much Pomp.

In the Corner of the Northern side of the first Inclosure of the Temple, was a very strong Tower, built by the *Asmonean* Kings, who were in Possession both of the Regal State and the Priest-hood at the same time. 'Twas there they kept the sacred Ornaments worn by the High-Priest on great Occasions. After them, *Herod* continued to keep them there; and after *Herod*, the *Romans* had them in their Power, till the time of the Emperor *Tiberius*. But during his Reign, *Vitellius* coming to *Jerusalem* in quality of Governor of *Syria*, the Inhabitants of *Jerusalem* received him with so much Honour, that to shew his Acknowledgment for it, he obtained from *Tiberius* that the care of this sacred Deposit should be put into their hands. They enjoyed this Favour till the death of King *Agrippa*: Then *Cassius Longinus* Governor of *Syria*, and *Cuspius Fadus* Governor of *Judea*, commanded the *Jews* to lay it up in the Tower

of *Antonia*, that it might be in the Custody of the *Romans*, as before. The *Jews* sent to desire it again from the Emperor *Claudius*; and young King *Agrippa* being then at *Rome*, obtained that the keeping of it might be committed to him.

Before this, the manner of keeping this precious Habit was thus: It was kept in the Tower *Antonia*, under the Seal of the High-Priest, and of the Treasurers of the Temple. On the Eve of any solemn Festival, they went to wait upon him that commanded the Castle for the *Romans*; where after they had viewed and examined the Seals, they received the holy Vestments from his hands; and brought them back to him when the Festival was over; and sealed them up again as before. This Tower or Castle was already very strong, but *Herod* fortified it still more, and called it *Antonia* in honour to his Patron *Anthony*. *Herod* had made a Passage under Ground, which went from the Tower *Antonia* to the Eastern Gate of the Temple, near which he also built another Tower. This was to preserve a Communication between the two Towers and the Temple, that might be serviceable to himself, or the Kings his Successors, in case of any Sedition in the City.

An Explanation of the Plan of the Temple, as rebuilt by *Herod* the Great, according to the Dimensions given by *Josephus*.

AAAA The Temple was four *Stadia* or Furlongs in circuit, or a Square of one *Stadium*. The Stadium was an hundred and twenty-five Paces, or six hundred and twenty-five Feet. *Joseph*. Antiq. l. 25. c. 14. p. 544. BBBB It had four great Gates or Doors, fifteen Cubits wide, and thirty high. They were placed at the four sides of the Temple; to the East, West, North, and South. *Joseph*. de Bell. l. 6. c. 6.

CCCC But elsewhere he says, that to the West there were four great Gates, one of which went to the Palace, another to the City, and the two others into the Country. *Joseph*. Antiq. l. 25. c. 14. p. 544, 545.

DDDD About the first Inclosure of the Temple within, there were upon the four sides of the Courts four large Galleries, supported by four Rows of Pillars, of which one Row was fixed to the Wall, and the other three were at a distance from it. There were one hundred and sixty-two in all, whose Height was seven and twenty Feet, and their Thickness as much as three Men could embrace. The Gallery in the middle was the highest and broadest, being forty-five Foot wide, and an hundred Foot high. Those on the Sides were but thirty Foot wide, and fifty high. Their Roofs were of Cedar, finely carved, adorned with Mouldings and Gilding. *Joseph*. Antiq. l. 25. c. 14. EEEE Beyond the Portico or Piazza we now speak of, there was a Separation or Balustrade of Stone, with Columns at several Distances, on which were Inscriptions in *Greek* and *Latin*, which upon pain of death forbid any Strangers, or the *Jews* that were not purified, to advance any farther. *Joseph*. Antiq. l. 15. c. 14. p. 545. *Of the Wars of the* Jews, l. 6. c. 6. p. 916.

FFFF This Balustrade had three Passages at equal Distances, both to the North and South: But towards the East there was but one Entrance, through which all *Jews* that were purified might enter, as also the *Jewesses*, indifferently. *Joseph*. Antiq. l. 15. c. 14. p. 545.

GGGG The Court of the Priests, which was the second Inclosure of the Temple, where the Priests performed their several Functions, and which inclosed the Temple, strictly so called, and the Altar of Burnt-Sacrifices. This Court was square, and inclosed by a Wall of forty Cubits high without; but one part of this Height was taken up, or covered by Steps; so that within the Wall was but five and twenty Cubits high. For, first, there were fourteen Steps (H), after which there was a Terrass of ten Cubits wide (I), from whence they went into the Gate, and ascended yet five Steps (K) to arrive at the Platform of the Court, and of its Portico's, which were but twenty-five Cubits high, which was also the Height of the Wall within. *Joseph. Wars of the* Jews, l. 6. c. 6. p. 916. Compare also l. 5. c. 5. p. 906.

LLL This Court was square, and surrounded by double Galleries on the three Sides; that is, to the East, North, and South: But there was no Gallery to the West. The Pillars were plain, *seph. Wars of the* Jews, l. 6. c. 6. p. 916. *Antiq*. l. 15. c. 14. p. 544.

MMM Adjoining to the Gates of the Court of the Priests within, were two square Rooms, in the form of Towers, supported by two Columns, having each twelve Cubits, or eighteen Feet in Diameter or Thickness. These Rooms were thirty Cubits square, and forty high. *Wars of the* Jews, l. 6. c. 6. p. 917.

NNNN This Court had no Doors on the Western side, but one to the East, four to the North, and four to the South. That on the Eastern side was for the Women, and on the North and South there was one for the Women also. *Joseph. Wars of the* Jews, l. 6. c. 6. p. 916. So that they had four Ways to their Place of Worship.

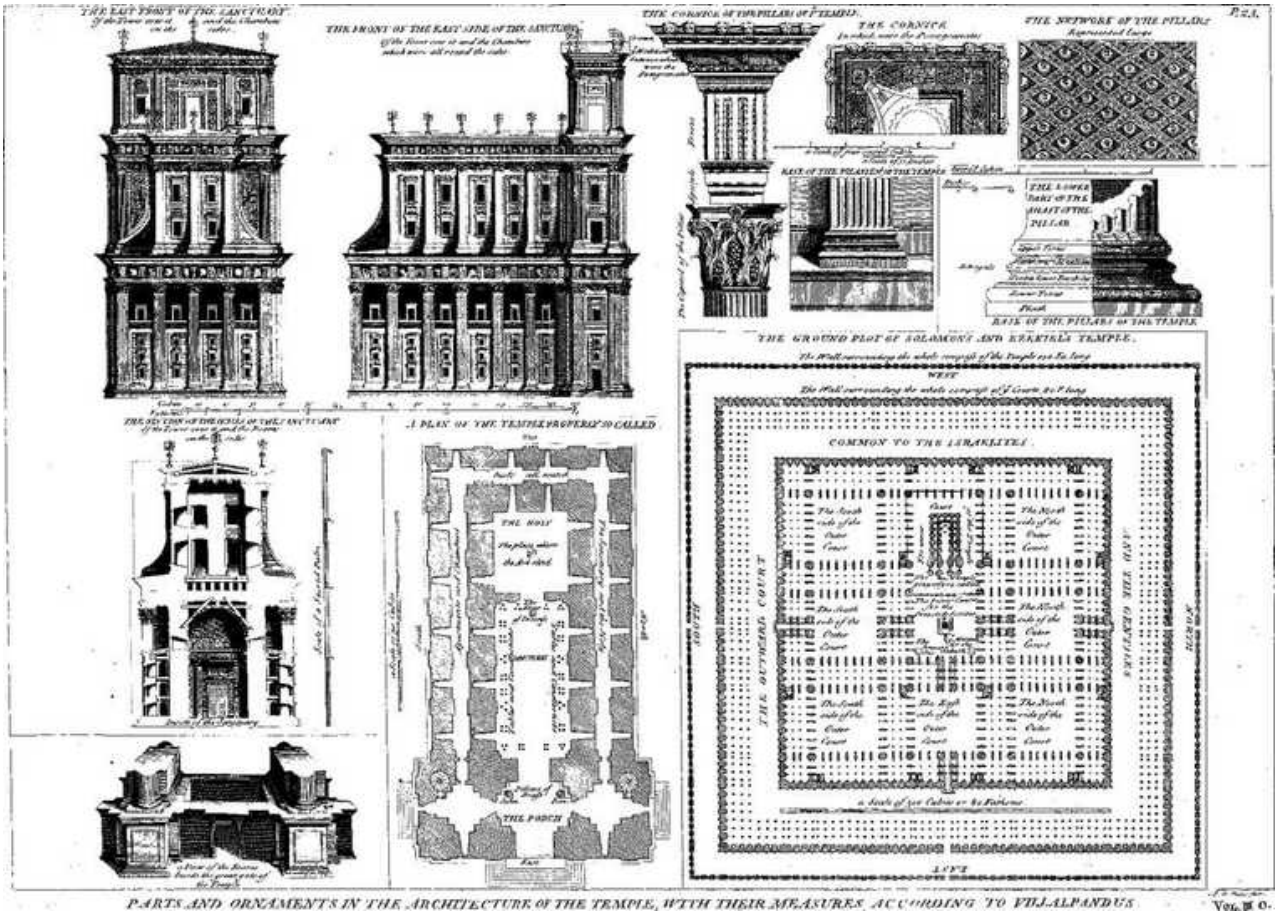
OO The Place appropriated to the Women in the Temple, was to the East, over against the Altar of Burnt-Sacrifices, and the Porch of the Temple.

PP The North and South sides were for the Men. See *Joseph. Wars of the* Jews, l. 6. c. 6. p. 916, 917. QQQQ The Priests were separated from the People by a Wall of three Cubits high, according to *Josephus*, Antiq. l. 8. c, 2.; or only one Cubit high. *Wars of the* Jews, l. 6. c. 6. p. 918.

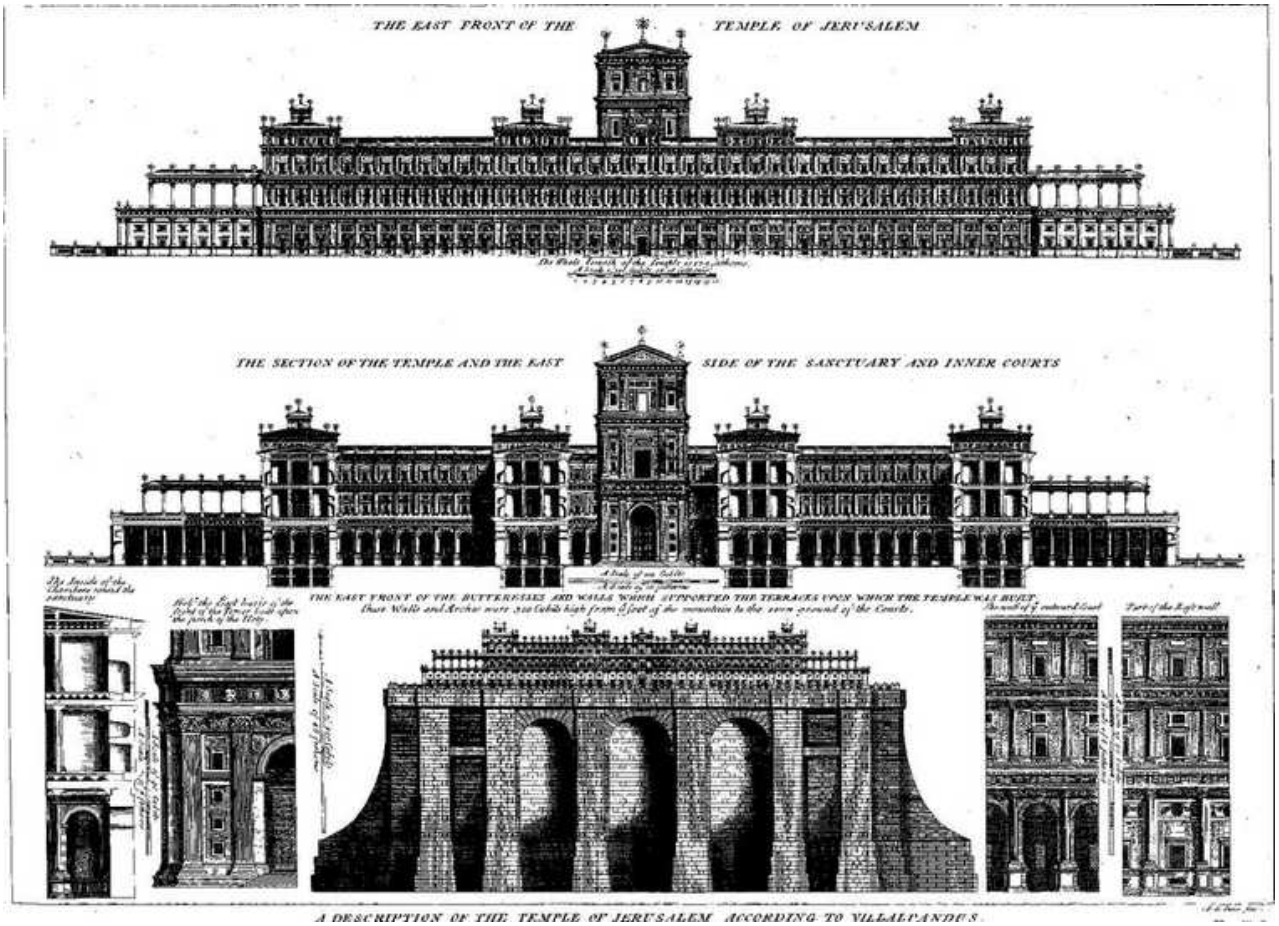
RR The Altar of Burnt-Offerings; it was fifteen Cubits high, forty long, and as many broad. They went up to it by a Slope towards the South. *Wars of the* Jews, l. 6. c. 6. p. 918. SS The Front of the Temple to the East, was an hundred Cubits square, *Wars of the* Jews, l. 6. c. 6. p. 917. Elsewhere *Josephus* says, that the Temple was at first an hundred Cubits wide, and an hundred and twenty high; but that it afterwards settled as far as twenty Cubits, and was by that means reduced to the height of an hundred. *Joseph*. Antiq. l. 15. c. 14. p. 543.

This Front was that of the Porch of the Temple, which was not near so wide as this; for the Front was an hundred Cubits wide, and the Temple itself was but twenty. T The Door of the Porch was seventy Cubits high, and five and twenty wide. *Wars of the* Jews, l. 6. p. 917.

V The Sanctum was forty Cubits long, and twenty Cubits wide. *Ibid*. p. 917. X The Sanctuary was a Square of twenty Cubits. *Ibid*. p. 918. their Height twenty-five Cubits, all of one Stone. The Galleries were thirty YYY On the sides of the Temple were Apartments contiguous to it in great num- Cubits wide. *Jo*bers,



PARTS AND ORNAMENTS IN THE ARCHITECTURE OF THE TEMPLE, WITH THEIR MEASURES ACCORDING TO VILLALPAN-



TEMPLE OF JERUSALEM SIDE OF THE SANCTUARY AND INNER COURTS THE SECTION OF THE TEMPLE AND THE EASTA Scale of 100 Cubits A Scale of 10 fathoms THE EAST FRONT OF THE BUTTERESSES AND WALLS WHICH SUPPORTED THE TERRACES UPON WHICH THE TEMPLE WAS BUILT These Walls and Arches were 300 Cubits high from ye foot of the mountain to the even ground of the Courts. The wall of ye outward Court Scale of fathoms

numbers, and of different Dimensions. *Wars of the* Jews, l. 6. c. 6. p. 918.

Here follow some Reflections upon the Description of the Temple of *Jerusalem*, according to *Villalpandus* and Dr. *Prideaux*.

Father *John-Baptist Villalpandus*, a *Spanish* Jesuit, who died *May* 22. 1608, and who was employed by the King of *Spain* to draw up a Description of the Temple and City of *Jerusalem*, has acquired an immortal Glory by this Work, which is printed in three Volumes *in folio*. What he hath performed in this matter has hitherto been looked upon as the most finished Piece we have of the kind. As he was a very skilful Architect, he was in a much better Capacity of doing Justice to this Design than the generality of Interpreters of Scripture, who are not possess'd of this Qualification, and who commonly have but a slender Acquaintance with Architecture.

Yet however, there are very able Men, who think this learned Jesuit, tho' extremely well furnished with profound Knowledge in the *Greek* and *Roman* Architecture, was too much prejudiced in favour of the Temple of *Solomon*, of which God himself gave the Model to *David*, and which had been managed and directed by *Solomon*, the wisest, the richest, and the most enlightened of all Kings; he imagin'd, I say, that he could not make it too splendid, too grand, or too magnificent, and therefore exhausted all the force of his Imagination and Genius, to describe a Temple that should be the most perfect Pile of Building that was possible.

He has introduced many Embellishments which are not mentioned in the sacred Text, but which ought to have been there according to the Rules of Architecture, which it is supposed *Solomon* could not be ignorant of; as if the same Taste must needs prevail in Architecture, among all Nations, and in all Ages: And as if *Solomon*, who lived so long before the first Architects of *Greece*, must needs have followed the same Rules that they found out, and gave afterwards. Besides, *Villalpandus* has multiplied the Courts, and the Portico's, and instead of three Courts, which only are mentioned in Scripture, he has described eleven in his Plan: That is to say, the Court of the *Gentiles*, or the outward Court, the great Court, or the Court of the *Israelites*, and besides these, nine other Courts, all surrounded with Portico's and Rows of Pillars.

This Multitude of Courts is founded only upon *Ezek*. xlii. 3, 6. where the Prophet says, that the Angel shewed him a Portico joining to a treble Portico in the outward Court of the Temple; *Ubi erat porticus juncta porticui triplici*: As if that was to express three Portico's in Front, whereas it signifies only three Rows of Columns, or three Galleries, or, if you please, three Stories. Compare *Ezekiel*. Add to this, that the extent of Ground on the top of Mount *Moriah* could not be sufficient to receive such vast Edifices.

Villalpandus supposes that all the Courts were surrounded with three Ranks of Columns, and that upon these Columns were three Stories of Apartments; which, to me, does not seem at all to be warranted from Scripture: For the Passage of the Prophet *Ezekiel*, xlii. 3, 4, 5, 6, does not affirm it expressly; it literally imports, that each Court had three Galleries below, and above, three Rows, the middlemost of which was an open Gallery, which served to part the Chambers that were on each side. But it is very doubtful whether there were three Stories upon the Rows of Pillars or over the Portico's. The *Orientals* did not commonly build several Stories thus one upon another; and these must have been of a very extraordinary Height.

What he says of Pavements of Porphyry, and of Walls built with Marble of *Paros*, is very little probable; at least it is not mentioned in Scripture, tho' indeed there is nothing in all that which is not much below the Majesty of so holy a Place, and the Riches of *Solomon*: But we are not here to enquire what was most splendid, most rich, or most agreeable; but rather we are to examine what was Fact, and what is most conformable to the sacred Text.

As to Dr. *Prideaux's* System, which he has extracted from the Books of the Rabbins, we may say of it in general, that it is very commodious in this, that it gives us very plausible Explications of whatever is said in Scripture of the different Parts of the Temple, and concerning their several Uses. We find there whatever is taken notice of in the Gospel; the beautiful Gate, *Solomon's* Porch, the Chests of the Temple, wherein the Offerings were put, the *Gazophylacium* or Treasury; lastly, those that contrived this Plan have taken care for every thing. There is but one thing wanting, but that is very essential, which is this: The Authors of the *Talmud*, and the other Rabbins, have never proved, nor will ever be able to prove, their Suppositions, either from Scripture, or from Authors that have seen the Temple, or had consulted those that had seen it. For neither the Talmudists nor Rab - Rabbins are either of Antiquity or Authority sufficient to convince us, when the Question is about a Matter of Fact, of which they could not be Witnesses, neither themselves nor those whose Testimony they alledge, I mean their Fathers or Grandfathers: The *Talmud* of *Jerusalem* was composed at least three hundred Years after the Destruction of the Temple; that of *Babylon* is still more modern than that of *Jerusalem* by an hundred Years. The most celebrated Rabbins whose Writings we have, did not live sooner than the 11th or 12th Century since *Jesus Christ*. We know very certainly that they were but little conversant in the Study of Antiquity, and that they have no ancient Monuments, except the sacred Writings and *Josephus*, that can give them any Information about the true Form of the Temple. How then can they acquaint us with so many Particulars, which are different from what the Scriptures and *Josephus* tell us of them?

If the Rabbins had been satisfied with describing the Temple, such as it was when the *Romans* destroyed it, one might endeavour either to reconcile them with *Josephus*, which I think to be impossible, or we might say they had some Tradition, or some private Writing more faithful and exact than *Josephus*: But to pretend the Temple they describe to us is the same with that of *Solomon*, or *Ezekiel*; this indeed is utterly insupportable.

What they say, for Instance, about the Court of the Women, is to be found in no place of Scripture. The *Chel*, or the Wall that separated the Court of the *Israelites* from that of the *Gentiles*, was not within, but without the Temple. The Pillars *Jachin* and *Boaz* were not to be seen in the second Temple. It is very uncertain whether the Veil that was rent at our Saviour's Crucifixion is that which parted the *Sanctum* from the Sanctuary. It is much more probable it was that which separated the *Sanctum* from the *Vestibulum*. The Wideness of the *Vestibulum* of *Solomon*'s Temple did not exceed the Wideness of the Temple itself: And where shall we find that it was one of the Wings of the Temple on which the Devil placed our Saviour? *Matth*. iv. 5. How shall we prove the Existence of all those Gates, both on the West and South sides of the Temple; and of so many small Apartments, the Uses of which are so minutely determined?

I would not be here understood to intend to disparage the Pains that Dr. *Prideaux* has taken in these Matters; I would only insinuate, that the greatest part of the things set down in the Plan of the Temple that he has given us, are of but

little Certainty; that the *Jewish* Authors he has followed are Guides to be but little relied on in these Matters, and that to know the ancient Temple of *Solomon* we must keep to the Text of the Books of the *Kings* and of *Ezekiel*; and that as to the Temple of *Herod*, which was demolished by the *Romans*, we have no other Guide to follow but *Josephus*.

Explanation of the Plan of the Temple of *Jerusalem*, according to the Notions of *Dr. Prideaux*.

AAAA The outward Circuit of the Temple, including a Square whose Circumference was two thousand Cubits, and the Side five hundred Cubits. It was a Wall of twenty-five Cubits high within; and this was the Height of all the other Walls of the Temple, except the *Chel*. The Length of a Cubit was a Foot and a half. B The Eastern Gate, otherwise called the

Gate of *Shushan*. CC Shops where they sold Wine, Oil, Salt, Meal, and other things used in the Sacrifices. There were Chambers over on both Sides. D The Northern Gate, called *Tedi*. EE Apartments for the Porters above and below, on either side. Between this Gate and the Eastern Corner, upon the top of the Mountain that stretched out a little, was the Fort *Antonia*, formerly called *Baris*, where the *Romans* kept a Garison, as a Bridle to the Temple. Hence it was that the Commander of this was called the Captain of the Temple, *Luke* xxii. 52. *Acts* iv. 1. It was a square Pile, of two Furlongs in compass, pretty near the Wall of the Temple. It had a Communication with it by a pair of Stairs, which terminated below in the Cloisters, on the North-west side. 'Twas this Way that the Soldiers went down to appease the Tumult on account of St. *Paul*, *Acts* xxi. 32. 'Twas from thence also that St. *Paul* made his Speech, mentioned in the 40th Verse.

FF The two Southern Gates, called the

Gates of *Huldab*.

GGGG Porters Lodges on both

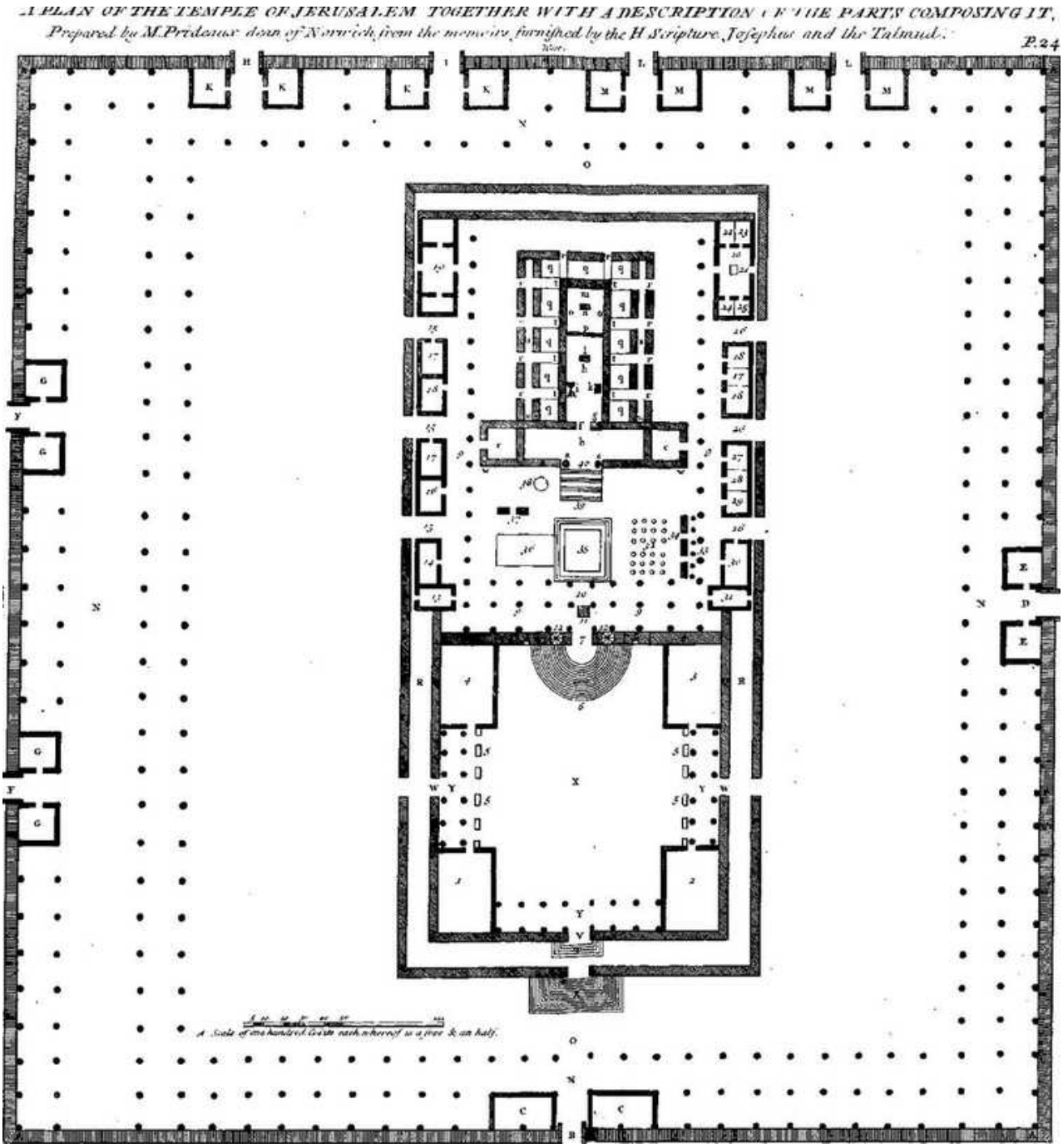
Sides. H The Gate *Shallecheth*, or of *Coponius*, to

the West. I The Gate of *Parbor*, on the same side.

KKKK Porters Lodges. LL The two Gates *Asuppim*, on the same

Western side.

MMMM The



Prepared by M. Prideaux dean of Norwich from the memoirs furnished by the H Scripture Josephus and P.24. the Talmud. A Scale of one hundred Cubits each whereof is a foot & an half. Vol. III. Q.

MMMM The Apartments of these two Gates, where was the Treasure of the Temple. The side of these Gates was fifteen Cubits, and the Height thirty. The Opening was ten Cubits wide, and twenty high. All the Gates of the Temple, within and without, were of the same Dimensions. N The Cloister, or cover'd Gallery that went round the Temple. On the South side it was called The King's Portico, where it was much more spacious than elsewhere; for it had three Walks, the middlemost of which was forty-two Cubits and a half wide, and fifty high. The other two were but fifteen Cubits wide, and twenty-five high. And these last Dimensions were the same in all others of this Court. That to the East was called *Solomon*'s Porch, because it was built upon the great Terrass that *Solomon* had raised in the bottom of the Valley, which was four hundred Cubits deep. This was the only Work of *Solomon* that remained in the Temple, at the time of *Jesus Christ*. This Name is given it in *John* x. 23. *Acts* iii. 11.

O The outward Court of the Temple, called The Court of the *Gentiles*. P The outward Inclosure of the inward Courts. This was a fine Wall of three Cubits high, within the Inclosure of which it was not allow'd for any *Gentile* to enter; nor for any one that was polluted by being near a dead Body.

Q The Wall that included the second Court

of the Temple. R The Space between this last Wall, and the outward Circumference of this Court. It was ten Cubits, and was what they called the *Chel*. S The Stairs on the East side, by which they went up out of the Court of the *Gentiles* into the *Chel*. It had fourteen Steps, each of the Height of nine Inches. T The Stair-case of the *Chel*, which went up to the Court of the Women; of five Steps, each nine Inches. V The Gate which enter'd into the Women's Court on the East side. It was called *Beautiful, Acts* iii. 2. because of its magnificent Structure. WW Two other Gates which went into the Women's Court; one to the South, the other to the North. X The Womens Court; so called because Women were allowed to enter in there, to be present at divine Service, but not to go farther. It was a Square of a hundred and thirty-five Cubits.

YYY Portico's on three sides of the Womens Court; over which there were Galleries for the Womens use. ZZ Two subterraneous Chambers under the Court of *Israel*, where the Musicians laid up their Instruments. 1, 2, 3, 4. Four small Courts adjacent to the four sides of that of the Women; these were oblong Squares, of forty Cubits long, and thirty wide. 1 Here the *Nazarites* accomplish'd their Vows. 2 Here the blemish'd Priests cleansed the Wood from Worms before it was used.

3 Here the Purification of Lepers was performed. 4 Here they laid up the Oil and Wine for the Altar, in Cellars built within, all round about. 5 The Chests of the Treasury of the Temple, where our Saviour saw the Widow put in her two Mites, as he sat upon the Benches under the Portico. For there were Benches in all the Portico's of the Temple, all along the Wall within, as well as without this Court. 'Tis of some place near these Chests, that we must understand that of St. *John* viii. 20, where it is said that our Saviour preached in the Treasury. 6 The semicircular Stair-case, which went up from the Womens Court to the great Brazen Gate. It had fifteen Steps.

7 The great Brazen Gate, or the Gate of *Nicanor*. It was the great Entrance into the farthest Court, in which were the Temple and the Altar. This Court represented the Tabernacle, and included what was properly called the Sanctuary. It was a hundred and thirty -five Cubits wide, and a hundred eighty-seven long. 8 The Wall which parted the Sanctuary from the Womens Court. 9 The Place of the Sanctuary, which was properly called the Court of *Israel*; For here it was that the Residentiaries, or Stationary-Men, always abode, who in the publick Worship represented the whole Body of the People of *Israel*; and it was thither also that all other *Israelites* repaired, when they had any Sacrifice to offer. For as for bare Worshipping, without any particular Offering, they remained in the Court of the Women; the Men in the open Space, and the Women in the Portico's. This Court contained at its first Entrance, which was to the East, a double Portico, and only one Isle to the North and South. 10 The Place properly called the Court of the Priests. It contained the second Walk, or Isle, of the double Portico now mentioned. The Desks of the Musicians made a Row of two Cubits under this Porch, joining to the Court. The remaining part was the Place where the Priests attended the Service, that were then out of Waiting. 11 The Throne, where the King sat, near one of the Columns, 2 *Chron*. vi. 13. 12 Winding Stairs, leading up to the Chambers over the Gate *Nicanor*. That to the right went to the Wardrobe, where the Priests laid up their Habits; the other to the Chamber where they kept the Cakes for the Continual Offering made by the High Priest every Morning and Evening. 13 The Hall called *Gazeth*, where the *Sanhedrim* assembled. One part of this Hall was within the Sanctuary, and the other part without. 'Twas in this outward part they usually sat. 14 The Hall of the Fountain. 'Twas this Fountain that supplied all the Water that was used in the Temple.

15 Three Gates of the Sanctuary, towards the South: The first and nearest to the Well-Room, was thence called the Well-Gate; over which was the Room where the Incense was prepared: The second was the Gate of Firstlings, and the third of Kindling. 16 The Wood-Chamber, where the Wood was laid up for the use of the Altar, after it had been purged from the Worm-eaten. Over this Chamber was that of the High Priest, called *Paradrin*, where the Council of the Temple was held, in which he was President. 17 A Hall, for a Body of Guards of *Levites*. 18 One of the Chambers of the Treasury. 19 The Hall, wherein was kept the common Fire for the grand Guard of *Levites*.

grand Guard of Priests. 21 A Stone in the midst of this Hall, under which were laid every Night all the Keys of the Temple. 22 A Closet, wherein were shut up the Lambs for the continual Morning and Evening Sacrifices. 23 The Bath, where the Priests washed themselves after any Uncleanness. 24 The Closet were the Shew-bread was made. 25 The Closet where the *Maccabees* put the Stones of the Altar, that had been polluted by *Antiochus*. 26 Three Gates of the Sanctuary towards the North. The first and most Eastern was called *Nitzotz*, or of Singing; the second the Gate of the Women; and the third the Gate of the *Corban*.

27 The Salt-Chamber, for keeping of Salt for the Use of the Altar. 28 A Chamber, where the Skins of the Victims were deposited. 29 The Room where the Bowels of the Victims were washed. 30 Another Body of Guards of *Levites*; over which there was also one for the Priests. 31 The Chamber where the Priest lived private for seven

Days, who was to burn the Red Heifer.

32 Rings, to which the Victims were fastened that were to be killed.

33 Eight Posts, on which the Victims were hung up to be flea'd.

34 Marble Tables, on which the Sacrifices were cut up.

35 The Altar of Burnt-Offerings, the Square of which above was twenty-four Cubits, a side, and below thirty-two Cubits. 36 The Slope that went up to the Altar, of thirty-two Cubits. 37 The Marble-Tables, on which they put the Pieces of the Victims that were ready to be laid on the Altar.

38 The Brazen Sea. 39 The Stair-case of the Porch. It had twelve Steps. 40 The Passage of the Porch. It was twenty Cubits wide, and forty high.

cc The Chambers for laying up the Instruments used in sacrificing. *a* The two Pillars *Jachin* and *Boaz*, on each side of the Entrance. *b* The Porch, eleven Cubits wide, and sixty long. *d* The outward Wall of the Porch. *e* The inward Wall of the Porch. *f* The Door that went out of the Porch into the holy Place. *g* The Wicket, by which the Priest passed to unbar and open the Gates in the Morning, and to bar up the Gate in the Evening, and afterwards to return. *h* The Holy Place. It was twenty Cubits wide, and forty long. Here stood the three following Pieces, *i, k, l*. *i* The Golden Candlestick, with seven Lamps. *k* The Table of Shew-Bread.

l The *l* The Altar of Incense.

m The Most Holy. It was a Square, of twenty Cubits, wherein were the three following Pieces, *n, o, p*. *n* The Ark of the Govenant.

o The two Cherubims, of ten Cubits high, their Faces inwards, and their Wings extended towards each other, over the Ark, and quite to the Wall, on each side. *p* The Veil of the Temple, that parted the Holy and the Most-Holy. It was rent from top to bottom at our Saviour's Crucifixion. *q* The Chambers of the Treasury, on the two sides, and at the bottom of the Temple. They were of three Stories, and therein the Tythes were lock'd up.

r Passages that went to those Chambers. *s* Galleries before the Chambers. *t* Stair-cases for going up to those above. *u* Stair-cases for going up to the Apartments, that were above the Porch and the Temple. *x x* The Wings of the Temple.

N.B. The Length of the Temple, properly so called, taking in the Thickness of the Walls, was a hundred Cubits. The Breadth of the Temple, with the two Wings, was a hundred Cubits, without the Wings 70. The Height of the Temple was a hundred Cubits; that of the Wings a hundred and twenty. It was upon one of these Wings that the Devil placed our Saviour, *Matth*. iv. 5.

The Scripture also speaks of several other Temples that were in or near *Palestine*; for Example, the Temple of *Dagon*, at *Gaza*, *Judg*. xvi. 23. and another at *Ashdod*, or *Azotus*, 1 *Sam*. v. 1, 2, 3. and 1 *Macc*. x. 84. The Temple of the *Samaritans* upon Mount *Gerizim*, 2 *Macc*. v. 23. vi. 2. The Temple of *Ashtaroth*, one of the chief of the *Philistines*, 1 *Sam*. xxxi. 10. The Temple of *Baal*, which *Ahab* built in *Samaria*, 1 *Kings* xvi. 32. The Temple of *Rimmon*, at *Damascus*, 2 *Kings* v. 18. The Temple of *Nisroch* at *Babylon*, *Isai*. xxxvii. 38. The Temple of *Bel* at *Babylon*, *Dan*. xiv. 9. The Temples of *Chemosh* and *Moloch*, built by *Solomon*, upon the Mount of *Olives*, over-against the Temple of the Lord, 1 *Kings* xi. 7. The Temple of *Nannæa*, which *Anti -ochus Epiphanes* attempted to plunder, 2 *Macc*. i. 13.

The Temple of *Babylon*, wherein *Nebuchadnezzar* laid up the Vessels of the Temple of the Lord, *Dan*. i. 2.

[Joseph. de Bell. l. 4. c. 1.] The Temple of the Golden Calf at *Bethel*, and at *Dan*. *Josephus* says, that even in his time the Temple of the Golden Calf was still to be seen at *Dan*, near the River called the little *Jordan*. In his Text is read at *Daphne*, but it is plain it ought to be read at *Dan*.

Read this article in its place on the printed pages

2 *Sam*. vii. 1 *Chron*. xvii. xxii. 8, 9, 10, *&c*. In the Year of the World, 2960 before *Christ* 1040, before the Vulgar Æra 1044.
2 Chron. xxviii. 21, 22, &c. In the Year of the World 3264, before *Christ* 736 before the Vulgar Æra 740.
2 Chron. xxix. 3, 4, &c. In the Year of the World 3278, before *Christ* 722, before the Vulgar Æra 726.
2 Kings xviii. 15, 16. In the Year of the World 3291, before *Christ* 709, before the Vulgar Æra 713.
2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7. In the Year of the World 3306, and the following Years.
2 Chron. xxxiii. 11, 12, &c. In the Year of the World 3323, before *Christ* 672, before the Vulgar Æra 676.
2 Kings xxii. 4, 5, 6, &c. 2 Chron. 8, 9, 10. In the Year of the World 3380, before *Christ* 620, before the Vulgar Æra 624.
2 Chron. xxxvi. 10. In the Year of the World 3405, before *Christ* 595, before the Vulgar Æra 599.
Ezr. iv. 5. In the Year of the World 3470, before *Christ* 530, before the Vulgar Æra 534.
Ezr. iv. 7. 17. 18. In the Year of the World 3483, before *Christ* 517, before the Vulgar Æra 521.
Ezr. v. 1. vi. 1, 14. Hag. i. 1, &c. In the Year of the World 3485, before *Christ* 515, before the Vulgar Æra 519.

Ezr. vi. 15. 18. In the Year of the World 3489.
2 Chron. xxxvi. 6, 7. In the Year of the World 3398, before *Christ* 703, before the Vulgar Æra 706. 20 The Hall, with a common Fire for the

Temple (1)

[Rev. iii. 12. 2 Thessal. ii. 4.] 1. **TEMPLE** is also said of the Church of *Jesus Christ. Him that overcometh will I make a pillar in the temple of my God*. And St. *Paul* says, that Antichrist *as God sitteth in the Temple of God, shewing himself that he is God*.

Read this article in its place on the printed pages

Temple (2)

[Psal. xi. 4.] 2. **TEMPLE** sometimes is put for Heaven. *The Lord is in his holy temple; the Lord's throne is in Heaven*. The Martyrs in [Rev. vii. 15.] Heaven are said to be *before the throne of God, and serve him day and night in his temple*.

[1 Cor. iii. 16. 17.] 3. *The* TEMPLE *of God*, in a spiritual Sense, is the Soul of a righteous Man. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are*. And elsewhere, *Know ye not that your body is* [1 Cor. vi. 19. 2 Cor. vi. 16.] *the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?* And again; *And what agreement hath the temple of God with Idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people*.

Read this article in its place on the printed pages

Temptation

TEMPTATION, *to tempt, to prove*. *God tempted Abraham*, and commanded him [Gen. xxii. 1.] to offer up his Son *Isaac*. By this he intended to prove his Obedience and his Faith, to confirm and strengthen him by this Trial, and to give to all succeeding Ages, in the Person of *Abraham*, an Example and Pattern of perfect Obedience. God does not tempt or try Men in order to know their Tempers and Dispositions, as if he were ignorant of them; but he proves them, to exercise their Virtue, to purify it, and make it conspicuous to others, and to give them an Opportunity of deserving Favours at his Hands. Thus, when we read in Scripture, that God *proved* his People, whether they would walk in his Law, or no; [Exod. xvi. 4.] that he permitted false Prophets to arise among them, who prophesy'd vain things to 'em, to try them, whether they would seek the Lord with their whole Hearts; all these Expressions ought not to be understood literally, [Deut. xiii. 3.] but should be explained by that of St. *James*, *Let no man say when he is tempted, I am tempted of God; for God cannot be* [James i. 13.] *tempted with evil, neither tempteth* he any man. But every man is tempted when he is drawn away of his own lust, and enticed. God forbid that we should say, that God tempts us to commit what he forbids, and what he will punish us for [Fulgent. ad Monim. l. 1.] committing. *Deus non est autor eorum quorum est ultor*.

The Devil indeed tempts us, to bring us to Evil, to Sin, to Distrust, to Contempt of God and his Laws, to Pride and Vanity. He lays Snares for us, even in our best Actions, to endeavour to make us lose the Benefit of them, by imputing the Merit of them to ourselves, and not to God. *Satan* tempted *David*, and prevail'd with him [1 Chron. xxi. 1.] to number the People, out of Confidence and vain Curiosity. He tempted our Saviour in the Wilderness,[1] and endeavour'd to infuse into him Sentiments of Pride and Ambition. He tempted *Ananias* and *Sapphira* [Acts v. 3.] , to make them lye to the Holy Ghost. St. *Paul* recommends to the [1 Cor. vii. 5.] *Corinthians*, not to expose themselves to the Temptation of Incontinence, under pretence of affecting to live in Marriage to a greater degree of Perfection. Lastly, in the Prayer that *Christ* himself hath taught [Matth. vi. 13.] us, we pray God *not to lead us into Temptation*; and a little before his Death, our Saviour exhorts his Disciples to *watch and* [Matth. xxvi. 41.] *pray, that they might not enter into Temptation*. St. *Paul* tells us, that *God will not suffer us to be tempted above what we are* [1 Cor. x. 13.] *able to bear*.

Men are said to tempt the Lord when they unseasonably require of him sensible Proofs of his divine Presence, of his Power, or of his Goodness. Without doubt we are allowed to seek to the Lord for his Assistance, and to pray to him to give us what we have need of; but it is not allowed us to tempt him, nor (for Example) to desire Miracles of him, nor to expose ourselves to such Dangers from which we cannot escape but by the miraculous Interposition of his Providence. God is not obliged to work Miracles in our favour, and he requires of us only the Performance of such Actions as are within the ordinary Measures of our Strength. The *Israelites* in the Desart have often tempted the Lord,[2] as if they had had reason to have doubted of his Presence among them, or of his Goodness, or of his Power, after all he had done in their favour. God forbids us to tempt him; *Before thou prayest, prepare thy self, and*

be not as one that tempteth [Ecclus. xviii. 23.] *the Lord*.

Men tempt one another when they would know whether things are really so as they seem to be, whether Men are such as they are thought or desired to be. The Queen of *Sheba* came to prove the Wisdom [1 Kings x. 1. 2 Chron. ix. 1.] of *Solomon*, by proposing Riddles to him, for him to explain. *Daniel* desired of him who had the care of feeding him and his Companions, to prove them for some Days, [Dan. i. 12, 14.] whether the abstaining from polluted Food would make them leaner. The Scribes and Pharisees have often tempted our Saviour in the Gospel,[3] and endeavoured to make him fall into their Snares.

Read this article in its place on the printed pages

Matth. iv. 1. Mark i. 13. Luke iv. 2.
Exod. xv. 2, 7, 17. Numb. xiv. 22. Psal. lxxviii. 18, 41, &c.
Matth. xvi. 1. xix. 3. xxii. 18. alibi passim.

Temptation

TEMPTATION was also the Name of an Encampment of the *Israelites* in the [Exod. xvii. 7. Deut. vi. 16.] Wilderness: See *Massah*, which in *Hebrew* signifies Temptation. The same Encampment is also called *Riphidim*. 'Twas there that *Moses* made the Water come forth out of the Rock *Horeb*.

Read this article in its place on the printed pages

Tent

TENT. See *Tabernacle*.

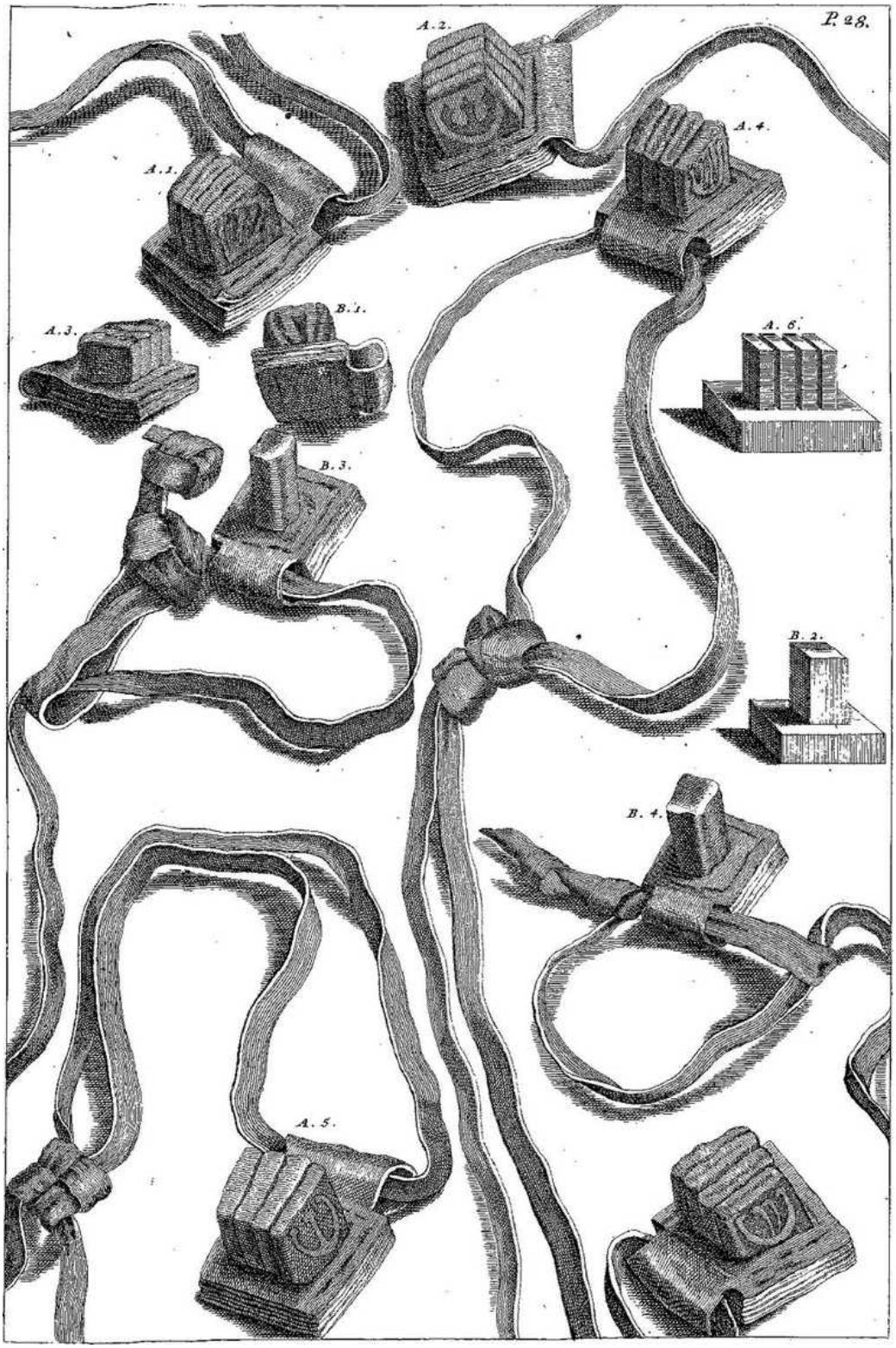
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Tephilim

TEPHILIM,[1] or *Tepilim*, otherwise *Totaphot*,[2] *Frontals* or *Phylacteries*, which the *Jews* used at their Morningprayer, and some Devotees put them on also at Evening-prayer: But, except the Chanter, there were but few that put them on then. See the Description that *Leo* of *Modena* gives of them,[3] which we have inserted under the Article *Phylacteries*. The *Jews* took the Commandment of God in a literal Sense, when he bid them *wear the words of his law as a sign upon their forehead*; and so should always wear them. But, that they might not expose themselves to the Raillery of the People, and to preserve the Respect due to so sacred a thing, they only wear them at the [Leo of Modena, ch. 5.] times of Prayer.

The *Jews* heretofore wore square Cloaks or Mantles, at the four Corners of which hung a Tuft, which they called *Zizith*. They intended to distinguish themselves from other Nations by this Habit. Instead of this, they now wear a square Piece of Stuff under their Cloaths, with four Strings and four little Tossels at the four Corners. This is what they call *Arbah Casoth*. When they are at the Synagogue at Prayers, they take a square Veil, with four Tufts at the Corners, which Veil they call *Taled*. Some put it about their Necks, and others cover their Heads with it. See *Taled*.

Then they put on their *Telephim*, or Frontlets. They held these *Telephim* or Phylacteries so sacred, that some of them persuade themselves even God himself wears them at his Head and Arms as well as the *Jews*. And this is not one of those Allegories, under which their Doctors conceal a figurative Sense;[4] for they maintain, that when God permitted *Moses* to see him behind, he only had a mind to shew him the Knot of the String that tied the *Telephim* to his Head; and that the Face which he refused to discover to this Legislator, was properly, truly, and substantially the Face of God. This is only with a Design to extol the Original and Excellence of their *Telephim*.



TEPHILIMS OR PHILACTERIES OF THE JEWS.Vol. III. R.



A JEWISH WOMAN GOING TO THE SYNAGOGUE. R.²

And they are not in the wrong to refer the Original of them to God himself, if we are to take those Expressions of *Moses* in a literal Sense: *And thou shalt bind them for a* [Deut. vi. 8, 9.] *Sign upon thine hand, and they shall be as Frontlets between thine Eyes; and thou shalt write them upon the posts of thine house, and on thy gates*. As these last Words are taken literally, which relate to the Words of the Law, which were to be wrote upon the Posts of the Houses; so the Command of wearing them upon their Fore-heads must not be understood as a mere Allegory. 'Tis observed, that as the Pagans wore their Phylacteries, or Amulets, upon several parts of their Bodies, so God commanded his People to wear *Telephim* upon their Fore-heads and their Arms, to put them in mind of the Law of God, and to divert his People from the superstitious abuse of the Talismans and Phylacteries of the Pagans.

But St. *Jerome* maintains, in which he is followed also by several learned Commentators, that the Words of *Moses* are to be understood in a figurative Sense, and that the ancient *Jews* did not otherwise understand them: And it is only since the time of the Pharisees that they were taken in a literal Sense. *Jesus Christ* did not absolutely condemn the use of the *Telephim*, but he blamed the Affectation of the Pharisees, who must needs wear them much larger and broader than other Men; I mean, than other Men that wore them, for it is not probable that all Men wore them in general. See the Commentators upon *Matth*. xxiii. 5.

Read this article in its place on the printed pages

תפיליןTephilim, from the Verb פללorare.
טוטפותTotaphot, Deut. xi. 18. vi. 8.
Leo of *Modena*'s Ceremonies of the *Jews*, Part I. Ch. 11.
Basnage Hist. *of the* Jews, T. 5. l. 7. c. 17. n. 13. Bartolocci Bibl. Rabbin. T. 1. p. 557.

Terah

TERAH, or *Thare*, Son of *Nabor*, and Father of *Nahor, Haran*, and *Abraham*. He [Gen. xi. 24.] was born in the Year of the World 1878, before *Christ* 2122, before the Vulgar Era 2126. He had *Abraham* at the Age of seventy-two Years, in the Year of the World 2008, before *Christ* 1992, before the Vulgar Æra 1996. He came with *Abraham* out of *Ur* of the *Chaldeans*, to go to settle at *Haran* in *Mesopotamia*, in the Year of the World 2082. He died there the same Year, [Gen. xi. 31, 32.] aged two hundred and seventy-five Years, in the Year of the World 1918, before *Christ* 1922, before the Vulgar Era 1926.

The Scripture says plainly, that *Terah* had fallen into Idolatry. *Your Fathers* [Josh. xxiv. 2, 14.] *dwelt on the other side of the flood in old*

a *Vagenseil. in Sota*. p. 192. *ex Schalschelet hakkabala*; p. 8. *time; even* Terah, *the Father of* Abraham, *and the Father of* Nahor; *and they served other Gods*. Some think that *Abraham* himself was at first addicted to the Worship of Idols; but that afterwards God was so gracious to him as to make him sensible of the Vanity of this Worship, and that he also undeceived his Father *Terah*. See our Commentary upon *Gen*. xi. 31. *Judith* v. 7. *Isai*. xliii. 23.

[Biblioth. Orient. p. 12.] The *Arabians* and *Turks* say, that one *Azar* was the Father of *Abraham*, and that *Terah* was his Grandfather. *Justin* says, [Justin. l. 36.] that *Adores, Abraham*, and *Israel*, reigned successively at *Damascus*. *Suidas* assures us, [Suidas in Abraham. Syncel. Chronic. p. 99.] that *Abraham* converted his Father *Terah*, who was an Idolater; and *Georgius Syncellus* acquaints us, that he threw his Father *Terah*'s Idols into the Fire, and that *Haran* endeavouring to rescue them from the Flames, was burned with them; that *Terah* having at first quitted the Worship of these false Gods, afterwards relapsed into his former Idolatry, and continued obstinate in it till his dying Day.

The *Jews* relate, a that *Terah* was not only an Idolater, but also a Carver and Dealer in Idols. That one Day when *Terah* was gone a Journey, he left *Abraham* to take care of the Shop; but *Abraham* being already convinced of the Vanity of Idols, asked all that came to buy Gods of him, How old are you? They told him their Age, and he replied to them, This God that you would buy and worship is younger than you are; it is but a few Days since it was made of a vile and contemptible Matter, therefore, believe me, and renounce this vain Worship. The Buyers were struck with Confusion at these Reproaches, and went away without buying. One Day there came an old Woman bringing a Mess of Pottage, saying she would offer it to all the Gods in *Terah*'s Shop. Then *Abraham* was out of patience, and taking a Stick, he broke all the Idols in pieces, except the largest of all, in whose Hands he put the Stick that had performed this Execution. When *Terah* came home, and found all his Images in this Condition, he asked *Abraham* the Reason of it, who told him, that a certain Person came thither to offer some Pottage to the Gods; but they could not agree among themselves who should have it. Then the great one of all took a Stick, beat the rest to pieces, and seized the Offering. *Terah* easily perceived that *Abraham* intended to insult his vain Superstition; he went and accused his Son to King *Nimrod*, as an Enemy to the Worship of the Gods. The King caused him to be thrown into a Fire;

but but he escaped miraculously, without suffering any harm. But these are mere Fables.

Several of the *Orientals* think, that *Hazor* is the same as *Terah*, and that he was *Abraham's* Father. The *Persians* and the *Turks* call him *Pour-Tirasch*; that is to say, The Carver of Idols. For it is a Tradition among the *Mussulmen* that he was not only an Idolater, but also a Maker and Vender of Idols; that he had great Disputes with his Son *Abraham* upon this Account; that he accused him before *Nimrod*, who caused him to be cast into a burning Furnace.

Read this article in its place on the printed pages

Teraphim

TERAPHIM, or *Theraphim*. It is said in *Genesis*, that *Rachel had stolen the images* [Gen. xxxi. 19.] *that were her father's*: The *Hebrew* says,[1] the *Teraphim* of her Father. 'Tis enquired, what these *Teraphim* were? The Seventy sometimes translate this Word by *Oracle*,[2] and sometimes by *vain Figures*.[3] *Aquila* generally translates it by *Figures*.[4] It appears indeed from all the Passages in which this Word is used, that they were Idols, or superstitious Figures. The *Jews* say it was the Head of a Man, taken off from the Trunk, and embalmed; under the Tongue of which was placed a Plate of Gold, with the Name of a false Deity; that this Head was placed in a Nich, that Candles were lighted up to it, and that they pretended to divine by it.

Others think that the *Teraphim* were *Talismans*, that is, Figures of Metal, cast and engraved under certain Aspects of the Planets, to which they ascribed extraordinary Effects, but in proportion to the Nature of the Metal, to the Qualities of the Planets, and to the Figures represented upon the *Talismans*. This Opinion appears the most probable. All the Eastern People are still much addicted to this Superstition of *Talismans*. The *Persians* called them *Telesim*,[5] a Name nearly approaching to *Teraphim*. In that Country no Man is seen without them, and some are even loaded with them. They impute many Virtues to them. They hang some to the Necks of Animals, and to the Cages of Birds. But those of *Rachel* must be gross Images, and of some precious Metal. See the Commentators upon *Gen*. xxxi. 19. 1 *Sam*. xv. 23. *Ezek*. xxi. 21. *Zech*. x. 2. where also the Word *Teraphim* is used for an Idol, or superstitious Figure.

'Tis asked, Why *Rachel* stole the [Perer. Jansen. alii.] *Teraphim* of her Father *Laban?* Some have thought it was to make Reparation for the Wrongs she pretended to have received [Abenezra.] from him. Others imagine, that by this she thought to deprive him of the Means of discovering their Flight, by taking away his Oracles. Others say, that with the *Teraphim* she thought to take away the Prosperity of her Father's House, and transfer it to that of her Husband. Some again think,[6] that she intended to remove the Occasion of her Father's superstitious Worship, and hinder him from going on in his Idolatry. Lastly, some believe that both she and her Sister *Leah* were addicted to this idolatrous Superstition,[7] which they had a mind to continue in the Land of *Canaan*. But *Jacob* compell'd them to discard all these false Deities, which he afterwards hid under [Genesis xxxv. 4.] the Oak which was by *Schechem*.

Besides these superstitious *Teraphim*, that *Rachel* stole away from her Father, and the others of the same Nature that we have mentioned, the Scripture speaks of two other kinds. The first are those that *Michal* put into *David's* Bed, pretending he was there sick. *And Michal took an image, and laid it in the bed*. The *Hebrew* reads *Teraphim* for what is here translated an Image. 'Twas probably a Figure of Sticks, made up in haste, which was dress'd with Cloaths like a great Baby; or like one of those Malkins that Countrymen set up in the Fields to fright away the Birds from their Corn. *Michal* put it in her Husband's Bed, to make those believe he was there sick, who were sent by her Father to seek him.

The other sort of *Teraphim* mention'd in Scripture, were those that the *Jews* sometime consulted, without imagining that by this they abandon'd the Worship of the Lord. Such was the *Teraphim* that [Judg. xvii. 5, &c.] *Micah* made, and set up in his House, and to which he appointed a Priest of the Race of *Levi*, with an Ephod, by the Power of which he flatter'd himself that God would bless his House. This *Teraphim* was taken [Judg. xviii. 14, 17, &c.] away by the Men of *Dan*, and set up at their new Settlement in *Laish*, and continued there till the *Israelites* were carried away beyond the *Euphrates*. 'Twas probably some Hieroglyphical Figure, to which the superstitious *Jews* attributed the Virtue of an Oracle, and the Power of foretelling things to come. It would be rash to undertake to give a Description of it; but we may imagine, it



FIGURES OF THE TERAPHIMS ACCORDING TO THE JEWS.b. A Teraphim bound about with little fillets before it a. The head of a first born Child with a plate of gold in his mouth and the name of an unclean spirit engraved upon it

was pretty nearly like the Cherubims; that is to say, something made up of the Parts of several Animals, a Collection that did not subsist in Nature, a mere Chimera; for Example, a Man with Wings, having the Feet of an Ox, and the Head of a Bird; or some other Figure of the like nature.

[Hos. iii. 4, 5.] The Prophet *Hosea*, threatening the *Israelites* of the ten Tribes, tells them, *the Children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image*, *and without an ephod, and without teraphim*; that is to say, that during their Captivity they should have no publick Exercise of their Religion. They had indeed before, their Altars, Ephods, *Teraphims*, while they paid their impious Adoration to

the Golden Calves; but after they were led into Captivity beyond the *Euphrates*, they had no longer any Priests or Altars, Sacrifices or Ephods, *Teraphim*, Golden Calves, or other superstitious Figures, to whom they might address themselves, or receive Answers from, whether true or false, and which they might any how worship. *Hosea* adds, *Afterwards shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord*, *and his goodness in the latter days*; which is as much as to say, that after their Return from Captivity they should be re-united to the Tribe of *Judah*, and should return to the Temple of the Lord at *Jerusalem*, from which they had before separated themselves by their Schism.

[Spencer tract. de Urim & Thummim.] *Spencer* pretends, that the Word *Teraphim* is *Chaldee*, and that it is the same thing as *Seraphim*, by changing the *Hebrew Shin* into *Thau*, which is very common; that is, the *S* into *T*. He maintains that the Images of *Teraphim* are derived originally from the *Amorites*, the *Chaldeans*, and the *Syrians*: He adds, that the God *Serapis* of the *Egyptians* is the same as *Teraphim*. It may be added to this, that the Figure of the flying Serpent called *Seraph*, gave occasion, without doubt, to the naming those Angels *Seraphim* which appeared to the Prophets, and which are represented to us flying round about the Throne of God. The Heathens gave such kind of Likenesses as these to their superstitious and magical Figures. We know that the *Abraxas*, which are real *Talismans*, or *Teraphim*; are adorned with grotesque Figures formed after a thousand manners. Sometimes there is a Serpent having [Antiquity explained. t. 2. p. 2. and elsewhere.] a radiating Head. Sometimes there is a Human Figure, with a Cock's Head, and the Arms terminating in two Serpents, which are instead of Feet and Legs to the Figure. Lastly, the Serpent is there represented after several

Manners. The God *Serapis* is also almost [Ibid. t. 2. Suppl. Plate 42.] always accompanied by Serpents, which wind about him, or are along with him. There are Figures of *Mithras*, or of the Sun, having four Wings, like the *Seraphims*, with the Head of a Lion, over which is the Head of a Serpent, the Body [Diarium Italicum, and Antiquity explained, t. 1. Part 2. p. 378.] of which surrounds the whole Statue.

All this, in my opinion, very well exhibits the *Teraphim*. As these superstitious *Talismans* were common to almost all the Eastern Nations, it is natural to think that every one engraved thereon, and represented, such a Deity as they thought most powerful and favourable. The Sun was worshipped by almost all the World; the Serpent was one of his Symbols: The Sun was a beneficent Deity, the God of good Fortune. The *Orientals* generally represented him upon their *Talismans*, sometimes under one Emblem, and sometimes under another. The *Jews*, who had lived a long time in *Egypt*, always shewed an Inclination to worship their Gods rather than others. Hence proceeded the Worship of the Golden Calf in the Wilderness, and in the Kingdom of *Jeroboam*. It is therefore probable that the *Teraphim* of *Laban*, which were stolen by *Rachel*, were Hieroglyphical Figures and *Talismans*, shaped after the manner of the *Syrians*; that the *Teraphim* of *Micah* were nearly approaching to the *Cherubim* of *Moses*, or to the *Seraphim* described by *Isaiah*. In a word, that these Figures were by no means uniform, no more than the *Cherubim* and *Seraphim* described in Scripture. Every one made them, or caused them to be made, according to his own Fancy and Devotion.

[R. David Kimchi.] The Rabbins pretend, that the *Teraphim* were not mere Idols, but they were Idols that gave out Oracles, and foretold future Events. The Rabbi *David* of *Pomire* says, that they had a Human Shape, and that when they were once set up and dedicated, they spoke, and gave Answers at certain Hours, and under certain Constellations, by the Influence of the Heavenly Bodies; and that this Influence was communicated to them by the Art of him that made them of a certain Metal, with certain Characters, and under certain Aspects of the Stars.

Rabbi *Eliezer* pretends, Ch. xxxvi. that the *Teraphim* spoke. He proves it by those [Hos. x. 2.] Words of *Hosea*, *The Teraphim speak vain things*. To make a *Teraphim*, this is the way they proceeded according to this Rabbi: They kill'd a first-born Child, they clove his Head open, they sprinkled it with Salt and Oil, they wrote down the Name of some unclean Spirit upon a Plate of Gold, which Plate they put under the Tongue of the dead Child. They

set

set this Head in a Nich in the Wall, where they lighted up Lamps, pray'd to it, ask'd it Questions, and it spoke. See the Figure.

This Account of *Eliezer* has much of the Air of a Fable; and yet the Rabbi [Jonathan. Targum in Gen. xxxi.] *Tanibuma*, and *Jonathan* the Paraphrast, relate it in the same manner. But, as we said before, we must not imagine that there was but one kind of *Teraphim*: This Name was given to very different things, as well as to Matter as Figure. The *Teraphim* that was laid in *David's* Bed, to make it be thought that he was there himself, must have been a large Figure. Those that *Hosea* speaks of, which were consulted by the *Israelites* of the Ten Tribes, and those of *Micah*, probably represented either the Cherubim of the Ark of the Covenant, or some other superstitious Figure; but however, such as the *Israelites* thought that they might reconcile the Worship of them with the Worship of the Lord.

The greatest part of the *Abraxas*, which were certainly a kind of *Talismans*, or *Teraphim*, have the Names of Gods assign'd to them, as *Iao*, *Adonai*, *Elohim*, &c.

[Kircher. Oedip. Ægypt. Synt. iv. c. 3. p. 259.] Father *Kircher*, and after him *Cuneus*, in his *Republick of the* Hebrews, maintain that all the ancient Idolatry came from the *Egyptians*; and that the use of the *Teraphim* passed from that Country into the East; for that *Ham*, or his Son *Mizraim*, were the Inventers of Statues, which the *Egyptians* had in such great multitudes, that no City, Village, High-way, or Cross-way, were without them. They ascribed many Virtues to them, especially to such as were formed under the Aspects of certain Stars and Constellations. 'Twas thought they had the Power of foretelling what was to come to pass, of revealing things concealed, of preventing Evils that were threatened, and of procuring certain Advantages, as that of pleasing, of being lucky at Play, in Trade, &c. The Rabbins own that the Word *Teraphim* is foreign to the *Hebrew* Tongue, from whence it is concluded that it is *Egyptian*, and the same as *Serapis*. *Abenephius* assures us, that when *Abraham* made some Abode in *Egypt*, his Domesticks were tainted with this kind of Idolatry, and carried it with them into *Canaan*; from whence it passed into the Family of *Laban*. All this is very precarious, and it would be very difficult to produce Vouchers for it.

[Jurieu Hist. des Cultes.] A modern Author has proposed another Conjecture concerning the *Teraphim*. He conceives that the *Teraphim* that *Rachel* stole might be the *Dii Penates*, the

[Ovid. Fast. l. 2.] Houshold Gods of *Laban*. The Gods that were set up in the Highways were also the Guardians of the House. *Ovid*, speaking of *Lariunda*, the Mother of the Gods *Lares* and *Viales*, says, that she brought forth two Sons who were the tutelar Gods of the Cross-ways and of private Houses:

Fitque gravis, geminosque parit, qui compita servant, Et vigilant nostrâ semper in æde Lares.

[Genesis xxxi. 30.] These *Lares*, and Gods of the Highways, were the Souls of the Heroes of the Families, who had been deified, and then worshipped. Thus the *Teraphim* of *Laban*, according to this Author, were the Images of *Noah*, the Restorer of Mankind, and of *Shem*, the Head of *Laban's* Family. This, according to him, was the first Institution of Domestick Gods. There were but two of them, and their Worship was introduced quickly after the Deluge. *Laban* does not only complain that Gods or Statues had been stolen from him, in which he put Confidence, and to which he paid a religious Adoration; but he complains that he was deprived of *his Gods: Cur juratus es Deos meos?* that is to say, the Gods of his Family.

But this Conjecture is not more satisfactory than the preceding. It is not at all credible, that the Worship of the Gods *Lares* and *Penates* was known at the time of *Laban*. And I am much in doubt, whether it was in use among the People of the East for several Ages after this Patriarch.

Nor is it probable that *Laban* would place among his Gods the Patriarchs *Noah* and *Shem*, who had been dead so little a while before: For *Noah* died in the Year of the World 2006, and *Shem* in the Year of the World 2158; that is to say, but 87 Years before *Jacob* came to *Laban* into *Mesopotamia*.

Read this article in its place on the printed pages

Theraphim. 70. Εἴδωλα. Aqu. Μορφώματα Figuræ. Sym. & Theodot. Θεραφὴν.
Hos. ii. 4. Δήλους. Zech. x. 2. Ἀποφθεγγομένους.
1 Sam. xix. 13. Κενοταφία.
Aqu. Μορφώματα. Alibi Πέμπμαι. *Busts*.
Chardin. Tom. 2. *of the Science of the* Persians, Ch. x.
Theodoret. qu. 90. Nazianz. Orat. de Sancto Pascha. Rab. Salomon.
Vide Cyrill. in Genes. l. xi. Chrysost. in Genes.

Terebinthus

TEREBINTHUS, the Turpentine-tree. The Author of the Vulgate, and the Septuagint, generally translate by *Terebinthus*, the *Hebrew* Word *Elah*,[1] which others render by *an Oak, an Elm, a Chesnut -tree*, or in general, *a Tree*. St. *Jerome* is not more uniform in his Translation of this Word; for sometimes he renders it by *Quercus*, or *Ilex*, an Oak. The *Terebinthus* is a Tree whose Wood and Bark resembles the Lentisk-Tree, and whose Leaves are like those of the Ash, but a little thicker, and more glutinous. Its Flower resembles that of the Olive, and its Fruit grows in Bunches or Clu sters. This Fruit is hard, resinous, of the Bigness of Juniper-berries, and has little red Horns, like those of Goats, in which Insects breed. They have also a kind of Liquor, like the Lentisk. Its Resin or Gum distils from the Trunk, like that of other resinous Trees. This Tree was frequent in *Judea*.

The *Terebinthus*, under which *Abraham* [Gen. xvii. 1, 2, &c.] entertained the three Angels, is very famous in Antiquity. *Josephus* says,[2] that six Furlongs from *Hebron* they shew'd a very large *Terebinthus*, which the Inhabitants of the Country thought to be as old as the World itself. *Eusebius* assures us, that even in his time the *Terebinthus* of *Abraham* was still to be seen, and that the neighbouring People, both *Christians* and *Gentiles*, held it in great

Veneration, as well for the sake of *Abraham*, as of the heavenly Guests he entertained under it. St. *Jerom* says, this *Terebinthus* was two Miles from *Hebron*. *Sozomen* places it fifteen [Sozomen. l. 2. c. 4. Hist.] *Stadia* from this City; and an old Itinerary puts it at two Miles distance. These Varieties might make one doubt whether this *Terebinthus* that *Josephus* speaks of, were the same that was to be seen in the Times of *Eusebius*, St. *Jerom*, and *Sozomen*.

Some Ancients have pretended, that this *Terebinthus* was the Staff of one of the three Angels,[3] that were treated by *Abraham*, who fixing it in the Earth, it took root, and grew to be a great Tree. At the foot of this Tree was an Altar, on which were offered profane Sacrifices; which the Emperor *Constantine* being inform'd of,[4] wrote to *Eusebius*, Bishop of *Cæsarea*, and gave him Orders to pull down the Altar, and to build an Oratory in the Place.

'Tis said that when this *Terebinthus* was set on fire, the Flame took hold of it all at once, but that after the Fire was extinguished, the Tree was found to be as whole and sound as before. The Concourse of People, who came from all Parts to visit this *Terebinthus*, gave occasion to a Fair to be kept there. St. *Jerom*, and some others tell us,[5] that after the War that the Emperor *Adrian* made with the *Jews*, they sold there a great multitude of Slaves of this Nation, at a very low Price; and that such as could not be put off there, were carried into *Egypt*, where the greatest part of 'em perished miserably. *Sanutus* informs us, that the Trunk of this *Terebinthus* was [Sanut. in Secret. fidel. crucis. p. 248.] still in be-

Vol. III. ing in his Time, and that they carried it away in pieces, to which they ascribed great Virtues.

[Genesis xxxv. 4.] The *Terebinthus* of *Jacob*, where he buried the Gods that his People had brought with them out of *Mesopotamia*, was behind the City of *Shechem*, and very different from that where *Abraham* set up his Tent, near the City of *Hebron*; yet they have been very absurdly confounded together. 'Tis thought to be under this same *Terebinthus* (which the Vulgate calls an Oak, *Josh*. xxiv. 26.) that *Joshua* renew'd the Covenant with the Lord, and [Judg. ix. 6.] that *Abimelech*, the Son of *Gideon* was made King by the *Shechemites*.

Read this article in its place on the printed pages

Gen. xxxv. 4. אלה*Elah*. 70. Τερέβινθος. Vulg. *Terebinthus*. 70. Aliquando, Βάλανος. Gen. xxxv. 8, *&c*. Aliquando Δρῦς, Quercus.
Joseph. de bell. l. 4. c. 7. p. 895. Φασὶ τὸ δένδρον ἀπὸ τῆς κλίσεως μέχρι νῦν διαμένειν.
Vide Eustath. ab Allatio editum, & Jul. African. apud Sycell.
Vide Socrat. Hist. l. 1. c. 18. Euseb. de vitâ Constant. l. 3. c. 52.
Hieron. in Jerem. xxxi. & in Zach. x. Vide & Chronic. Paschal. p. 253.

Tertius

TERTIUS. He was St. *Paul's* Amanuensis, when he wrote his Epistle to [Rom. xvi. 22.] the *Romans*, in the Year 58. *I Tertius, who wrote this Epistle, salute you in the* [Grot. Tol. Bez.] *Lord*. Some think that *Tertius* copied this Letter from the Original written by St. *Paul's* own Hand. *Lightfoot* conjectures [Lightfoot. Chorograph. p. 123.] that *Tertius* is the same as *Silas*, who accompany'd St. *Paul* in part of his Journies. *Silas* in *Hebrew* signifies the same as *Tertius* in *Latin*. Some *Greek* Editions instead of *Tertius* read *Terentius*. The *Greeks* keep his Feast on the tenth of *November*, and give him great Commendations. They make him Successor to *Sosipater* in the Bishoprick of *Iconium*.

Read this article in its place on the printed pages

Tertullus

[Acts xxiv. 1, - - - 9.] **TERTULLUS**, an Advocate who pleaded against St. *Paul* before *Felix* Governor of *Judea*, in the Year 58 of the Vulgar Æra. Some have thought that *Tertullus* became a Convert.

Read this article in its place on the printed pages

Terumah

TERUMAH, or *Thrumah*, a *Hebrew* Word,[1] that in general signifies an Offering or Oblation, and is commonly translated by the Septuagint and St. *Jerom*, *oblatio*, *primitiæ, separatio, donarium*. The *Hebrew Word Rum*, from whence *Terumah* is derived, signifies *to lift up*; because they generally lifted up on high before the Lord the Offerings that were made to him in the Tabernacle, and which they waved towards the four Quarters of the World. The Word *Terumah* is not read in the *Latin* Text of the Scripture.

Read this article in its place on the printed pages

תרומה*Therumah*, from the Root רוםRum. 70. Ἀπαρχαὶ, *primitiæ*, εἰσφορά, *oblatio*, ἀφαίρημα, *separatio*.

Testament

TESTAMENT, is taken in Scripture for *Covenant*, and answers to the *Hebrew* Word *Berith*,[1] which the *Greeks* have rendered by *Diatheke*, which signifies an Act of the last Will of a Person who hath Death in his View, and disposes of his Estate, and gives Orders as to what he would have done after his Decease.

K The Word *Testament* is no where found in this Sense, as I know of, in the Old Testament, but only in the Sense of *Pact*, or *Covenant*. But St. *Paul*, in his Epistle to the *Hebrews*, arguing about the *Greek* Word *Diatheke*, which signifies the Testament of one that declares his Last Will, makes use of these Words, *And for this* [Heb. ix. 15, 16, 17, 18.] *cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. For where a Testament is*, *there must also of necessity be the death of the Testator; for a Testament is of force after Men are dead, otherwise it is of no strength at all whilst the Testator liveth*; *whereupon neither the first Testament was dedicated without blood*. Where we may observe, that he speaks of the Old and New Covenants, as of two Testaments, in the Sense of a Person's making his Last Will.

[Galat. iii. 15. 17.] In the Epistle to the *Galatians*, he speaks also of the Covenant that God made with *Abraham*, under the Notion of an ordinary Testament. *Brethren*, says he, *I speak after the manner of men; though it be but a man's covenant*, (or Testament) *yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made*. Therefore the Law, which was given four hundred and thirty Years after this Promise, this Testament, this Covenant, cannot abrogate or revoke it.

But through all the Old and New Testament, the Word *Testamentum* generally signifies *the Covenant, the Law, the Promises*. [Exod. xxx. 26.] For example, *the Ark of the Testament*, stands for that Chest or Coffer wherein the Tables of the Law of the Covenant were [Ecclus. xlv. 30.] deposited. *Testamentum Pacis*, the Covenant of Peace: *Testamentum Regni*, [Ibid. xlvii. 13.] the Promise by which God engages himself to give the Kingdom. *Respice in Testamentum* [Psal. lxxiii. 20.] *tuum*, remember thy Promises, thy Covenant: *Non profanabo Testamentum tuum*, I shall not fail of performing my [Is. xiv. 13.] Promises: *Sedebo in monte Testamenti*, I will sit down upon the Mountain of the Temple, where the Ark of the Covenant is laid up: *Angelus Testamenti*, the Son of [Mal. iii. 1. Matth. xxvi. 28.] God, who was to renew the Covenant: *Sanguis Novi Testamenti*, the Blood that confirms the New Covenant: *Dedit illi Testamentum* [Acts vii. 8.] *Circumcisionis*, God made a Covenant with *Abraham*, by enjoining Circumcision to himself and his Posterity.

In Scripture we may take notice of several Covenants or Testaments, between God and Man. The first is that which God made with *Adam*, by promising him Happiness and Immortality, if he would continue faithful and obedient to him, in [Gen. ii. 16. 17. Gen. ix. 9, 10, &c.] forbearing from eating the forbidden Fruit. The second is that which God made with *Noah* and his Children, by which he promised them no more to drown the World by an universal Deluge. The third is that which God made with *Abraham* [Gen. xvii. 1, 2, 3, &c.] and his Race, the Token of which was Circumcision. The fourth is that which God made with the People of *Israel*, by [Exod. xix. xx.] the Mediation of *Moses*, at the foot of Mount *Sinai*.

[Deut. xxix. 1, 2, &c. Josh. xxiv. 25, 26, 27.] This Covenant was several times renew'd: By *Moses*, some time before his Death; by *Joshua*, at the Age of one hundred and ten Years; by *Josiah*, by *Nehemiah*, and by the *Maccabees*.

The Books of the Old Testament *are*

these that follow:

Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. *The Two Books of* Samuel. *The Two Books of* Kings. *The Two Books of* Chronicles. Ezra. Nehemiah. Tobit. Judith. Esther. Job. *The* Psalms. *The* Proverbs. *The* Canticles. Ecclesiastes. *The Book of* Wisdom. Ecclesiasticus. Isaiah. Jeremiah. Baruch. Ezekiel. Daniel.

The Twelve Lesser Prophets are, Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.

The Two Books of Maccabees.

2 *The Books of the* New Testament *are these fol-*

lowing:

The Four Evangelists, *which are St*. Matthew. *St*. Mark. *St*. Luke. *St*. John.

The Acts *of the Apostles*.

The Epistles of St. Paul, *which are To the* Romans. *First and Second to the* Corinthians. *To the* Galatians. *To the* Ephesians. *To the* Philippians. *To the* Colossians. *First and Second to the* Thessalonians. *First and Second to* Timothy. *To* Titus. *To* Philemon. *To the* Hebrews.

The Canonical Epistles are seven:

Of St. James. *First and Second of St*. Peter. *First, Second, and Third, of St*. John. *Of St*. Jude *the Apostle*. *The* Revelation *of St*. John.

All these Books are declared to be Canonical by the Council of *Trent*, and acknowledged as such by the Catholick Church.

The Reader may have recourse to what we have already said under the Article *Bible*, and to our critical Observations upon each Book of the Scripture, under their particular Titles, or under the Titles of their Authors. As to the Apocryphal Books both of the Old and New Testament, we have already treated of them under the Word *Apocrypha*, and under the Names of those to whom they are ascribed; for example, *Esdras, Maccabeus, Apocalypse*, &c. And those that would see this Affair discussed at full length, may consult our particular Prefaces to all the Books of both the Old and new Testament, and the two Tomes published by M. *Fabricius*, under the Title *Codex Pseudepigraphus veteris Testamenti*, &c. and *Codex Apocryphus Novi Testamenti*.

The Word TESTAMENT is sometimes used for the Law of God: *Inique non egimus in* [Psal. xliii. 18. Psal. xlix. 16.] *Testamento tuo*, we have not transgressed thy Laws. And elsewhere, *Quare tu assumis Testamentum meum per os tuum*, why dost thou pronounce the Words of my Law: And [Psal. lxxvii. 10.] again; *Non custodierunt Testamentum Dei, & in lege ejus noluerunt ambulare*, they have not kept the Laws of the Lord, to walk in them.

Read this article in its place on the printed pages

ברית*Berith*. Διαθήκη, *Testamentum*.

Testamemtum inferorum

TESTAMEMTUM *inferorum*, the Covenant of the Grave, or that Sentence pronounced against us, that *All must die*: The *Greek* says,[1] The Covenant of the God of the Dead has not been shewn to you: *Pluto* has not informed you how long time he has appointed you to live. This Expression is borrowed from the Religion of the *Pagans*; but it is easy to affix a good Idea to it, by substituting the true God instead of the God *Pluto*.

Daniel says, that during the Persecution of *Antiochus Epiphanes*,c the Wicked would dissemble with the holy Covenant: *Testamentum simulabunt fraudulenter*; the *Hebrew* says, by his Caresses he will oblige the Prevaricators of the Covenant to dissemble, or disguise their Belief. And indeed many of the *Jews* renounced their Religion, others cowardly dissembled their Sentiments. And in the *Maccabees*;[2] *Fratres mei sub Testamento æternæ vitæ effecti sunt*, My Brethren are dead in the Hope of eternal Life. The *Greek* may be translated, They are dead for the Covenant that God gave them, which he has sworn to them, of everlasting Life.

The *Orientals* being fruitful in Fictions, have trumpt up the Testaments of *Adam*, of *Noah*, of *Abraham*, of *Job*, of *Moses*, and of *Solomon*, and of the Twelve Patriarchs, the Sons of *Jacob*. 'Tis obvious how little Credit is to be given to these kind of things: But, however, we should supply the Reader with some just Reason for despising them. They tell us,[3] that *Adam*, a little before his Death, called to him *Seth, Enoch, Cainan*, and *Mahalaleel*, and bid them take his Body after his Death, and bury it in the Middle of the Earth, that is to say, upon Mount *Calvary* near *Jerusalem*. A *Mahometan* Author says,[4] that the first Father made his Will, and had it wrote and signed by the Angel *Gabriel*, and sixty thousand other Angels, and deposited it with the Patriarch *Seth*, his Son.

As

As to *Noah's* Testament, 'tis pretended that when he was nine hundred and thirtyfour Years of Age, he made a Distribution of the several Parts of the Earth to his three Sons. He gave to *Ham* the Blacks, to *Japhet* the Ruddy, and to *Shem* the Brown: That he order'd *Shem* to take *Melchisedech* along with him, and to carry the Coffin with the Body of *Adam* to such a Place as the Angel of the Lord should conduct them; which *Shem* did not fail to perform.

[Lambec. Biblioth. Vin. Cod. 337.] *Lambecius* speaks of a *Greek* Manuscript called *The Testament of* Abraham; but this is a modern Work, and altogether fabulous.

In the Catalogue of Apocryphal Books condemned by Pope *Gelasius*, we read of *The Testament of* Job: But the best Copies, instead of *Job* read *Jacob*.

St. *Athanasius*, in his *Synopsis of Holy Scripture*, and some other of the Ancients, mention *The Testament of* Moses, which was an Apocryphal Book composed probably by the Hereticks called *Sethians*. M. *Gilbert Gaulmin* quotes, in some Places of his Notes upon *Psellus*, a *Greek* Manuscript called *The Testament of* Solomon: But he lets

us know it is a bad Work, composed by some modern *Greek*, who gave it the pompous Name of *Solomon's* Will, to give it the more Credit.

The Testament of the Twelve Patriarchs, is an Apochryphal Work composed in *Greek* by some converted *Jew*, in the First or Second Age of the Church. *Origen*[5] had seen this Work, and found some good Sense in it, tho' the *Jews* did not admit it into their Canon. It was for a long time unknown to the learned Men of *Europe*, and even to the *Greeks*. *Robert Grossetest*, Bishop of *Lincoln*, having had Intelligence of it by means of *Johannes de Basingstokes*, Deacon of *Legies*, who had studied at *Athens*, sent for a *Greek* Copy into *England*, and translated it into *Latin* by the Assistance of Master *Nicolas*, a *Grecian* by Birth, and a Clergyman belonging to the Abbot of *St. Albans*, about the Year 1252. Afterwards it was published in *Greek* by Dr. *Grabe*, in his *Spicilegium S. Patrum*, and then again by M. *Fabricius*, in his Apocryphal Books of the Old Testament. The Author there gives several Particulars of the Life and Death of the Twelve Patriarchs, whom he makes to speak, to relate, and foretell, whatever he thinks proper. He speaks of the Destruction of *Jerusalem*, of the Coming of the *Messiah*, of the several Actions of his Life, and even of the Writings of the E-

3 vangelists, in a manner that can agree to none but a *Christian*, but very probably converted from *Judaism*, and still possessed with many Prejudices of his own Nation.

Read this article in its place on the printed pages

Eccles. xvii. 12. Διαθήκη ᾅδου οὐχ ὑπέδειχθη σοι.
2 Macc. vii. 36. 'Αρτίως ζωῆς ὑπὸ διαθήκην Θεοῦ πεπτώκασι.
Elmacim. & Eutych. Alex. apud Fabric. Apocryph. v. T. t. 2. p. 35.
Lib. de generat. Mahomet. apud Sgambat. p. 111.
Origen. in Josh. 1. Homil. 15. Mr. *Grabe* conjectures that *Tertullian* knew it also. *Præfat*. in Testament. xii Patriarch.

Testimony

TESTIMONY, *Testimonium*. This Word is taken

For the *Testimony*, or Witnessing exhibited in a Court of Justice, by affirming or denying something, about which we are judicially interrogated. The Scripture prohibits false Testimony in several Places, *Exod*. xx. 16. xxiii. 1.

[Gen. xxxi. 47, 48, 52.] 2. *Testimony* is used for a Monument or Memorial. For example, *this heap be witness*, or Testimony: It was called *Jegar- Jahadutha*, or the Heap of Testimony. The Tribes of *Israel* that abode beyond *Jordan* raised a kind of very high Altar on [Josh. xxii. 27.] the Banks of that River, to serve as a Testimony or Monument of their Union with their Brethren who dwelt on this side *Jordan*.

Testimony is often put for the Law of the Lord, because when the Lord gave it to the *Israelites*, he gave Testimony of his Presence by the Prodigies he perform'd in their Sight, and required an Oath of them, that they should continue faithful to him: *Testimonium* in some Sense is equivalent to *Juramentum*. Thus it is called *The Ark of Testimony*, because it contained the Tables of the Law; and *the Tabernacle of Testimony*, because that was the Tent wherein the Tables of the Law were kept: In *Psal*. cxix. *Testimonies* are often put for the Law of the Lord, for the Wonders he had perform'd, and for the Instructions he had given to his People.

St. *Jerome* often translates the *Hebrew* Word *Moed* by Testimony. Thus *Tabernaculum Testimonii*, the Tent of Testimony. But *Moed*[1] signifies more properly *Assembly, Convention*, because it was at the Entrance of this Tent or Tabernacle that the People assembled, and where *Moses* declared to them the Orders of the Lord.

Testimony is sometimes taken also in the Sense of Praise. For example, it is said that *Cornelius* the Centurion had a good Testimony from the whole Nation of the *Jews*. *Vir Justus & timens Deum, & Testimonium habens ab universâ gente Judæorum*: [Acts x. 22. Acts vi. 3.] And elsewhere, Men of good Testimony. *Viros boni Testimonii septem*: Persons to whom every body gives a good Character. Sometimes the Ark of the Covenant is called absolutely *Testimonium*; because it included[2] [John i. 8.] included the Tables of the Law, or of Testimony. For example, it is said that *Aaron* put an Omer of Manna into the Testimony.[3] The Vulgate reads *in Tabernaculo*, but the *Hebrew* has it *in Testimonio*. [2 Kings xi. 12.] In the Second Book of *Kings* the Book of the Law, or the Volume which was used to be put upon the King's Head on his Coronation-day, was called *Testimonium: Produxit filium regis, & posuit super eum diadema & Testimonium. Isaiah* calls *Testimonium* a Writing he had drawn up by the *If.* vii. 16. Lord's Command, in which was contained a Prophecy he had pronounced, and written in the Presence of two Witnesses. God bids him seal it up to the time appointed: *Liga Testimonium, signa legem*, &c.

In the New Testament *Testimonium* is put for that Attestation which is given to the Probity of any one. *John Baptist* came to bear Testimony to the Light, to declare that *Jesus Christ* was come, and to confirm that he was the true *Messiah. Jesus Christ* [John v. 31.] says, that if he gave Testimony of himself, on that account his Testimony would not be true; which is as much as to say, that we are not obliged to be determined by one that is Judge in his

own Cause, and who proclaims his own Qualifications: It is to be presumed that he would extol himself, and raise himself to Honour and Esteem. The Heavenly Father, and the Works of *Jesus Christ*, as well as *John* the *Baptist*, bear sufficient Testimony for him; and their Testimony ought to be esteem'd as of irrefragable Authority.

Read this article in its place on the printed pages

אהל מועד*Obel mohed*, Tabernaculum conventionis, vel cætûs.
Georg. Syncell. Abulpharag. Dynast. p. 9. 10. Eutych. T. 1. Annal. p. 44.
Exod. xvi. 34. לפני העדה*Coram Testimonio*.

Tetragrammaton

TETRAGRAMMATON,[1] or *Name of four Letters*. 'Tis thus the Name *Jehovah* is often called, which the *Hebrews*, out of Respect, never pronounce. Instead of it they say *Adonai*, or *Elohim*: and when they have occasion to mention this sacred Name, they call it *Shem-hamphorash*, that is to say, *The Name explain'd*. The *Greeks* chuse rather to say *Tetragrammaton*, or Name of four Letters, which are *Jod, He*, *Vau, He*.[2]

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Τετραγράμματον, nomen quatuor literarum.
יהוה*Jehovah*. See the Article *Jehovah*.

Tetrapla of Origen

TETRAPLA *of Origen*. 'Twas thus that *Origen* called his Edition of the Bible, in which he placed, in four Columns set one against another, the four Versions of the *Septuagint*, of *Aquila*, of *Symmachus*, and of *Theodotion*. The Term *Tetrapla* in *Greek* properly signifies *fourfold*, or composed of four Parts.

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Tetrarch

[Τετράρχης. Tetrarcha.] **TETRARCH**, *Tetrarcha*. This Word, according to the Force of the

Vol. III. *Greek*, signifies a Lord that hath the fourth part of a State, Province, or Kingdom, under his Dominion, without wearing the Diadem, or bearing the Title of King. The Word *Tetrarch* is sometimes found in Scripture,[1] and was frequent among the Descendants of *Herod* the Great, among whom the Emperors of *Rome* distributed his Demesnes at their Pleasure. But the Words *Tetrarch* and *Tetrarchy* ought not to be understood in a rigorous Sense, though indeed they signify but a fourth Part of a Kingdom or Province. The Name *Tetrarch* was given to him that possessed sometimes an Half, sometimes a third Part. Oftentimes also the Name of King was given to him who was but a *Tetrarch*, and that of Kingdom to a *Tetrarchy*.

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Matth xiv. 1. Luke iii. 1, 19. ix. 7. Acts xiii. 1.

Text of Scripture

TEXT *of Scripture*. 1. The Text of Scripture is taken, sometimes by way of opposition to the Gloss, Comment, or Explication, without any respect had to the Language in which the Text is written, whether it be the Original, or only a Translation. For example, the Text informs us that *God was angry*, or *repented*; and the Gloss acquaints us that this must be taken in a figurative Sense, and as if it had been said, that God acted as tho' he had been angry, or as if he had repented.

The Text of Scripture is put in opposition to the Translations that have been made of it. Thus the *Hebrew* Text of the Old Testament, and the *Greek* Text of the New, are as it were the Fountains from whence all the Translations are derived. 'Tis to these Fountains we must have recourse, to understand well the Sense of the Translations.

The Original Text of all the Books of the Old Testament, which are received into the Canon of the *Jews*, is the *Hebrew*. But the *Christian* Church receives also as Canonical certain other Books of the Old Testament, of which the *Greek* is thought to be the Original. For example, the Book of *Wisdom, Ecclesiasticus, Tobit, Judith*, the *Maccabees*, the xiiith and xivth Chapters of *Daniel*, the Additions at the end of the Book of *Esther*, and that part of the iiid Chapter of *Daniel* which is from Verse 24 to 91. *Tobit, Judith, Ecclesiasticus*, and probably the first Book of the *Maccabees*, were originally written in *Syriac*, or in *Hebrew* with a Mixture of *Chaldee* and *Syriac*; but as the Originals written in these Lan-

L guages the *Greek*, which is the oldest Version, is accounted as the Original. We have no certain Proof that the Book of *Wisdom*, and the Second Book of *Maccabees*, were written originally either in *Syriac* or *Hebrew*.

The original Text of the Books of the New Testament is the *Greek*; though it be certain that St. *Matthew* wrote his Gospel in *Hebrew*, and some think St. *Mark* wrote his Gospel in *Latin*, and that St. *Paul* wrote his Epistle to the *Romans* in *Latin*, and his Epistle to the *Hebrews* in *Hebrew*. But as the Original *Hebrew* Text of St. *Matthew* is lost, and as there are good Proofs that all the other Books of the New Testament were written in *Greek*, the *Greek* passes for the original Language of all the New Testament.

For the *Samaritan* Text, see *Samaritan*, before.

Tho' it cannot be maintained that the Original Texts of both the Old and New Testaments are entirely free from Faults, yet it must be agreed that they are perfectly Authentick, and that the Faults which, by length of Time, or by the Negligence of Transcribers, have crept into the Text, are not of such Consequence as to make them be look'd upon as corrupted Fountains, or as Monuments of no Authority. These Faults are not numerous, they are not of great Importance, they do not go to the Bottom of Things. Perhaps, for Example, some Date may be changed, some proper Name of a Person or a City, or something like this, may be alter'd and corrupted: Defects which may easily be supplied, either by the help of ancient Manuscripts, or old Translations that were made before such Alterations happened in the Text. Some of the ancient Fathers[1] have complained that the *Jews* had purposely corrupted several Passages of the Old Testament, which they thought too favourable to *Jesus Christ*: But this Accusation has not been well supported: The Passages which they have been said to have taken out of the *Hebrew* Text, were probably never in it. Lastly, this Opinion is at this day quite given up by all the Criticks. See St. *Jerome* upon *Isaiah*, Chap. vi. *Eusebius*, Hist. Eccles. l. 3. c. 10. St. *Augu*st. l. 15. c. 13. *de Civitate Dei*.

Read this article in its place on the printed pages

Justin. Dialog. cum Tryphone. Tertull. de habitu mulier. c. 3. Origen. Homil. 12. in Jerem. Idem Epist. ad Jul. Afric. Chrysost. Homil. 5. in Matth. Vide & Hieron. in Galat. iii.

Thaddeus (1)

THADDEUS. This is the Surname of *Jude* the Apostle, of whom we have already spoke, under the Article *Jude*. *deus*, without any Addition, to avoid the Name *Judas*, and for fear of not distinguishing him from *Judas Iscariot*, who for his Treason was justly had in Detestation. To St. *Thaddeus* the Apostle has sometimes been imputed[1] what only agrees with St. *Thaddeus* the Disciple of *Jesus Christ*, of whom we shall now speak.

Read this article in its place on the printed pages

St. *Jerome* upon Matth. x. 4. seems to have confounded St. *Thaddeus* the Apostle, with St. *Thaddeus* one of the Seventy Disciples.

Thaddeus (2)

[Euseb. Hist. Eccles. l. 1. c. 13. p. 32.] 2. **THADDEUS**, or *Tatteus*, according to *Rufinus*, was, as is believed, Brother of St. *Thomas* the Apostle,[1] and one of the seventy Disciples. Soon after our Saviour's Ascension into Heaven, St. *Thomas* sent him from *Jerusalem* to *Edessa* to King *Abgarus*, who reigned there then, and of whom we have spoke under his Title. *Jesus Christ*, they tell us, had wrote to this Prince, promising to send him one of his Disciples, who should cure him of a Disease he then laboured under. When *Thaddeus* was come to *Edessa*, he lodged at first with one called *Tobiah*, where he soon became famous by the great number of Miracles he perform'd in the Name of *Jesus Christ*.

Abgarus being inform'd of this, concluded he must be the same whom our Saviour had promised to send him, and had him brought to him by *Tobiah*. *Abgarus* threw himself at his Feet, and asked him if he was not the Person that was to cure him? to which *Thaddeus* answered, Yes, and that he was come by way of a Recompence to him for his great Faith: Then, asking him if he believed in *Jesus Christ*, and in his Father? *Abgarus* affirm'd that he believed with his whole Heart; and at the same time *Thaddeus* laid his Hands upon him, and perfectly cured him. He did also many other Miracles there, and converted the whole City of *Edessa*. *Abgarus* offer'd him a great quantity of Gold, but he refus'd it, saying, If we have abandon'd our own Goods, why should we take those of others? 'Tis not known what St. *Thaddeus* did after this time: Nor is his Memory much celebrated by the Church, because he has not been well distinguished from St. *Jude*. The *Latins* honour one St. *Thaddeus* on the 11th of *May*, whom they seem to make a Martyr in *Asia*: And the *Greeks* remember him on the 21st of *August*; they say he died in Peace at *Berytus* in *Phœnicia*, after he had there baptized many Persons.

Read this article in its place on the printed pages

The Edition of *Eusebius* at *Geneva*, in 1612. p. 23. and the *Latin* Translation of *Musculus*, p. 13. read, that *Thaddeus* was Brother to St. *Thomas*; but neither the generality of Manuscripts, nor the Version of *Rufinus*, nor *Nicephorus*, mention this Particular.

Thahash

THAHASH, or *Tachas*, the third Son of *Nahor* and *Reuma*, *Gen*. xxii. 24.

Read this article in its place on the printed pages

Thalassa

THALASSA, a City or Haven to the South of the Isle of *Crete*. It is also called *Lasea*, or *Lassos, Acts* xxvii. 8.

Read this article in its place on the printed pages

Thalca

[Josh. xix. 7.] **THALCA**, a City belonging to the Tribe of *Simeon*. It is not in the *Hebrew*, but only in the *Septuagint. Eusebius* and St. *Jerome* speak of a Place called *Thala*, at sixteen Miles from *Eleutheropolis*, towards the South.

Read this article in its place on the printed pages

Thallus

THALLUS.[1] We read this Word in the Second Book of *Maccabees*, xiv. 4. *Super hæc*[2] *& Thallos, qui templi esse videbantur*. But *Thallus* signifies a Rod or Staff surrounded with green Branches, or otherwise mere Branches of the Olive-tree, or any other Tree. From whence came the Word *Thallophori*, who were Children or old Men, who carry'd these kind of Branches, or Wands surrounded with green Leaves, or Sprigs of Olive, in honour of *Pallas* or *Minerva*.

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Θαλλὸς, *Thallus*, Θαλλόφοροι, *Thallophori*.
Isaiah xxiii. 1, 14. lx. 19. *Ezek*. xxvii. 12. 25. xxxviii. 13.

Thamna

THAMNA. See *Timnah*.

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Thanath

THANATH. It was a Village ten Miles from *Shechem*, towards the *Jordan*. St. [Eufeb. & Hieron. in locis.] *Jerome* calls it *Thenath; Ptolemy* also places *Thena* in *Samaria*.

Read this article in its place on the printed pages

Thapsacus

THAPSACUS, a famous City upon the *Euphrates*, where they passed over this River to go from *Mesopotamia* into *Arabia Deserta*, or back again. It is not far from the Mouth of *Chaboras*, where it empties itself into the *Euphrates*. The ancient Geographers have talked much of it. It appears to us, by the Course that the Kings of *Assyria* observed in coming towards *Palestine*, that they must pass the *Euphrates* at *Thapsacus*.

Read this article in its place on the printed pages

Tharra

THARRA, or *Thara*; one of the two Eunuchs that had conspired against King *Abasuerus*, and who were discover'd by *Mordecai, Esth*. xii. 1.

Read this article in its place on the printed pages

Tharbis

THARBIS. This is the Name that they give to the Queen of *Ethiopia*, whom they pretend that *Moses* married when he made war in *Ethiopia*, and besieged the City of [Joseph. Antiq. l. 2. c. 5.] *Meroe*. See *Moses*, before.

Read this article in its place on the printed pages

Tharshish (1)

THARSHISH, or *Tharsis*, Son of *Bilhan*, of the Tribe of *Benjamin*, 1 *Chron*. vii. 10.

Read this article in its place on the printed pages

Tharshish (2)

THARSHISH. The Country of *Tharshish*, whither *Solomon* sent his Fleets.[1] There is a multitude of different Opinions concerning this Country. *Josephus*, the *Chaldee* and *Arabick* Paraphrasts, explain it of *Tarsus*, a City of *Cilicia*: The *Septuagint*, St. *Jerome*, and *Theodoret*, understand it of *Carthage. Eusebius* makes the *Spaniards* to be descended from *Tharshish*: The *Arabian* Geographer will have it to be *Tunis* in *Africa. Bochart* makes it to be *Tartessus*, an Island in the Streights of *Gades*. By *Tharshish*, M. *Le Clerc* understands *Thassus*, an Island and City in the *Ægean* Sea.

Grotius thinks the whole Ocean to be called *Tharshish*, because of the famous City of *Tartessus*, now mention'd. *Sanctius* believes the Sea in general to be called *Tharshish*, and that the Ships of *Tharshish* are those that are employ'd in Voyages at Sea, in opposition to the small Vessels that are used only in some navigable River. The *Seventy* translate *Tharshish* sometimes by *the Sea*; and the Scripture gives alike the Name of *Ships of Tharshish* to those that were fitted out at *Eziongeber*, on the Red-Sea, and which sailed upon the Ocean, as to those that were fitted out at *Joppa*, and in the Ports of the *Mediterranean*. We cannot apprehend any other way than this to explain all the Passages wherein mention is made of the Ships of *Tharshish*.

For on one side we see plain enough that *Tharshish* signifies the City of *Tarsus*, and *Cilicia*; and on the other side we observe, that they fitted out Ships of *Tharshish*, or Ships to go to *Tharshish*, in Places from whence we cannot suppose that they went to *Tarsus* in *Cilicia*. For example, the Author of the Book of *Judith*, describing the Course or [Judith ii. 12, 13. Vulgat. Jonah i. 3, &c. Psalm lxxii. 10.] Conquests of *Holofernes*, says he went into *Cilicia*, and destroyed all the Children of *Tharshish*, or *Tharsis. Jonah*, flying from before the Face of the Lord, went on Ship-board at *Joppa* to go to *Tharshish*, probably to *Tarsus* in *Cilicia*. The Prophets c *Isaiah* and *Ezekiel*, among the Merchant Ships that came to traffick at *Tyre*, put those of *Tharshish. Cilicia* was altogether within reach from *Tyre*; and there is but little Probability that they should come from the Coasts of the Ocean to trade there. Lastly, the *Psalmist* puts the Kings of *Tharshish* with those of the Isles: *The kings of Tarshish and of the Isles shall bring presents*. But by the Isles or Islands are generally meant those of the *Mediterranean*, and the Maritime Places, whither the *Hebrews* were used to go by Sea.

From all these Passages it may be concluded, that the Country of *Tharshish* was upon the *Mediterranean*, and that probably it was *Cilicia*.

Therefore, when we see Ships fitted out upon the Red-Sea, or at *Ezion-geber*, in order to go to *Tharshish*, we must conclude one of these two things; either that there were two Countries called *Tharshish*, one upon the Ocean, and another upon the *Mediterranean*, which by no means seems to be probable; or that Ships of *Tharshish* in general signifies nothing else but Ships able to bear a long Voyage, large Merchant Ships, in opposition to the small Craft intended for a Home-Trade in navigable Rivers. See our Commentary upon *Gen*. x. 4.

Read this article in its place on the printed pages

1 *Kings* x. 22. 2 Chron. ix. 11. תרשיש*Tharshish*.

Thassi

THASSI, or *Thasi*. This was the Surname of *Simon Maccabeus*, Son of *Mattathias*, 1 *Macc*. ii. 3.

Read this article in its place on the printed pages

Thau

[תו] **THAU**, or *Tau*, the last Letter of the Thau. *Hebrew* Alphabet, which they pretend had formerly the Figure of an X, or of a Cross.[1] And indeed this may be observed in the *Samaritan* Medals, and other ancient Monuments[2] where the Letter *Thau* is found very near of the Shape of X, or the Cross; and the greatest part of our Commentators think that in this Passage of *Ezekiel*, *Signa Thau super frontes virorum gementium*, it must be understood that the Letter *Thau*, or the Image of a Cross, was imprinted on their Foreheads. But why *Thau* rather than any other Letter? Some say, because this Letter is the first in the Word *Thorah*, the Law. The *Septuagint* have translated barely,[3] *Set a Mark upon the Foreheads of the Men that sigh*. The *Chaldee* and the *Syriac* have understood it in the same manner, as also *Aquila* and *Symmachus*, according to the Testimony of St. *Jerome*.

Origen, in a Fragment printed in the new Edition of the *Hexapla*, says that *Aquila* and *Theodotion* had it thus: *Put the Mark* Thau *upon the Foreheads of those that sigh*. But St. *Chrysostom*, *Theodoret*, *Eusebius* of *Cæsarea*, and the other *Greeks*, have followed the *Seventy*, and have understood it of a particular Mark that was to be put upon the Foreheads of those Persons, that they might not be confounded with the multitude of those which were to be put to death; and the *Latin* Fathers, who lived before the Edition of St. *Jerome* appeared, have read the same as the

Septuagint, nor were of opinion, that they put the Mark *Thau*, or a Cross, upon the Foreheads of the good Men that were found in *Jerusalem*. See the Commentators upon *Ezek*. ix. 4.

The *Samaritans* were accused for a long time with having expunged three Letters out of their Alphabet; but their Innocence in this has been cleared up, since their Manuscripts have been inspected, and the ancient Medals that were struck in *Phœnicia*, bordering upon their Country. They can only be reproached with having changed the Shape of the Letter *Thau*, which *Origen*, and other Fathers that followed him, assures us was in the Form of a Cross. St. *Jerome*,[4] who might have seen the ancient Copies of the *Samaritan* Pentateuch, informs us likewise, that their *Thau* had the Figure of a Cross. 'Tis agreed that this Letter at this Day has quite another Shape, and we know by the Medals that the *Thau* was really made very much resembling a Cross. Is this Change merely the Effect of Chance, or of Length of Time? Or is it a Contrivance of the *Samaritans* to deprive us of a Proof of the Mystery of the Cross, consecrated in the Prophecy of *Ezekiel*? I would decide nothing in this Affair; but however, it is certain, that this kind of Changes are not frequent, except they are brought about by Design. If we compare the ancient *Samaritan* Letters with the modern ones, there appears a much greater Difference between the ancient and modern *Thau*, than between any other Letters of the same Alphabet. See our Dissertation, *Whether or no Esdras changed the ancient* Hebrew *Characters*, printed before the Commentary upon *Esdras*, and the *Samaritan* Medals engraven at the End of this *Dictionary*.

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Ita quidam Judæi ad Christum conversi, apud Origen Hieron. Sanct. Prado, &c. in Ezek. ix.
Vide Palæograph. Græc. D. Bernard. de Montfauc. l. 2. c. 1. p. 120, 121.
Δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα. Et ita Aqu. & Sym. apud Hieron. in Ezech.
Δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα. Et ita Aqu. & Sym. apud Hieron. in Ezech.
Hieron. qu. Hebr. in Genes. c. 4. & in Ezech: c. 9.

Theatre

THEATRE, *Theatrum*, the Place where publick Shews were exhibited. These kinds of Buildings were in the Form of a Semicircle, in which the Spectators beheld the Games that were represented on the Scene or Stage over-against them: The Musick was placed in the *Orchestrum*. The Reader may find these things treated of at length in such Authors as have wrote upon the *Roman* Antiquities. The Word *Theatre* is found but once in the Holy Scriptures: In the Tumult that was raised by *Demetrius* the Silver-smith at *Ephesus*,[1] on occasion of the Worship of *Diana*, *the whole City was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia*, *Paul's companions in travel, they rushed with one accord into the Theatre*.

Read this article in its place on the printed pages

Acts xix. 29. In the 57th Year of the Vulgar Æra.

Thebes

THEBES, a very famous City in Higher *Egypt*, and Capital of *Thebais*. Its Name is not to be found in the Vulgate, nor is it known by what Name the ancient *Hebrews* called it. *Bochart* pretends it was the City of *No-ammon*, or *No*, which is often mentioned by the Prophets,[1] and which is commonly translated by *Alexandria*. But we have endeavoured to prove from *Nahum*, that *No-ammon* rather signifies the City of *Diospolis* in the Lower *Egypt*.

These are the Reasons that may prevail with us to believe that *Thebes*, the great *Thebes*, had an hundred Gates, which is celebrated in *Homer*, and marked out in Scripture[2] by the Name *No*, or *Ammon- No*, or *No-ammon*, and in the Vulgate by that of *Alexandria*. *Nahum* describes the Situation of *No-Ammon*, or of *No the populous*, the great; *No* signifies an Habitation, and *Hammon* a great Flock of People, a multitude of Inhabitants. I cannot say whether that Etymology may be admitted, which derives *No-ammon* from *Ham*, as if it were, the Habitation of *Ham*, or of *Hammon*. For in the *Hebrew* it is never wrote with *Heth*, or *Cheth*, but with *Aleph*, or with *He*.[3]

Nahum thus describes the Situation of *No-Ammon*; *Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Thebes* the Capital of *Thebais* stands upon the *Nile*. This River is often expressed in the plural Number, because of the multitude of its Arms, Inlets, and Canals. A City so large as *Thebes* was, having a Circumference of four hundred Stadia[4] which make thirteen Leagues, or forty thousand Paces, and an hundred Gates of constant Use, full of innumerable multitudes of People, could not but be well water'd by Canals made by the Industry of Men; since the Waters of the *Nile*, which ran on the other side, could not of their own accoord penetrate to all its Parts, nor into its Fields. To be convinced of this we need only know *Egypt*, and the ancient *Egyptians*.

Nahum adds, that the Sea was the Occasion of its Riches. 'Tis plain that *Thebes* was at a good Distance from the Sea; but by means of the *Nile* it might have a great Trade in the *Mediterranean*, might send its Merchandises thither in Vessels, and take the advantage of the Riches of all the Coasts of this Sea, by Vessels that could come back thither. But besides, by the Name of Sea the sacred Authors often denote great Rivers, and particularly the *Nile* and the *Euphrates*. We have given Proofs of this before, under the Article SEA.

[Diodor. l. 1. Bibl.] *Diodorus Siculus* observes, that the *Grecians* gave to *Thebes* the Name of *Diospolis*, that is, the City of *Jupiter*. The *Septuagint* do the same in *Ezek*. xxx. 14, 16. But the Name *Diospolis* is modern, if compared with the sacred Authors. They were the *Greeks* after the Conquests of *Alexander*, who gave it the Name of the City of *Jupiter*. The ancient *Thebes* was

Vol. III. demolish'd and made desolate, according to the Predictions of the Prophet before quoted. But they built near that the City of *Diospolis*, or new *Thebes*, which was destroy'd and sack'd by *Cornelius Gallus*. See [Bibl. Or. p. 274.] *Strabo* l. 17. M. *d'Herbelot* in his *Bibliotheca Orientalis*, is of opinion that the City of *Coss*, situate in the Upper *Thebais*, and upon the Banks of the *Nile*, is the ancient and famous *Thebes* we are now speaking of. *Thebais* is divided into Upper, Middle, and Lower. The Cities of *Asovan*, otherwise *Siene*, that of *Asna*, of *Coos*, and of *Kiphe*, which is the ancient *Coptos*, and *Aksur*, are in the Upper *Thebais*. *Abdelmoel*, an *Arabian* Geographer, says, that next to *Grand Cairo*, *Coos* is the largest City in *Egypt*.

Read this article in its place on the printed pages

Ezek. xxx. 14, &c. Nahum iii. 8. Jerem. xlvi. 25.

Nahum iii. 8. No-ammon. Jerem. xlvi. 25. *Ammon de No*. Ezek. xxx. 14, 16. It is called only No, and *Ver*. 15. *Hammon-No*.

Ham, or Cham. or No-Hammon, or *No-Ammon*.

Cato apud Stephan. Bizant. *Eustachius* allows it 420 Stadia. Comment. in Noimum. *Diodorus Siculus* l. 1. gives it but 140 Stadia; but probably he speaks only of new *Thebes*, or *Diospolis*.

Thebet

THEBET, or *Thevet*, a Month of the *Hebrews*. It answers to the Moon of *December*, and is the tenth Month of the Holy Year, and the fourth of the Civil Year.

Read this article in its place on the printed pages

Thebez

THEBEZ, or *Thebes*, a City of the Tribe of *Ephraim*, at the Seige of which *Abimelech* the Son of *Gideon* was killed; *Judg*. ix. 50, *&c*. in the Year of the World 2771, before *Christ* 1229, before the Vulgar Æra 1233. *Eusebius* says, there was a Village called *Thebes* thirteen Miles from *Shechem*, towards *Scythopolis*.

Read this article in its place on the printed pages

Thief

THIEF. Among the *Hebrews* Theft [Prov. vi. 30, 31.] was not punished with Death: *Men do not despise a thief, if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold; he shall give all the Substance of his house*. The Law allow'd the [Exod. xxii. 2. Exod. xxii. 4. Exod. xxii. 1. Exod. xxii. 3. 2 Sam. xii. 6.] killing of a Night-Robber, because it was supposed his Intention was to murder as well as to rob: It condemn'd a common Thief to make double Restitution. If he stole an Ox he was to restore it five-fold, if a Sheep, only four-fold: But if the Animal that was stolen was found alive in his House, he only render'd the double of it. If he did not make Restitution, they seized what was in his House, put it up to Sale, and even sold him himself, if he had not wherewithal to make Satisfaction. In the Passage we just now quoted, the Wise-man seems to say, that the Thief was to restore seven-fold the Value of the Thing stolen. But seven-fold is here put for many-fold. *Zaccheus* declares he would render fourfold whatever he had fraudulently acquired in his Office of a Publican; but it was because [Luke xix. 8.] the Civil Law condemned the Receivers of the publick Money to a fourfold Restitution

M stitution of all they had unjustly got by Theft or Cheating.

If the Thief was taken, and carried before the Magistrate, he was interrogated in a judicial manner, and adjured in the Name of the Lord to confess the Fact. If he obstinately persisted in denying it, and was afterwards convicted of Perjury, he was condemned to Death, not for the Theft, but the Perjury. The Accomplice, or Receiver of stolen Goods, was subject to the same Penalty, if he did not discover the Truth to the Judges when he was examined and adjured in the Name of the Lord: *If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity*, Levit. v. 1.; that is, he shall undergo a capital Punishment. And *Solomon* says, *Prov*. xxix. 24. *Whoso is partner with a thief, hateth his own soul; he heareth*

cursing, and betrayeth it not.

[Exod. xx. 15.] The Law condemns Theft: *Non furtum facies*. But there is no Penalty annexed, except Restitution, which is to be greater or less, according to the Nature of the Offence: But to steal away a Freeman, or an *Hebrew*, and to reduce him to the State of Servitude, was punished with Death: *Qui furatus fuerit hominem, convictus noxæ, morte moriatur*. The *Jews* do not think that the stealing of a Man of any other Nation deserves Death, but only the theft of a free *Hebrew*. If it be a Stranger that is stole, they were only condemned to Restitution. They found this Distinction [Deut. xxiv. 7.] upon a Law in *Deuteronomy*, which limits the Law we are speaking of; *Si furatus fuerit hominem de filiis Israel*; an Exception which the *Septuagint* and *Onkelos* have even inserted into the Text of *Exod*. xxi. 16. The Laws of the *Athenians* punished [Xenoph. l. 1. comment.] the *Plagium* with Death, which was the Theft of a Freeman; and the *Roman* Laws condemned both the Buyer and Seller of a Freeman to the same Punishment, if they knew his Condition.

He that stole an Ox was punished by the [Digest. 48. T. 15.] Restitution of five Oxen; he that stole a Sheep or a Goat was obliged to restore four. 'Tis thought that the Theft of an Ox, [Exod. xxii. 1.] or of any of that kind, was punished the more severely, because this Animal is of more Use than others. The Lawgiver limits this Law a little afterwards, saying, *If the theft be certainly found in his hands* [Exod. xxii. 4.] *alive, whether it be Ox, or Ass, or Sheep, he shall restore double*: Or, according to the *Hebrew*, If what he has stole be found in his Hands, he shall restore two alive, for every one that he stole.

The Night-Robber, taken in the Fact, might be killed with Impunity: But it was not allowed to kill a Thief that was

[Exod. xxii. 2.] taken stealing in the Day-time. It was presumed, that he that attempted to break open an House, and to steal by Night, had a Design upon the Life of him that he attacked; and with this Presumption he might be prevented, and killed. But it was not so with him that stole by Day; there was room to defend ones self against such an Attack, and the Thief might be prosecuted before the Judges, and compelled to Restitution.

If the Thief had not where-withal to restore what was stole, as the Law prescribed, he might be sold, and reduced to Bondage: [Exod. xxii. 3.] *Si non habuerit quod pro furto reddat, ipse venundabitur*: Even the Children of insolvent Debtors were sold to satisfy the Debts of their Parents. We see an Example of this in the Second Book of *Kings*: A [2 Kings iv. 1.] Widow-Woman came to *Elisha*, and told him, that her Husband was dead, who feared God, and was a Disciple of the Prophet's, and that a Creditor of his was coming to take away two of his Children, to make Slaves of them. To relieve her the Prophet so far increased a little Oil that she had in the House, that she sold it, and with the Money paid off the Creditor. And in [Matth. xviii. 25.] the Gospel, a Debtor that was found to be ten thousand Talents in arrears, was sold, with his Wife and Children, and all that he had besides, to make Payment of his Debts to his Master.

The Rabbins acquaint us, that when a Woman was convicted of Theft she could not be sold: That a Thief was never sold, unless his Theft was greater than all he was worth; that if he was worth twenty Crowns, he was not sold for the Theft of ten Crowns; and that a Thief thus sold was not obliged to continue in Slavery any longer than that his Service should amount to the Value he had stole. This is the Doctrine of the Rabbins: As to the double, treble, or quadruple Restitution, this was only when he was set at liberty.

It is enquired, Whether the Crime of Theft, besides the Penalty of Restitution, was not subject to any corporal Punishment? Some believe that on some Occasions the Thief was put to death, because *Jacob* [Genesis xxxi. 32.] says to *Laban*, *With whomsoever thou findest thy Gods, let him not live*. *Estius* thinks, that if he was insolvent, he was corrected with Rods, or even that he was hanged, if he was convicted of Thieving several times. But I cannot be of opinion that mere Theft was ever punished among the *Hebrews* with Death, or even with corporal Punishment. The Law only inflicts the Punishment of Death upon Plagiarism, or the stealing away of a Freeman.

Solomon

Solomon says in his *Proverbs, Whoso is* [Proverbs xxix. 24.] *partner with a thief hateth his own Soul*: he exposeth himself to live an uneasy Life; not because all sorts of Theft were punishable by Death, but because there are certain Cases in which Theft was capitally punished, as we have seen before. And besides, because it exposes a Man to the danger of taking a false Oath, and to perjure himself on the account of his Theft, in which Case he would deserve Death: Not so much for his Theft as for his Perjury: *Adjurantem audit, & non judicat*, says *Solomon*; and [Levit. v. 1.] *Moses* says, *If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity*: He shall be punished with the utmost Rigor, because of his Perjury, and Profanation of the Name of God. See also *Prov*. xxx. 9. *Lest I be poor and steal, and take the Name of my God in vain*.

It should seem as if mere Theft among the *Hebrews* had no particular Mark of Infamy annexed to it. The Wise Man, in the [Prov. vi. 30.] *Proverbs*, says, *Men do not despise a thief if he steal to satisfy his soul when he is hungry*: The Law inflicts no peculiar Punishment on him, and he is not made to undergo any shameful or ignominious Penalty. *Solomon* adds, *But if he is found he shall restore seven-fold, he shall give all the substance of his house*. This is all the Danger he is exposed to by Stealing.

Many People inhabiting round about *Judea*, made Robbery a kind of Profession. [Genesis xxvii. 40.] *Isaac* foretold to *Esau*, that he should live by his Sword; that is, that he should maintain himself by Plundering. *Ishmael*, the Son of *Abraham*, had no other Trade than War and Rapine; he was *ferus homo*, and [Gen. xvi. 12. Gen. xxi. 20.] *juvenis sagittarius*, and he was always at War with his Neighbours; *Manus ejus contra omnes, & manus omnium contra eum*. His Posterity the *Ishmaelites* followed the Example of their Father, and made no Scruple to rob upon the High-way.*a* They even gloried in it, and took it up as a sort of Trade or Calling. They do no farther Mischief to Travellers, when they submit to 'em readily, and give up their whole Packets without Resistance, and without giving them the trouble to alight from their Horses. As soon as they perceive any one upon the Road, they cover the lower part of their Faces, as far as their Eyes, with their Turbant or *Bustmani*, which hangs upon their Shoulders, that they might not be known. They raise their Lances, and ride up to 'em full speed, saying immediately in their own Language, *Deli-*

221.

ver, you Rascal, your Aunt is quite naked.

By these Words they mean their own Wives, whom it would be ill Manners to name, according to their Customs. They call them the Aunts of those they attack, as imagining that all Men are Relations. All this time they hold their Lance against the Breast of the poor Traveller, till they have got what they want. Perhaps they may leave him a pair of Drawers, or a Shirt, if he surrenders readily, and intreats earnestly not to be sent away quite naked. Also they may leave him his Furniture besides, because they know not what to do with it, and it may make a Discovery. However, if the Traveller's Horse have a good Saddle, or good Geers, they change with him for their own. But if the Passenger should stand upon his Defence, and should happen to draw Blood of them, they shew him no Mercy: And if they cannot be revenged on him, they kill all they meet besides: So truly do they fulfil that Prophecy foretold of *Ishmael*, the Father of the *Ishmaelites* or *Arabians*.

The Scripture often speaks of Troops of Robbers of *Moab*, of *Syria*, of *Chaldea*, of *Ammon*, and other like Nations, who practised their Rapine and Plunder where-ever they could do it with Impunity. *Jepthah*, who became afterwards the Captain of the People of God, was first at the Head of one of these Troops of Robbers. [Judg. xi. 3. 2 Sam. iii. 23.] *David*, and his Followers, had frequent Engagements with these Robbers that were near *Palestine*. They were such People as these that pillaged *Ziklag*, and of whom *David* revenged himself after his Return from his Expedition, in which he accompanied *Achish*, King of *Gath*. *Ishbosheth*, the [1 Sam. xxx. 8, 23. 2 Sam. iv, 2.] Son of *Saul*, had in his Service two Captains of Robbers, who cut off his Head while he was sleeping. *Rezin*, who afterwards became King of *Damascus*, was before that a Captain of a Gang of Thieves. The three [1 Kings xi. 23,24. Job. i. 17.] Troops of *Chaldeans* who took away *Job's* Camels, were Troops of such Robbers.

Among these People Theft was neither so odious nor so scandalous as it is among us. This appears even from the times of the Heroes, and still afterwards among the *Grecians*. They did not come clandestinely when they entered a Country to plunder it: It appears from *Homer* that they made a kind of Glory of it, as if it was to make a lawful Conquest. They enquired cooly of a number of People that came into a Province, or an Island, whether they were come a robbing, or[1]

upon any other account? " Our Ancestors, says *Josephus*, a being content with their own Country, which is very fruitful, did not apply themselves to Commerce, as the *Phœnicians*, who inhabit upon the Coasts of the *Mediterranean*, nor to Travelling, nor even to War, in order to make Conquests; nor to Robbery and Plundering, like many others; *by this he probably means the Arabians, and even the more ancient* Grecians; but they made it their Business to cultivate their Lands, and to breed up their Children to the Study of their Law. Our Saviour was fixed upon the Cross between two Thieves. St. *Luke* says, *One* [Luke xxiii. 39, 40, &c.] *of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us: But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom: And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise*. And this is all that we are informed concerning this penitent Thief.

[Matth. xxvii. 44. Mark xv. 32.] The other Evangelists, I mean St. *Matthew* and St. *Mark*, say, in the plural number, that the two Thieves insulted *Jesus Christ*. Some[2] explain this by a Figure of Speech wherein one is spoke of as if it

were many. Others think,[3] that the two Thieves at first insulted our Saviour, but that afterwards the good Thief, moved by the Miracles of *Jesus Christ*, and prevented by his Grace, was converted, and reproved his Companion for his Outrages and Blasphemies.

The false *Gospel of the Infancy of Jesus Christ*, which is a very ancient Work, gives an Account, that when our Saviour fled into *Ægypt*, the Child *Jesus*, the Virgin *Mary*, and *Joseph*, fell among a Gang of Thieves, who were all asleep, except two: One of these proposed to murder that holy Company, but the other dissuaded him from it: That then the Child *Jesus* foretold, that one Day those two Thieves should be fix'd to Crosses near himself: That one should go to Paradise, and the other to Hell. The first was called *Titus*, and the second *Damachus*. The false *Gospel of Nicodemus* names one *Demas*, and the other *Gertas*. A *Persian* History of the Life of *Christ* gives them the Names of *Vicimus* and *Justinus*: The Author of the *Flowers* or *Collections* ascribed to *Bede*, calls them *Matha* and *Joca*. The Oriental *Christians* call the good Thief *Laas-al-jemin*, the Thief on the [Hilar. in Matth.] Right-Hand. St. *Hilary* also places the good Thief on the Right-Hand of our Saviour, and the wicked on his Left-Hand.

Several of the Fathers[4] have given the Appellation of Martyr to the good Thief, because of the Testimony that he gave to the Truth at a time when it was almost abandoned by the whole World. He was baptized in his own Blood, and the Death that he suffered in a Spirit of Faith and Charity, procured for him the Faviour of Happiness immediately after Death, as *Jesus Christ* assures him: *Hodie mecum eris in paradiso*. Whether by the Word Paradise we are to understand the Place of Rest, where the Souls of the Saints wait for the Coming of the *Messiah*, or the Earthly Paradise, where they place *Enoch* and *Elias*; or Heaven, where the Blessed are in the Enjoyment of Eternal Happiness. Several of the Fathers[5] understood it in this latter Sense.

[Epiphan. Hæres. Marcion. Origen. in Joan.] *Marcion*, at the Report of *Epiphanius*, had expunged these Words of the Gospel, *Verily I say unto thee, to day shalt thou be with me in paradise*: And *Origen* observes, that some Catholicks out of Simplicity had also obliterated them out of the Copies; imagining it to have been a Contradiction to say, that the good Thief should be to-day in Paradise with *Jesus Christ*, whilst the Body of our Saviour lay in his Tomb, and that himself descended into *Abraham's* Bosom, to fetch from thence the Souls of the Patriarchs. *Hesychius* of *Jerusalem* observes, that some put a Stop after *to day*, in this manner, *Verily I say unto thee to day, thou shalt be with me in paradise*. But it is needless to make any Change in the Text, seeing it may be conveniently explained without any Alteration.

[Biblioth. Orient. p. 512. Laas.] The *Oriental* Churches, the *Greek* and the *Latin*, have thought it their Duty to pay a publick Veneration to a Saint so much favoured of God. The Churches of *Syria* and *Mesopotamia* mark his Feast in their Kalendar on the ninth Day after the Passion-*Friday*, or Good-*Friday*; that is to say, on the *Saturday* in *Easter-Week*. *Anba Jacoub*, Bishop of *Sarouge*, composed a Sermon for the Festival of the Pe[6] nitent Thief, which is in Manuscript in the King's Library.

The *Greek* Church places his Festival on the twenty-third of *March*, and the *Latin* on the twenty-fifth of the same Month; agreeably to an old Tradition, which affirmed, that *Jesus Christ* died on that Day. Others have placed his Feast on the [Ballit. Life of the Saints. xxv. March.] third of *April*, or on the fifth of *May*. In some Places Chapels have been erected to him, by the Name of St. *Dimas*, or *Dysmas*. The Cross of the Penitent Thief, and that of his Companion, were found, with that of our Saviour, by St. *Helena*. 'Tis added, that the Cross of the good Thief was sent to *Constantinople*, and buried in the Palace of *Constantine*, and afterwards was transported to *Nocosia* in *Cyprus*.

Read this article in its place on the printed pages

Manners of the *Arabians*, by M. *d'Atvieux*. c. 13. p.

Aug. l. 3. c. 15. de consensu Evangelist. Ambros. in Lucam. Hieronym. in Matth.

Origen. in Matth. Homil. 35. Chrysost. in Luc. Ambros. in Luc. Hieronym. in Matth.

Hilar. de Trinit. l. x. & in Psal. lxvi. Hieronym. Ep. 13. Aug. l. 1. c. 9. de Anima.

Aug. Ep. 187. nov. edit. n. 5, 6, 7. Cyril. Hierosol. Cathech. 13. Chrysost. T. 5. Homil. 32. Encisen. Homil. 23, *&c.*

Joseph. l. 1. contr. Appian. p. 1038. Οὐ μὴν οὐδὲ πρὸς λῃστείας ὥσπερ ἄλλοι τινὲς, ἢ τὸ πλέον ἔχειν.

Theft

THEFT. When the *Israelites* were just upon the Point of departing out of *Egypt*, they borrowed of their *Egyptian* Neighbours of both Sexes, valuable Garments, Vessels of Gold and Silver, and carried them along with them into the Wilderness. *Speak now in the ears of the people, and let every* [Exod. xi. 2, 3.] *man borrow of his neighbour, and every woman of her neighbour, jewels of silver*, *and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians*. It is enquired, Whether the *Hebrews* could lawfully borrow these things of the *Egyptians*, which they had no Intention to restore to them again? and whether this was not to commit a manifest Theft and Injustice? To this it is answer'd, first, That upon this Occasion God plainly dispensed with that Law, by which he had obliged the *Hebrews* not to commit any Theft; or rather, that being the absolute Master of every thing, he transferred to the *Hebrews* that Right that the *Egyptians* had to these things. The Author of the Book of *Wisdom* a insinuates another Reason, which is, that God would recompense the *Hebrews* for the Labours that they suffered in *Egypt*, and allowed them to pay themselves by their own Hands, by detaining what they borrowed from the *Egyptians*. This way of paying one's self cannot be allowed regularly; but in these Circumstances, having no other way of doing themselves justice, and being authorized by the express Command of God, they might have recourse to this Expedient.

Others look upon this, not as a Theft, but as a fair Booty got in a just War. The *Egyptians* were Enemies to the *Hebrews*; they had unjustly persecuted them for a long time, and took from them the Means of defending themselves, and of VOL. III. recovering their Liberty: They might therefore lawfully deprive them of their Goods by a Wile, and a kind of Stratagem, by pretending to borrow of them what they never intended to return.

[Petr. Lombard. l. 3. Dist. 37.] The Master of Sentences here distinguishes between such *Israelites* who acted in the Simplicity of their Hearts, and sincerely obeyed the Commands of God, and those that followed the Motions of their own covetous Desires. The first are excused from Sin by the Uprightness of their Intentions, but not the second, who were ready enough to rob the *Egyptians*, if they could do it with Impunity, even though God had not allowed them to borrow any thing from [Aug. l. 2. contra Faust. c. 71.] them. St. *Austin* reasons much in the same manner, in his Second Book against *Faustus* the *Manichean*.

[Iren. l. 4. contra Hæref. c. 49.] St. *Irenæus* observes, that the *Egyptians* were indebted to the *Hebrews*, not only for their Goods, but for their Lives also, because of the Benefits they had received from the Patriarch *Joseph*, when they were under the greatest Necessity. The *Israelites* were unjustly oppressed by a cruel Slavery in *Egypt*: The *Egyptians* exercised all kind of Violences against them, and overwhelmed them with Calamities, even to their rendering their Lives uneasy to them. The *Hebrews* had built them Cities, and had very much improved the Riches of these inhuman Masters; who, instead of acknowledging these Services, intended even to take away their Lives from them. What Injustice therefore could there be, if the *Israelites* should take again a small part of that which they had procured for the *Egyptians?* And if they should receive a small Recompence for so many Services they had done them? They came poor out of *Egypt*, whereas they ought to have got much Riches together, if they had not been reduced into an unjust Servitude: And, just as a Freeman, who had been stolen away, and sold for a Slave, might, without Injustice, set himself at liberty, and pay himself for his Labour, by taking from his Master a small Reward for his Service: So the *Israelites*, at their Departure out of *Egypt*, might receive something as a Recompence, since a great deal was due to them.

The Rabbins inform us,[1] that heretofore the *Egyptians* commenced a Suit against the *Israelites* before *Alexander* the Great, to oblige them to restore the Vessels of Gold and Silver, which their Ancestors had formerly borrowed in *Egypt. Alexander* appointed a Day for the hear-

N[2]

ing of the Cause, when both Parties urged their Pretensions, and produced their Reasons. The *Israelites* acknowledged that their Ancestors had borrowed such things, and had not restored them again to the *Egyptians*; and declared they were ready to make Satisfaction, provided also that the *Egyptians*, on their part, would pay them for the Labours of many Years, which their Fathers had performed for them in *Egypt*. When *Egyptians* heard the Demands of the *Hebrews*, they durst not attend the Decision of the Judge, but desisted from any farther Pretensions. *Tertullian* just touches [Tertull. contra Marcion. l. 2. c. 20.] upon this ancient Tradition of the *Hebrews*, in his Books against *Marcion*. Concerning the present Question, the Reader may have recourse to *Clemens Alexandrinus*, l. 1. of his *Stromata*; St. *Austin* against *Faustus*, and in his Questions upon *Exodus*; *Theodoret*, Quest. 23. upon *Exodus*; and the Commentators upon III. 21, 22. of *Exodus*.

If any one had stolen away an *Israelite*, whether free or not, and should have sold him to another, he was punishable with [Exod. xxi. 16. Deut. xxiv. 7.] Death: *Qui furatus fuerit hominem, & vendiderit eum, convictus noxæ, mor-te moriatur*. The *Hebrew* insinuates, that shall steal a Man, and sell him, if he shall be found in his Hands, shall suffer

Death. But we may thus understand it, with *Glassius*: He that shall steal a Man, whether he shall have sold him, or he shall still be in his Hands, he shall be put to death. The *Jews* are not of opinion, that by this Law they are forbid to steal a Man of another Nation, under the Penalty of Death, but only to steal an *Hebrew*. The Laws of the *Athenians* and *Romans* also punished with Death the stealing away of a Man.

Thieves were sold, who had not wherewithal to make Restitution for their Thefts. Also the Children of insolvent [2 Kings iv. 1.] Debtors were sold. The Rabbins tell us, that a Woman might not be sold, though convicted of Theft; and that a *Hebrew* could never be sold, unless the thing he had stole should exceed the Price of his Person: If he was worth an hundred Crowns, he was not sold for a Theft of fourscore and ten Crowns.

Read this article in its place on the printed pages

Abrah. Zacuth. in Sepher. Inchasim. & Gemar. Babil. ad titul. Sanhedr. c. 11.
Sap. x. 17. Reddidit Deus justis mercedem laborum suorum. - - - - Justi tulerunt spolia impiorum. *See* Melchior Can. de locis Theolog. l. 2. c. 4.

Thella

THELLA, a Town upon the *Jordan* [Joseph. de bell. l. 3. c. 2.] , which is at one Extremity of the *Jordan*, opposite to *Meroth*.

Read this article in its place on the printed pages

Theocracy

THEOCRACY. This Word is made use of by *Josephus*[1] to express the Form of Government of the *Jews*. " Among the several Nations of the World, *says he*, some have chosen Monarchial Government, others Democratical, or the Government of the People; but our

" Legislator establishes a Form of Government very different from all others, which is a *Theocracy*, if I may be allowed to say so, which gives the whole Power to God, and the Management of all the Affairs of the Nation; inspiring us with this Maxim, that God sees every thing, and that he is the Cause of all the Good that happens to us."

The Government of the *Jews*, which *Josephus* calls a *Theocracy*, has been subject to several Changes. We have seen in this Nation the Legislator *Moses*, his Successor *Joshua*, the Judges, the Kings, and the High-Priests, who governed it successively. In all these Revolutions, God indeed was looked upon as the Monarch of *Israel*; but he was far from exercising his Authority and Jurisdiction always in the same Manner.

At the time of *Moses* we may affirm that he govern'd immediately; for he revealed his Will upon all Emergencies to this Legislator, which was accordingly put in execution. He dwelt among his People as a King in his Palace, and in the midst of his Camp; being always ready to give an Answer when consulted, to restrain those that transgressed against his Laws, to instruct those that had any Scruple about the Sense of his Ordinances, to determine those that were in suspence about any important Undertaking. This was, properly, the time of the *Theocracy*, taken in the strictest sense.

It was much the same under the Government of *Joshua*: This great Man, full of the Spirit of *Moses*, would do nothing without first consulting him: At least, he consulted him in all Affairs of consequence; though sometimes indeed he followed the Suggestions of his own Mind, as in the Business of the *Gibeonites*, and that of *Ai*; but we find how God resented it, and how he recalled both Captain and People to their Obedience. In those happy Times, when all the Motions of the General and Soldiers were regulated by immediate Orders from God, Victory and good Success attended of course; God rewarded their Fidelity and Obedience by a Succession of Prodigies, which were sure Pledges of his Protection and Good-will.

The Judges that succeeded *Joshua* were Heroes whom God raised from time to time, for the Deliverance of his People. He endued them with extraordinary Strength and Courage, filled them with his Spirit, and generally worked Miracles by their means in favour of the *Hebrews*. Sometimes we find a whole Generation to pass away without any Judges at all, as it happened after *Joshua*'s Time: Some times these Interruptions were shorter: Sometimes it was an Heroine, as *Deborah*, that God raised up to judge and deliver his People; sometimes their Valour was limited to the delivering of one Tribe only out of Slavery, and sometimes all *Israel* was restored to Liberty. The Servitudes that were frequent at that time, did not always extend over the whole Nation. Some were confined to the Country beyond *Jordan*, as that from which *Jephthah* delivered his Countrymen; others reached no farther than on this side that River: Others again were more general and extensive; but all of them were but just Punishments of the Iniquities of the People, to whom God shewed the Difference there was between the Mildness of a Father, or of a merciful God that governs, and the cruel Severity of an insulting Conqueror.

The first Step that the *Israelites* made, when, several Years after the Death of [Judg. ii. 7, 10.] *Joshua*, they saw themselves oppressed by the *Canaanites*, plainly shews what was then [Judg. i. 1, 2.] the Form of their Goverment. *The children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them? And the Lord said, Judah shall go up; behold, I have delivered the land into his hand*. Here is still a true *Theocracy*, and the Exercise of the Power of God, in the Appointment of Leaders who were to govern and command the People in his Name. All the Judges, in like manner, received their Commissions and Authority from him. When the *Israelites* would have given the chief Command to *Gideon*, for himself and his Successors, he made answer, *I will not rule over you, neither myself, nor my son, but the Lord shall rule over you*. *Dixerunt omnes viri Israel*, [Judg. viii. 22, 23.] *ad Gideon; Dominare nostri tu, & filius tuus, & filius filii tui quia liberasti nos de manu Madian; quibus ille ait: Non dominabor vestri, nec dominabitur in vos filius meus*, *sed dominabitur vobis Dominus*.

When the *Israelites* urged *Samuel* to give them a King, as all the other Nations had which were round about them, this Prophet was very much concerned at it, as a kind of Outrage and Contempt put upon the Majesty of God, who was their Head and their King. *Samuel* prayed to God in the Bitterness of his Soul, and the Lord answered him, Hearken to the Importunities of this People, for it is not you, but me, that they would reject. *Non enim te abjecerunt*, *sed me, ne regnem super eos*. God granted them a King in his Indignation, and took him away again in his Fury: *Dabo tibi regem in furore meo, & auferam in indignatione mea*.

At the same time he bid *Samuel* to lay before them the Rights and Prerogatives [1 Sam. viii. 11, 12, 13, &c.] that their Kings would assume over them. He will take your Sons to make them his Guards, his Messengers, his Officers, his Husbandmen, and his Artificers: He will take your Daughters to make them his Cooks, his Milliners, his Confectioners: He will take possession of your Fields, of your Vineyards, and your Oliveyards, and will give them to his Servants: He will take the Tythes of your Fields, your Vineyards, your Cattle, to give them to his Eunuchs and his Favourites. Then will you cry to me, but I will not hear you, because 'tis you yourselves that will have a King. In all this we still perceive the Sovereign or Royal Authority of God: 'Tis he that grants them a King, 'tis he that settles his Rights; 'tis he that disposes of him, and he reproves him in his Indignation, as soon as he fails in the Obedience and Submission that is due to him.

[Deut. xvii. 14, 15, &c.] In *Deuteronomy*, *Moses* says to the People, foreseeing that one day they would have a King; *When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set up a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee whom the Lord thy God shall chuse; one from among thy brethren shalt thou set king over thee; thou mayst not set a stranger over thee, which is not thy brother: But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites: And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment*, *to the right-hand, or to the left; to the end that he may prolong his days in his kingdom*; *he, and his children, in the midst of Israel*.

Such then was to be the Government of the *Hebrews* under their Kings. They were to be chosen of God, instructed by his Priests, submissive to his Orders, nor to undertake any thing of consequence without first consulting him; and under such a Dependance upon his Will that he might reject them, as he did *Saul*, when they became unmindful of their Duty. When God promised *David* to make the

Crown *1 Sam*. viii.

[Hos. xiii. 11.] 5, 7. Crown hereditary in his Family, that was departing from the first Maxims of the Monarchy, which intended that the Kings should be elective, and given to the People by the Hand of God.

It must be acknowledged that after *David*, the Kings of *Judah* and *Israel* took upon themselves to govern according to their own Fancy; and after the Schism that happened under *Rehoboam*, but few of the Princes kept up to the Rules of the *Theocracy* we have now been speaking of. They would not be under any Restraint, but endeavoured to cast off that happy Subjection, to which the Judges and the first Kings of *Israel* willingly submitted. But they found to their cost what a terrible thing it was to rebel against God, and to withdraw themselves from his Power. All kind of Calamities then poured in upon them, and upon their Subjects: They were delivered up as a Prey to their Enemies; they had no Peace or Prosperity either at Home or Abroad: God visited them with a multitude of Troubles, and at last dispersed them into distant Countries.

At the same time, to put them in mind of their Dependance, and to bring them back to their Duty, the Lord caused to appear from time to time a great number of Prophets, full of Zeal, Power, and Courage, who boldly upbraided them with their Prevarications and Impieties; and who opposed themselves, like a Wall of Brass, to whatever they undertook contrary to the Rights of God. These divine Men did not only make their Appearance in the Kingdom of *Judah*, where the Publick Worship was kept up, but also in the Kingdom of *Israel*, however schismatick and polluted they might be by the Adoration of the Golden Calf. Therefore we may still affirm, that, notwithstanding the almost general Defection of these two Kingdoms, God still maintained his *Theocracy* therein, as well by the Vengeance that he executed against wicked Kings, as by that small number of good Princes which were obedient to his Commands, such as *Hezekiah* and *Josiah*, and by the Prophets that he raised up from time to time in the Country, till the great Captivity of *Babylon*.

For the whole time that this Captivity continued, we are not to look for any certain Form of Government in *Israel*, nor for any regular Polity: 'Tis in vain that the *Jews* pretend to find one beyond the *Euphrates*, either before or since *Cyrus*'s Time. We do not find any that was well kept up even after the Return from the Captivity, during the time that the *Hebrews* of *Palestine* were reduced to the Obedience of the Kings of *Persia*, and to the *Greeks* that were Successors to *Alexander* the Great. If it should be asked, what was then the Form of the Government of the *Jewish* Nation? the Reply would be, that it was a kind of *Aristocracy*, subordinate to the Monarchy of the *Persians* or the *Grecians*. The High-Priest was at the Head of the Chief of the People, whose Power being limited by the Sovereign Authority, only extended to Matters relating to the Law and Religion: It was a kind of a voluntary Jurisdiction to which the People submitted, so far as they pleased themselves, and were countenanced by the Kings to whom they were in subjection. The High-Priest *Jaddus* received *Alexander* at *Jerusalem*, at the Head of the People; but it was because in this Exigence the City was abandoned by the Governors of the King of *Persia*; and the prosperous Affairs of *Alexander* made them connive at such a Proceeding, which, without doubt, they would not have suffered upon another Occasion.

The *Asmonean* Princes make a fifth Period, which presents a new Face of Government to us. After the *Maccabees* had stood up for the Religion of their Country, and with great Hazard of their Lives, and with extraordinary Bravery, had withstood the wicked Commands of *Antiochus Epiphanes*, they at last shook off the Yoke of the Kings of *Syria*, and asserting their Liberty, they took the Title of Princes of the *Jews*, and of Kings: And by the Consent of the People, they re-united the High-Priesthood to the Supreme Authority.

Under their Government we still find evident Footsteps of the *Theocracy* we have been speaking of, as he that was Supreme Governor was invested with the Sacerdotal Character; so that the Kingdom was very properly what *Moses* calls *a kingdom of priests: Eritis mihi in regnum Sacerdotale*: Or, as St. *Peter* speaks *Ye are a chosen generation, a royal priesthood: Vos autem genus electum, regale sacerdotium*. The Royal Power and the Sacerdotal being united, made a Polity of a singular kind, under Princes that were entirely devoted to the Service of God, instructed in his Laws from their Youth, and interested also, by the Rules of good Politicks, to support them, and to make them observed by the People. They could hardly fail of extirpating out of the State all sorts of Idolatry, Ignorance, Impiety, and those gross Disorders that had prevailed under the Kings. So that the Commonwealth of the *Jews* was never more in earnest to perform the Laws of God, or more exempt from those Crimes that the Prophets upbraided them with, than under the *Asmonean* Princes.

It was under their Government that the *Romans* became Masters of *Judea*, and fixed their Dominion in it. They did not meddle with their Religion, and even left a good share of Authority with the latter Princes of the *Asmonean* Race. *Herod* succeeded them, but he sacrificed every thing to his Ambition and Politicks; and though he made an outward Profession of the Religion of the *Jews*, yet he gave himself but little trouble about putting it in practice, but violated it upon an hundred Occasions. However, the Priests and People continued firmly attached to it; and when *Jesus Christ* made his Appearance in *Palestine*, the Face of Religion was in a flourishing condition. When he began his Preaching he chiefly declared War against the Pharisees, who, by their subtle Distinctions and Refinements upon the Law, had obscured the true Sense of it, and subverted its real Intention. Our Saviour laid open their Hypocrisy, reformed and corrected their Mistakes, restored all things to their primitive Truth, and gave to the *Jews* the Rules of a pure and sincere Worship, in Mind and in Truth.

Read this article in its place on the printed pages

Joseph. cont. Appian. l. 2. Θεοκρατίαν ἀπέφηνε τὸ πολίτευμα, Θεῷ μᾶλλον μόνῳ τὴν ἀρχὴν καὶ τὸ κράτος ἀναθείς.

Theodotion

THEODOTION. He was, according to some,[1] of *Synope* in *Pontus*, and according to others,[2] of *Ephesus*. Those that would reconcile those two Opinions tell us, that he was born in the first, and dwelt in the second of those Cities. He lived under *Commodus*, about the Year of *Christ* 175. He first made profession of *Christianity*, and was a Disciple of *Tatian*; then he fell into the Heresy of *Marcion*; and afterwards, being at variance with the *Marcionites*, he became a *Jew*. Having learned the *Hebrew* Tongue, he undertook to translate the Old Testament into *Greek*, and his Translation is the third from that of the *Septuagint*; that of *Aquila* is the second, and that of *Symmachus* the fourth. St. *Irenæus* quotes *Aquila* and *Theodotion*, but says nothing of *Symmachus*, which gives reason to conclude, that his Version was not extent at that time.

Theodotion undertook his Translation in opposition to the *Marcionites*, whom he had lately quitted. His Method observes a middle way between those of the *Septuagint* and *Aquila*[3] He doth not keep servilely to the Words, as *Aquila* had done, nor take the Latitude of *Symmachus*, who rather made a Paraphrase than a Translation. He adheres chiefly to the Seventy, says St. *Jerome*,[4] whose simple manner of Translation he imitated. He

Vol. III. studied to express the Sense of the Text in *Greek* Words answering to those of the *Hebrew*, as far as the Genius of the two Languages would allow. His Version is preferred by *Christians* before those of *Symmachus* and *Aquila*; but the *Jews* prefer that of *Aquila*, so far as they make use of a *Greek* Version: They preferred it to that of the *Septuagint*, because it was more literal, and closer to the Words. Hence it is that in the *Talmud* there is frequent mention of the Version of *Aquila*, and none at all of that of the *Septuagint*.

This Esteem which the *Hellenistical Jews* shewed for this *Greek* Translation, excited the Jealousy of the *Hebraizing Jews*, who could not observe without Concern that they departed so much from the ancient Usage of the Synagogues, by reading these Translations into foreign Languages. They pretended that nothing ought to be read there but in the *Hebrew* Text, and the ancient *Chaldee* Paraphrases; and that all the *Greek* Versions ought to be entirely excluded. But as it was not practicable to bring back the *Hellenizing Jews* to Languages they did not understand, this Affair produced great Divisions among the *Jews*, so that the Emperors were obliged to take cognizance of them. *Justinian*[5] published an Ordinance, to be seen yet among his Constitutions, giving Permission to the *Jews* to read the Scripture in their Synagogues in the *Greek* Version of the *Septuagint*, in that of *Aquila*, or in what other Language they should think fit, according to the several Countries they should dwell in. But the *Jewish* Doctors having determined the Matter otherwise, this Constitution of the Emperor produced but very little Effect: The *Greek* Versions were entirely excluded, and from that time the Reading of the Holy Scripture has been performed in *Hebrew* and *Chaldee*; for even to this Day the use of the *Chaldee* is still retained in some of their Synagogues, as at *Franckfort* in *Germany*.

To return to *Theodotion*; the ancient *Christians* had so great a Value for his Translation, that, perceiving the Translation of *Daniel* by the *Septuagint* to be very defective, they quite omitted it, and substituted that of *Theodotion*[6] instead of it, which has continued ever since. For the same Reason, when *Origen*,[7] in his *Hexapla*, was obliged to supply something that was wanting in the *Septuagint*, he took it from *Theodotion*, marking it with Asterisks. *Theodotion* made two

Translations, or rather had revised his former; but they are both lost; none of it remains entire but the Book of *Daniel*; and the Fragments of the rest have been lately collected in the *Hexapla* of *Origen*, published by F. *Montfaucon*.

From *Theodotion* it is that the Church has received the History of *Susanna*, which [Hieron. præfat. in Dan.] is rejected by the *Jews*; but is read in all the Books of the *Christian* Churches, not only among the *Greeks* and *Latins*, but also the *Syrians* and *Egyptians*. St. [Idem in Isaiah iii.] *Jerome* even informs us, that the History of *Susanna* was placed before the Prophecies of *Daniel* in the Vulgar Editions; *Theodotion* having put it in this Place, as belonging to it on account of the Time in which it happened.

Read this article in its place on the printed pages

Epiphan de ponderib & mensur.
Iren. de hæres. l. 3. c. 24. & Synopf. Athanaf.
Vide Hieron. præfat. in Job.
Hieron. Commentar. in Ecclesiast. c. 2.
Justinian. Novell. 146. Photii Nomocan. xii. 3.
Hieron. præfat. in Version. Daniel. in præfat. ad Com. in eund.
Idem. præfat. in Pent. & præfat. ad lib. Paral. & Epist. ad August.

Theodotus

THEODOTUS, a *Syrian*. He was one of the Commissioners sent by *Nicanor* to treat of Peace with *Judas Maccabeus*, 2 *Mac*. xiv. 19. in the Year of the World 3843, before *Christ* 157, before the Vulgar *Æra* 161.

Read this article in its place on the printed pages

Theophilus

[Acts i. 3. Luke i. 3.] **THEOPHILUS**. This is he to whom St. *Luke* addresses the Books of his Gospel and the *Acts of the Apostles*, which he composed. 'Tis doubted whether the Name *Theophilus* be here the Proper Name of a Man, or an appellative or common Name, which, according to its Etymology, may stand for any good Man, or a Lover of God. Some think[1] this Name to be generical, and that St. *Luke's* Design here is to address his Work to all those that love God: But it is much more probable that this *Theophilus* was a *Christian*, to whom the Evangelist has dedicated those two Works. And the Epithet of *most excellent*, which is given to him, shews him to have been a Man of great Quality. *Occumenius* concludes from thence that he was Governor or Intendant of some Province, because they had generally the Title of *most excellent* given to them. Others believe him to have been the Bishop of *Antioch*; but at that time there was none of that Name in that City. *Grotius* conjectures he might be a Magistrate of *Achaia*, converted by St. *Luke*.

Read this article in its place on the printed pages

Ita ferè *Origen. Homil*. 1. *in Luc. Ambros. in Luc. Epiphan. hæres*. 51. *Beda, Camerar. Hammond. in Luc*.

Therapeutæ

THERAPEUTÆ,[1] a *Greek* Word which signifies a Servant of God. This is also the Name of a kind of Sect among the *Hebrews*, of whom *Philo* has described the way of living, in his Book of a *Contemplative Life*. Many of the ancient Fathers have thought[2] that they were *Christians*, and that *Philo*, observing their admirable Manner of Life, had a mind that his Nation should have the credit of them. They differed from the *Essenians* in this, that the *Therapeutæ* addicted themselves selves to a Contemplative Life, and the *Essenians* to an Active Life. Here is a short Account of the Way of living of the *Therapeutæ*, which served for a Model to the ancient Monks, both of the *East* and *West*: They relinquished their Estates, their Parents, and sometimes their Country; they fled from Cities and the Concourse of Men, and dwelt in the Country in separate Cells, the better to preserve their Solitude; but not at any great Distance, that they might defend themselves from Thieves, and keep up a Society. Their Houses or Cells were very plain, and had nothing but what was necessary. There was a little Oratory, destin'd to Prayer and Exercises of Piety. There were *Therapeutæ* in several Parts of the World, but chiefly in *Egypt*, about the Lake *Mæris*.

Philo describes them in this manner: “ [Philo de vitâ contemplat.] They are called *Therapeutæ*, and such “ Women as adhere to the same Institutions are called *Therapeutidæ*. This “ Name perfectly agrees with them, in “ both its Significations, of *Curing* and “ of *Worshipping*: For they are really “ Physicians, not of the Body, which is “ the Object of the vulgar Medicine, “ but of the Soul, the Distempers of “ which they cure, which are much more “ stubborn and difficult than those of the “ Body. These Distempers of the Soul “ are Love of Pleasure, Concupiscence, “ Discontent, Fear, Covetousness, Profuseness, Injustice, and a multitude of “ other criminal Passions. In the other “ sense of the Word *Therapeutæ*, they “ are true Worshippers and Servants of “ God: That wonderful Being, better “ than Good itself, simpler than Unity, “ and older than Unity itself: They worship and serve him, according to the “ Rules of Nature, and the holy Constitutions of the sacred Books.

“ Those that embrace this Institution, “ do it not out of Custom, to follow a “ Fashion, or out of Complaisance to “ those that exhort them to it; but by a “ Motive of seraphick and heavenly Love, “ that casts them into a kind of Enthusiasm, like that which seizes the *Bacchanals* and *Corybantes* at the Celebration “ of their Mysteries. And this Enthusiasm keeps Possession of them till they “ arrive at the State of Contemplation to “ which they aspire. Then, considering “ themselves as already dead to the “ World, and thinking only upon a happy Immortality, they give up all their “ Goods to their Children or Relations; “ or, if they have none, they make a vo- “ luntary Cession of them to their Friends and Acquaintance. Then, being disingaged from all Incumbrances, they fly without once looking behind them, leaving their Brethren, Children, Wives, Fathers, Mothers, and other Relations. They avoid also their old Friends and Countrymen, that nothing may retain them, or incline them to forsake the way of Life they have chosen. “ If they leave behind a City or Habitation, it is not to seek another, like those Slaves that only change their Masters, but not their Condition. For all Cities and Countries; even those that are governed by the best Laws, to them are full of Tumult and Hurry, which are things that are insupportable to such as have but once tasted the Blessing of true Wisdom. “ The greatest part of the *Therapeutæ* have their Abode about *Alexandria*, and the chief of them almost all retire to an Eminence which they have near the Lake *Mæris*, a very secure and convenient place,

and where the Air is very good. Hither they come from all Parts, as to their common Country. The Houses they have here are built with the utmost Simplicity, having regard only to two things, to defend themselves from the Cold in Winter, and from the Heat of the Sun in Summer. They are not so near each other as in Cities; for that would not be agreeable to such as seek only Solitude; nor so far from one another but that they may see one another sometimes, and converse about the Duties of their Condition, and assist one another when Robbers would assault them. " Every one has his little Oratory, which they call *Semneion*, or *Monasterion*, set apart for Meditation and the Exercises of Piety. Nothing enters into this sacred Place that is not of use for the Support of the Body; no Furniture to be seen there, except the Law, the Divine Oracles, Books that contain Hymns and Instructions relating to the Knowledge of God and of Piety. Their Mind is always taken up with the Presence of God; so that even when asleep their Dreams have no other Object but the Perfections and Excellencies of God, and their whole Discourse and Reasoning is upon this Divine Philosophy. " They constantly pray twice a-day, Morning and Evening. At Sun-rising they implore the Blessing of God for that Day, that he would enlighten them, and warm their Souls with his heavenly Light. At Evening they pray that their Souls may be disengaged from the Senses and sensual things, that by a compleat Recollection of themselves they may be prepared for the Discovery of Truth. They have among them several ancient Writings of the Heads of their Sect, which are the Monuments of that Allegorical Knowledge they make their Study, and which they endeavour to imitate."

With them Temperance was esteem'd the Foundation of all Virtues. They neither eat nor drank till after the Sun was set: Some of them eat but once in three Days, others once in six Days. Their Food was only Bread, to which those that were more nice added a little Salt and Hyssop. They drank nothing but Water: Their Cloaths were very plain; in Winter they wore a thick Gown, in Summer a thinner Habit. They avoided Vanity in every thing, as being the Daughter of Lying. They prayed twice a-day, Morning and Evening: The rest of their Time they employed in Reading and Meditation. Their Reading was only in holy Books, which they explained in an allegorical manner; in which they followed the Examples of the first Chiefs of their Sect. They composed Hymns and Songs of different Measures: They thought continually on God, and even while they slept they had pious Dreams.

On the Sabbath-day they assembled in a common Oratory, divided into two Parts by a Wall of two or three Cubits high, that the Women might be parted from the Men, and might hear Instruction without being seen. There they sat in Order, according to every one's Age, with their Hands hid, the Right Hand upon their Breast, and the left below. The eldest, and most knowing, stood up and spoke to them: His Aspect was modest, his Voice moderate, his Discourse solid, but without Ornament: All heard in Silence, and shewed their Sentiments only by some Signs of the Head and Eyes. Their chief Festival was that of *Pentecost*: Then they assembled, all cloathed in White, to pray and eat together chearfully. The Feast began by a Prayer, after which they sat down at a Table upon Hassocks of Rushes, the Women on the Left Hand, and the Men on the Right. They kept so strict a Silence there, that none of them durst so much as take his Breath with any Vehemence. In the mean time some one proposed a Question out of the Holy Scripture, and explained it at leisure in a plain manner, but mystically and allegorically.

After which they served up their Food, which was levened Bread, with Salt and Hyssop; with cold Water for the young and robust, and warm Water for the tender and aged. After the Repast, they rose up all together in the middle of the

Room Room, and made two Choirs, one of Men, and the other of Women, and sung several Canticles to the honour of God, sometimes all together, and sometimes alternatively; and in the mean time they danced, and appeared as if transported, complying with the Sense and Words of the Song. Lastly, they unite in one Dance, in Imitation of that of the *Israelites* at their coming out of the *Red-Sea*. Thus they passed the whole Night before the *Pentecost*; and in the Morning at Sun-rising, they lifted up their Hands to Heaven, and intreated the Lord to make known his Truth to them: After which each returned into his own Cell, and began his usual Exercises.

Those that have thought that the *Therapeutæ* were *Christians*, were chiefly moved by these following Reasons. The *Therapeutæ* quitted their Estates, Brothers, Children, Fathers, and all their Relations, to have Leisure for Contemplation, and to unite themselves the more closely to God. They had several Books of the Elders, and the Heads of their Sect, wherein the Scriptures were explained allegorically: They were dispersed over several Parts of the World: They lived in common, had Priests, Deacons, Virgins, Monasteries, or *Semneia*, a sacred and mystical Table, assembled themselves by Night, for the singing of Hymns, prayed towards the *East*, read and explained the sacred Books of the Old Testament in an allegorical manner; composed Hymns, and sung them by Night to the honour of God: They assembled on the seventh Day to entertain one another with Discourses of Piety, and to pay their Worship to the Lord in common. Their Churches, or the Places of their Assembling, agree with the Form of the Churches of the ancient *Christians*: The Women were there apart from the Men, being separated by a Wall of three

Cubits: They kept the fifty Days from *Easter* to *Pentecost*; their Life was severe, private, retired, humble; they lived in Fasting and Abstinence.

All these Marks agree to the *Christians*, and the Collection of all these Circumstances can agree to no other Sect, either *Jewish* or *Pagan. Philo*, speaking of their Holy Table, expresses himself in an obscure manner, because the primitive *Christians* were very studious to conceal this Mystery. However, what was served up upon this Table he calls the most holy and the most sacred of all Aliments. He says presently after, that this holy Food was leavened Bread, and Salt mingled with Hyssop: He speaks of the Privilege that the Chief of this Feast possessed to handle and administer these sacred Things; the Deacons brought the Tables; the first *Christians* used only portable Wooden Tables, for the Celebration of their Holy Mysteries. This Custom was still subsisting in the time of St. *Athanasius*, and was continued in many Cities and Villages of *Egypt* down to the Fifth Century, as *Sozomen* informs us.

Where can we find any other Sect, but that of the *Christians*, which in *Philo's* Time was every where dispersed, as he says of the *Therapeutæ?* If this Sect was different from that of the *Christians*, what is become of it? How came it to be unknown to St. *Paul* and the other Apostles? If the *Therapeutæ* were an ancient Sect of the *Jews*, how came it to pass that *Philo* did not take notice of their Antiquity, and that *Josephus* has not mentioned them? If *Philo*, to whom only they were known, has forbore to call them *Christians*, 'twas because at that time this Name was not grown familiar in *Egypt*. The Fathers who have maintained that they were *Christians* only knew it by Tradition, or by those Characters of Resemblance that they found between the Doctrines and Actions of the *Therapeutæ*, and those of the first Faithful. The Word *Monastery*, apply'd from the Beginning to the Habitations of the solitary *Christians in Egypt*, and also known among the *Therapeutæ*; those Cells or Monasteries standing upon an Eminence beyond the Lake *Mœris*; that is to say, upon the Mountain of *Nitria*, celebrated in the History of our Solitaries, as well as in [Vid. Pallad. Lausiac. c. 7.] the Description that *Philo* has given us of the *Therapeutæ*, supply us still with a further Proof, that the Monks are the Successors of the *Therapeutæ*, and that the Habitations of these are passed to the other by way of Succession. For is it probable that the *Jews* would yield them up to the *Christians*, or that the *Christians*, who were persecuted down to the fourth Century, should be able to get Possession of them under their Persecutions?

Eusebius, Cassian, and the Patriarch *Methodius*, have asserted, that St. *Mark* built Monasteries in *Egypt*. It must be acknowledg'd that the Name and Profession of Monks, such as we find it at present, was not known at the time of the Apostles: But there is reason to believe that when those ancient Writers spoke of Monasteries, they had nothing else in view but the Habitations of the *Therapeutæ*, built, or rather set up by the Advice of St. *Mark* Bishop of *Alexandria*. If we should refuse to the *Therapeutæ* the Name of Monks, we cannot, however, avoid owning that they forsook all things, according to the Advice of *Jesus Christ*, and lived in common, after the Model of the first Faithful at *Jerusalem*. And certain it is, that the Monastick Life soon followed after this first Institution of living in common, of which there were Examples already, before the Retirement of St. *Anthony*, that is, before the Year 271; because this Year, when St. *Anthony* withdrew into the Desart, he there met with an old [Athanas. in vitâ Anton. Euseb. Hist. Eccles. l. 2. c. 17. Hieron. de Scriptoribus Eccles. in Marco. Epiphan. Hæres. 29.] Man who made profession of the Monastick Life.

Eusebius was the first among the Fathers who applied to the *Christians* what *Philo* had delivered concerning the *Therapeutæ*. St. *Jerome* has followed *Eusebius*: St. *Epiphanius* went still farther, and thought that all that *Philo* has said, not only of the *Therapeutæ*, but also of the *Essenians*, whom he calls *Jesseans*, is to be understood of the *Christians*. *Cassion*, at the End of his Prologue to the *Institutes*, and Book II. C. 5. affirms, that the Monasteries of the *Christians* in *Egypt* were founded even in the Apostolical Times, and by St. [Sozom. l. 2. c. 18.] *Mark* himself. *Sozomen* believes that the *Therapeutæ* of *Philo* were *Jews* converted to the Faith of *Jesus Christ*, who gave rise to that Solitary Life which afterwards came to be so much in Vogue in *Egypt*. *Photius* acknowledges that the Monasteries [Phot. 104. 105.] of the *Therapeutæ*, and the Life they led there, became a Pattern to the Monks. He takes notice that some were of opinion that *Philo* had embraced *Christianity*, and that at *Rome* being acquainted with St. *Peter*, he made the *Elogium* of the first *Christians* of *Egypt*, the Disciples of St. *Mark*, the Pupil of this Apostle, and his Successor in the Chair of *Alexandria*.

Therefore the *Christianity* of the *Therapeutæ* is a thing founded upon the Authority and Testimony of several of the ancient Fathers, on the Agreement of Times and Places, and upon the Characters of the Lives of the *Therapeutæ*, compared with the Manners of the first *Christians*. It appears to have been a prevailing Opinion in the Church for several Ages, though of late it has been called in question; and these are some of the Reasons that have been advanced to the contrary.

'Tis said that all the Authors who have spoke of the *Christianity* of the *Therapeutæ* have only copied from *Eusebius*; they have laid this Foundation upon his Testimony and Authority, and have had no other Grounds for

what they have advanced, but what we read in *Philo*. But the whole of what *Philo* has said will not amount to a Proof, that the *Therapeutæ* were *Christians*. This may be very well understood of some Sect of the *Jews*, that was more zealous and purer as to Opinions and Practices than the generality of that Nation. The Austerities, the Silence, the Retirement, the Contempt of Riches, that Continence that obtained among them, are not indubitable Marks of the *Christian* Profession. Many of the Heathens have lived in Retirement, disinterested, austere, continent. All the *Therapeutæ* did not oblige themselves to observe Celebacy and Virginity: It was only those whose Wives and Children would not be prevailed on to follow the same State of Life. The Vespers, the Observation of the Sabbath, and of the Day of Pentecost; the Hymns, and the allegorical Explications, are more of the Character of *Jews* than *Christians*. Deacons, or Ministers, are found in the *Hebrew* Assemblies, and in their Synagogues. The Mystical Repast of leavened Bread, and of Salt mingled with Hyssop, cannot be the Eucharist, in which always Wine, and never Salt or Hyssop, were made use of. And what *Philo* adds, that this Repast or Table was instituted out of a respectful Distinction for the Holy Table, placed in the Porch of the Temple, upon which only unleavened Bread was placed, with pure Salt; which still proves that this was a mere *Jewish* Ceremony.

The Word *Monastery*, or *Semneion*, cannot easily impose upon any one. The ancient Monks might have borrowed this Term from the *Therapeutæ*, as well as many other of their Practices, just as the Church has adopted many *Jewish* Terms and Customs. And yet we are not to conclude that she has adopted their Sentiments also.

To these general Reflections, derived from the Agreement which is found between the *Therapeutæ* and the *Christians*, it may be answered that they are not sufficient to prove the *Therapeutæ* to have been *Christians*: We must discover some Character among them that is peculiar to *Christians*, and which cannot agree to those of any other Religion: For example, either the Name of *Christians*, some Doctrine or Opinion that they can have received only from *Jesus Christ*, some particular Practice, which cannot be common with those of any other Religion.

As to what is suggested, that all these Marks centring in the *Therapeutæ* agree only to *Christians*, this may be disputed. For though this Concurrence of Tokens has something in it that is specious and imposing, yet if each taken in itself is doubtful and equivocal, it is impossible that being even united they can constitute a certain and decisive Proof. Besides, this Conformity between *Christianity* and *Therapeutism* becomes insufficient to shew that the *Therapeutæ* were real *Christians*, when it is found that they are different in important Articles, which cannot agree to *Christians*: For example, the *Therapeutæ* forsook their Country, their Estates, and Relations, and retired into Solitude: It is certain that this Mark does not agree to all *Christians*; not even to the primitive *Christians*, who lived together in Cities, in their own Houses, and with their Kindred, their Wives, and their Children. The Custom of abandoning Cities, and retiring into Wildernesses, did not obtain till a long time after *Philo*, and when the *Therapeutæ* were no longer heard of.

Philo owns that the *Therapeutæ* were dispersed into several Parts of the Earth, but especially that they were very numerous in *Egypt*. Can this mark out the *Christians*, who, as every one knows, were in much greater numbers in *Palestine*, and in *Syria*, than in *Egypt*, in the time of *Philo?* Besides, how could *Philo*, who was certainly a strict *Jew*, give such Commendations to the *Therapeutæ* if they had been *Christians*, seeing that the *Christians* were every-where hated by the *Jews?*

The *Therapeutæ* studied the Holy Scriptures, and such Writings as their Ancestors had left them, concerning the allegorical manner of explaining them. This agrees better to the *Jews* of *Egypt* than to the *Christians*, who in the time of *Philo* were but just beginning, and had no ancient Books, or allegorical Writings, and who never much applied themselves to this kind of Study; but, on the contrary, it was much in fashion among the *Jews* of *Egypt*, and *Philo* himself was a great Proficient in this way of explaining the Holy Scriptures. The Dances and Motions, with which the *Therapeutæ* concluded their Assemblies, hardly seem agreable to that Simplicity and Modesty which was the distinguishing Character of the first Believers.

From what we have said concerning the *Therapeutæ*, which is the Substance of what has been disputed *pro* and *con*, about their *Christianity*, we may, I think, fairly conclude, that the matter is very doubtful and problematical, and even that their Opinion who take them for *Jews* is the more probable of the two. The Reader may consult such Authors for his farther Satisfaction, who have expressly treated on this matter. See *Philo*, in his Book *De vitâ Contemplativâ*; *Eusebius*, Hist. Eccles. l. 2. c. 27.; St. *Jerome*, of Illustrious Men, c. 8.; *Epiphan*. Hæres. 29. c. 5. *Cassion*, Instit. l. 2. c. 5. *Sozom*. l. 1. c. 12. F. *Montfaucon*, in his Observations upon *Philo*'s Book of the Comtemplative Life, and those that have wrote against his Opinion, to prove the *Therapeutæ* were not *Christians*.

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Θεραπευταὶ. *Vid. Philo de vitâ contemplat*.

Euseb. Hist. Eccles. l. 2. *c*. 17. *Hieron. de Viris illust. c*. 8. *Epiph. Hæres*. 29. *c*. 5. *Cassian. instit. l.* 2. *c*. 5, &c.

Theristrum

THERISTRUM, a *Greek* Word, which signifies a Veil or Scarf, with which the Women of Quality covered their Faces in the Summer time, to keep off the Heat of the Sun. St. *Jerome* uses this Word to express the Veil with which *Tamar* covered herself, when she had a mind to be in Disguise.[1] It answers to the *Hebrew* Word *Tzaiph*, which is translated by *a Veil*, a Scarf, a Mantle, with which the *Eastern* Women covered their Head and Face. We read the same Term in *Gen*. xxiv. 65. where the Vulgate insinuates that *Rebecca* covered herself with her Mantle: *Accepit pallium suum*. We read also *Theristrum* in the *Latin* Text of *Isaiah* iii. 23.[2] But the *Hebrew* has *Hardidim*, which the *Septuagint* render by *Veils* to sit at Table in. Others render it by *very fine Veils*, which the Women used in the Summer. They wore their Bracelets upon their Arms and Legs, next to their Skin; and the Veil covered their Face, Neck, Bosom, and Shoulders, when they were at Home: The Girdle was very precious, and their Sandals probably were adorned with Soles of Gold. The Veil was a kind of Crape, so that they could see through it; or at least a Passage was left for the Light to come to their Eyes.

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Gen. xxxviii. 14. 70.
Hardidim. 70.

Thermuthis

THERMUTHIS. This is the Name that *Josephus* gives to the Daughter of *Pharaoh* King of *Egypt*,[1] who took up *Moses* out of the River *Nile*, adopted him for her own Son, and had him instructed in all the Learning of the *Egyptians*. The Scripture does not tell us the Name of this [Syncell. Chronol. p. 120.] Princess; others call her *Pharia*.

Read this article in its place on the printed pages

Joseph. Antiq. l. 2. c. 5. p. 56.

Thessalonians

THESSALONIANS, *Christians of Thessalonica*. St. *Paul* being obliged to quit *Thessalonica*, as will be said in the *next Article*, retired to *Berea*, where he left *Timothy* and *Silas*, to confirm the Churches of *Macedonia*. From thence he went to *Athens*, and from *Athens* to *Corinth*, where, after some Months, *Silas* and *Timothy* came to him, and informed him of the Condition of the Church of *Thessalonica*; who persisted in the Faith, notwithstanding the Persecutions and Sufferings to which they were exposed. They told him also, that there were some among them who afflicted themselves too much for the Death of their Relations, and who were not sufficiently instructed as concerning the Coming of our Lord, and the Last Judgment. They informed him also, that some of them were vain, inquisitive, and restless.

[Ist Epist. to the Thessalonians, in the Year of Christ 52 or 53.] St. *Paul* therefore wrote to them, about the End of the Year 52, or the Beginning of 53, of the Vulgar Æra; and this first *Epistle* to the *Thessalonians* is the first in order of Time of all St. *Paul's* Epistles. The ancient *Greek* Subscriptions, and the *Latin* Inscriptions, the *Syriac*, the *Arabick*, the *Coptick*, *Theodoret*, and St. *Athanasius*, think it was written from *Athens*. But our more skilful Criticks maintain, and the Series of the History of St. *Paul's* Journies sufficiently shews, that it was sent from *Corinth*. The Apostle instructs them concerning the Last Judgment, and about the Manner and Measure wherewith *Christians* should be afflicted for the Death of their Relations. He expresses much Affection and Tenderness for them, and an earnest Desire of coming to see them. He reproves them with much Mildness and Prudence, mixing Strokes of Praise, and Marks of Tenderness, with his Reprehensions.



A JEWISH WOMAN WITH HER VAIL AND RICH ORNAMENTSmentioned in Isaiah 3.d 16.17.....25.

[IId. Epist. to the Thessalonians, in Year 53.] The Second Epistle to the *Thessalonians* was written from *Corinth*, a little time after the First, about the Beginning of the Year 53 of the Common Æra. In this St. *Paul* animates the *Thessalonians* against the Fears that certain Persons had inspired into them upon a false Interpretation of his former *Epistle*, as if he had said, that the Day of the Lord was at hand; or even by foisting upon him a false Letter, which he had not writ at all. He exhorts them to continue stedfast in the Doctrine and Traditions that he had taught them, and to suffer with Constancy the Persecutions that were raised against them on this account. He reproves more vehemently than he had done before, those that live in Idleness and vain Curiosity: He would have them take notice of these People, and separate from them, that at least they might be ashamed of their trifling, and reform it. He signs the Letter with his

own Hand, and desires them to mark it well, that they might not be imposed on by suppostitious Letters written in his Name.

We think *Nero* and *Simon Magus* to be the Figure, one of that wicked Person who [2 Thess. ii. 3, 4. 2 Thess. ii. 7.] worketh *the mystery of iniquity*, and the other of *that man of sin, the son of perdition*, who was to exalt himself *above all that is called God*; and that the Revolt of the *Jews* against the *Romans*, is the Figure or Representation of the last Revolt of the People against the *Roman* Empire, and the Apostacy of *Christians* against *Jesus Christ*, and against his Church. The *Mystery of Iniquity* already worked under the Government of *Claudius*, and when St. *Paul* wrote this Epistle; but it did not break out till under the Empire of *Nero*, when this Prince displayed all his wicked Inclinations, and supported *Simon Magus* by his Favour and Protection, who was the most dangerous of all Impostors. But

Simon and *Nero* themselves, were but the Figure of that Antichrist which was to appear at the end of some Ages, to persecute the Church of *Christ*, and to put a Period to the *Roman* Empire.

Some Ancients have thought this *Epistle* to have been sent from *Athens*; others that it was written from *Rome*, or from *Laodicea*; but there are no good Proofs for any of these Opinions. *Grotius* will have it to have been written a long time before the First to the *Thessalonians*, and that it was directed to *Jason* the *Jew*, Kinsman to *Silas* and *Timothy*, and to other *Judaizing Christians* who had withdrawn out of *Syria* and *Palestine*, after the Persecution begun at the Death of St. *Stephen*, and were come as far as *Thessalonica*. He fixes the *Epoch* of this *Epistle* in the second Year of *Caius*. The Confutation of this Opinion may be seen in *Bochart's* Letter to M. *De Sarrau*, Tom. 3. p. 1044. *Edit. Leid. Henric. Maurus*, l. 2. c. 21. and in our Preface to the Second Epistle to the *Thessalonians*.

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Thessalonica

[Acts xvii. 1, 2, 3, &c.] **THESSALONICA**, a famous City in *Macedonia*, and Capital of this Kingdom, standing upon the *Thesmaick* Sea. *Stephen of Bizantium* says, that it was improved and beautified by *Philip* King of *Macedon*, and called *Thessalonica*, in Memory of the Victory that he obtained over the *Thessalians*. Its old Name was *Thesma*: But *Strabo*, and some others, will have it, that it took its Name from *Thessalonica*, the Wife of *Cassander* and Daughter of *Philip*. There were a good number of *Jews* there, who were in possession of a Synagogue. St. *Paul* came thither in the Year 52 of the Vulgar Æra, and entring into the Synagogue, according to his Custom, he preached to the Congregation out of the Scriptures for three Sabbath-Days successively, proving to them that *Jesus* was the *Christ*, and that of necessity he was to suffer, and to rise again from the Dead. Some *Jews* were converted to *Jesus Christ*, as also a great Multitude of *Gentiles* that feared God, and many Women of Quality. But the rest of the *Jews*, being possessed by a false Zeal, raised a great Commotion in the City, and came in a Tumult to the House of *Jason*, intending to seize *Paul* and *Silas* who lodged there, and to take them before the Magistrates. But finding neither *Paul* nor *Silas* there, they laid hold of *Jason*, and others of the Brethren, dragging them before the Magistrates with a great Cry, and saying that these People were Rebels and Traitors against *Cæsar*, maintaining there was another King, called *Jesus*, to whom their Allegiance was due. However, *Jason* and the rest giving in Security, they were set at liberty; and the same Night the Brethren conducted *Paul* and *Silas* out of the City, on their way to *Berea*.

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Theudas (1)

THEUDAS, or *Theodas. Gamaliel*, in the *Acts of the Apostles*, says,[1] that one *Theudas* set himself up some time before, and pretended to be some great Person: About four hundred Men joined themselves to him; but he was killed, and all those that believed in him were dispersed, and the matter came to nothing. *Usher* thinks that *Theudas* is the same as *Judas*, who revolted at the Death of *Herod*, and who is mentioned by *Josephus*.[2]

Read this article in its place on the printed pages

Acts v. 36. *Gamaliel* said this in the 33d Year of the Vulgar Æra

Joseph. Antiq. l. 17. c. 12. In the Year of the World 4001, of *Jesus Christ* 1, and five before the Vulgar Æra.

Theudas (2)

THEUDAS, an Impostor, who appeared in *Judea*[1] in the time of *Cuspius Fadus*, the Governor. This Man gave himself out for a Prophet, and pretended to be inspired. He deceived many *Jews*, persuading them to forsake all they had, and to follow him to *Jordan*, where they were to pass over dry-shod, as *Joshua* had done heretofore. *Fadus* sent some Troops of Horse after them, who killed and took many of them, and brought *Theudas's* Head to *Jerusalem*. This *Theudas* is much more modern than he mention'd by *Gamaliel*, in his Discourse in favour of the Apostles. For that happened [Acts v. 36.] in the 33[2] Year of the Vulgar Æra; whereas the Defeat of the other *Theudas* by *Fadus* did not happen till the Year 45. Yet, for all this, several have confounded these two *Theudas's*. See the Commentators upon *Acts* v. 36.

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Joseph. Antiq. l. 20. c. 2. of the Vulgar Æra 45.

Chaldæi Interpr. & Hæbræi apud Hieron. qu. Hebr. in Genes. John xx. 24. Θωμᾶς ὁ λεγόμενος Δίδυμος. The *Hebrew* Word תאוֹמsignifies also *a Twin*. a 'Tis the common Opinion of the Fathers that he touched him; but the Gospel does not mention it directly. St. *Austin* thinks the matter not to be indubitable. *Aug. in Joan. Homil*. 121. p. 228. & *Serm*. 158. p. 762.

Thigh

THIGH. When *Abraham* sent his Servant *Eliezer* to seek a Wife for his Son [Gen. xxiv. 2, 3.] *Isaac*, he said to him, *Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell: Jacob*, on his Death-bead, says the same to his Son [Gen. xlvii. 29.] *Joseph; If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me*, *and bury me not, I pray thee, in Egypt*. From that time we do not perceive that upon any Occasion the *Jews* made use of this Ceremony in their Oaths or Abjurations. We are ignorant of the Motives of this Ceremony, and all the Conjectures of Commentators hereupon are little satisfactory. The *Jews* thinkd that by this Action the Patriarchs intended to require an Oath by Circumcision, which was then the Symbol of the true Religion. Others, that they were made to swear by the *Messiah*, who, according to the Language of the *Jews*, was to proceed out of the Thighs or [Joseph. Antiq. l. 1. c. 24.] Loins of the Patriarchs. *Josephus* says, that this Practice was still retained in his time; and we are assured that the modern *Jews* still keep up the use of this manner of Swearing.

[Gen. xlvi. 26.] *The souls that came out of the loins*, or Thighs, *of Jacob*, is as much as to say, the Persons that proceeded immediately from him, or mediately, by his Sons and Daughters. This way of Expression is very common in Scripture.

[Psal. xliv. 4. Cant. iii. 8.] The *Jews* wore their Swords, or Cutlasses, at their Thigh: *Accingere gladio tuo super femur tuum*. And in the *Canticles*, *Uniuscujusque ensis super femur suum*, *propter timores nocturnos*.

[Jerem. xxxi. 19.] To strike upon the Thigh was the Mark of a great Consternation, of great Affliction: *Postquam ostendisti mihi, percussi femur meum*: And *Ezekiel*, xxi. 12. *Clama & ulula ------ quia gladio traditi sunt, idcirco plaude super femur*. In the Book of [Judg. xv. 8.] *Judges* it is observable, that *Samson* was the Cause of so many Misfortunes to the *Philistines*, that they put their Leg upon their Thigh: *Ita ut stupentes suram femori imponerent*: They remained struck with Astonishment, and lost all Resolution; holding their Legs upon their Thighs, or, bringing the Calf of their Leg against their Thigh, they express their Surprize. The *Hebrew* has it, He struck their Thigh against their Leg, or their Thigh and Leg together: He beat them Back and Belly, he routed them Horse and Foot, the Runaways as well as those that made resistance: Or, he smote them Hip and Thigh, as we should say in our Language; he cut off both Legs and Arms.

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Thisbe

[Tob. i. 2. Ex Onom.] **THISBE**, the Country of *Tobit*. It was to the Right-hand, that is, to the South of the City of *Cadesh*, the Capital of *Naphthali*. Some have thought that *Elijah the* [Reland. Palæst. T. 2. p. 1035.] *Tishbite* was a Native of the City of *Thisbe in Galilee*, but that he had been for a long time an Inhabitant of the Country of [1 Kings xvii. 1.] *Gilead: Elijah the Tishbite, who was of the Inhabitants of Gilead*.

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Thomas

THOMAS, the Apostle, otherwise called *Didymus*, which in *Greek* signifies a Twin. The *Hebrew* Name *Thomas* signifies [Euseb. l. 1. c. 13.] also the same thing.e *Eusebius* seems to say that he was also called *Jude*, when he relates that *Jude*, otherwise called *Thomas*, sent St. *Thaddeus* the Disciple to *Edessa*, to King *Abgarus*. Some Editions of *Eusebius* call this *Thaddeus* the Brother of *Thomas*. No doubt is made but that St. *Thomas* St. *Thomas* was a *Galilean*, as well as the other Apostles; but the Place of his Birth, and the Circumstances of his Vocation, are unknown. He was appointed an Apostle in the 31st Year of the Vulgar Æra, and continued [Luke vi. 13,14,15.] to follow our Saviour during the three Years of his Preaching. We know none of the Particulars of his Life till the 33[1] Year of the Vulgar Æra, and a little before the Passion of our Saviour; when *Jesus Christ*, intending to go to *Judea* to raise up *Lazarus*, *Thomas* said to the rest, *Let* [John xi. 16.] *us also go, that we may die with him*: Let us die with *Lazarus*; or, Let us die with *Jesus Christ*; for the Interpreters take it in both Senses. St. *Thomas* meant by that, that by going to *Judea* they should be exposed to certain Death; for he knew the Hatred and Malice that the *Jews* and conceived against *Jesus Christ*. Some explain these Words, as if he intended to encourage the Apostles to this Resolution; but others [Chrysost. in Joan. Hom. 61. p. 398.] understand them as a Token of the Fear with which he was seized.

[John xiv. 5, 6.] At the Last Supper St. *Thomas* asked *Jesus Christ* whither he was going, and what way he would take? To which our Saviour answered, *I am the way, and the truth, and the life*. After the Resurrection, when *Jesus Christ* appeared to his Apostles, in the Absence of St. *Thomas*, he so far expressed his Diffidence of what they assured [John xx. 19. - - 29.] him, as to tell them, *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe*. Eight Days after, *Jesus* appeared again to all the Apostles, and to St. *Thomas*, who was then among them. Then *Thomas* having both seen and touched him,a no longer doubted that it was he, and cry'd out, *My Lord, and my God*. Then *Jesus* said to him, *Thomas*, *because thou hast seen me, thou hast believed*: *Blessed are they that have not seen, and yet have believed*. A few Days after, when St. [John xxi. 1.--- 13.] *Thomas* and some other Disciples went a Fishing, on the Sea of *Galilee*, *Jesus* appeared to them, caused them to take a very great Draught of Fishes, manifested himself to them, and dined with them. The ancient Tradition says, that in the Distribution which the Apostles made of the several Parts of the World, wherein they were to preach the Gospel, the Country of the *Parthians* fell to the share of St. *Thomas*.[2] 'Tis added, that he preached to the *Medes*,

Vol. III. to the *Persians*, the *Carmanians*, the *Hircanians*, the *Bactrians*, and to the *Magians*, People that then composed the Empire of the *Parthians*. The Author of the *Imperfect Work upon St*. Matthew, says,[3] that being arrived at the Country wherein the *Magi* were still living, who came to worship *Jesus Christ* at *Bethlehem*, he baptized them, and made use of them in preaching the Gospel. Several of the Fathers inform us,d that he preached in the *Indies*; others, that he preached in *Ethiopia*. See T. 6. *Chrysost. Append. Homil*. 31.

We have no certain History that informs us what St. *Thomas* did during the Course of his Preaching. 'Twas read in certain Apocryphal Books, that were in great esteem among the *Manichees*, that this Saint having received a Blow from a certain Person, he cursed him, upon which the Man was devoured by a Lion. This Story is read in *Abdias*, and St. *Austin* speaks of it in several Places,[4] but he rejects the Story, and the Books that contain it, as Apocryphal, and of no Authority. *Clemens Alexandrinus*f reports, out of *Heracleon*, a *Valentinian* Heretick, that St. *Thomas* did not suffer Martyrdom; but the other Fathers expressly mention, that he died by the Hands of the Infidels. And 'tis thought that he died at *Calamine* in the *Indies*, and that from thence his Body was brought to *Edessa*, where he was always honoured. The *Portugueze* pretend, that this Saint suffered Martyrdom at *Maliapus* in the *Indies*, and that in this City an ancient Inscription is to be seen, that says he was pierced through by a Lance, at the foot of a Cross, near this City; that his Body was there found in these latter Ages, and carried to *Goa*, where he is still held in veneration.

But to this is opposed the Tradition of the *Greeks*, the Esteem shewed by the *Essenians* to the Body of St. *Thomas*, the Testimonies of the Fathers, and the Martyrologies, which have mentioned the Body and Remains of St. *Thomas* so many Ages before this pretended Discovery at *Maliapus* in the *Indies*: Lastly, it is maintained, that no good Proof can be given that *Calamine* is the same as *Maliapus*. But we have no Intention here to enter upon an Examination of these Matters; they may be consulted who have purposely written upon *Ecclesiastical History*; as *Baronius* on the Year 44 of *Christ*, and M. *De Tillemont* upon the Article St. *Thomas*,

T. I.[5] T. 1. p. 394. where he points out the Authors that have made any mention of this Saint, and the Originals that may be consulted about him. The Martyrologies take notice of the Death of St. *Thomas*, or his Translation to *Edessa*, on *December* 21, upon which the *Latin* Church celebrates his Feast to this Day. The *Greeks* make it upon the 6th of *October*. The *Martyrology* of St. *Jerome* sets down a Festival of this Saint on the 3d of *June*, and one of

his Death on the 9th of *February*. See *Florentinius's* Notes upon the *Martyrology* of St. *Jerome*.

Several Apocryphal Works have been imputed to St. *Thomas*; as his *Acts*, his *Voyages*, his *Gospel*, an *Apocalypse*, which have been condemned by Pope *Gelasius*. *Abdias* speaks of a Book which contained the Voyage of St. *Thomas* into the *Indies*, and an account of what he did there. We find the *Acts of St. Thomas* in *Greek* Manuscripts, in several Libraries.[6] The spurious Gospel of St. *Thomas* was composed by [Cyrill. Cathech. 6.] *Thomas* the Disciple of *Manes*; and this Gospel was probably the same as that false one of the *Infancy of* Jesus, which M. *Fabricius* has printed in his Collection of the Apocryphal Writings of the New Testament. We have already mentioned the Story of a Man's being torn in pieces by a Lion, after having been cursed by St. *Thomas*: This was probably taken out of the false Acts of St. *Thomas*, and is found in *Abdias*. 'Tis also cited out of his *Acts*, that he baptized not with Water, but with Oil; which was also imitated by the *Manichees*.

There are *Christians* in the *East-Indies* which go by the Name of St. *Thomas*, because it is thought that St. *Thomas* preached the Gospel to them. They dwell in a *Peninsula* of the *Indus*, on this side the Gulph. There are also many in the Kingdom of *Cranganor*, and in the neighbouring Places; as also at *Nagapatan*, at *Melcapar*, at *Engamar*, beyond *Cochin*, where their Archbishop resides, who is under the Jurisdiction of the Patriarch of *Babylon*. 'Tis said that the first *Christians* of the *Indies*, converted by St. *Thomas*, relapsed again into their former Infidelity, and so far forgot the Instructions they had received from this Apostle, that they did not so much as remember there had ever been any *Christians* in their Country: So that a certain holy Man, called *Mar-Thome*, or Lord *Thomas*, a *Syrian* by Nation, went again to carry the Light of the Gospel into those Parts. He converted a great number of the People, with the Assistance of some Priests of *Syria* and *Egypt*, whom he invited thither. The *Christians* of St. *Thomas* are infected with several Errors, but chiefly *Nestorianism*: And I am much inclined to believe, that they derived the Name of *Christians* of St. *Thomas* only because of this *Mar-Thome*, their Apostle, whom we just now mentioned.

St. *Thomas* is generally represented with a Carpenter's Rule, and a Square; and in his Life, written by *Abdias*, 'tis said that this Saint undertook to build a magnificent Palace for *Gondosar* King of the *Indies*; and that he told this Prince he was the Servant of a very skilful Architect, and that he was very knowing in whatever belonged to Works of Wood or Stone, and all sorts of Buildings. But the Edifice he spoke of was that which the Blessed hope for in Heaven, and which they build upon Earth, by the Practice of Virtue and Good-Works. And the Inscription of *Malabar* intimates that St. *Thomas* came into that Country, having in his Hand *Regulam fabri lignarii, & palum*; a Carpenter's Rule, and a piece of Timber. 'Tis also told, that when he first came into the *Indies*, he undertook to draw and move a great Beam or piece of Timber, without any Assistance, which could not be moved out of its Place by all the Labour and Industry of the Inhabitants. He tied his Girdle to it, and drew it after him, like a little Stick: The King of *Maliapus* was so affected with this Miracle, that he, and all his People were converted. These Facts have no great Credit, but have been sufficient to justify Painters and Sculptors, to represent St. *Thomas* under the Appearance of a Mason or Carpenter.

Many have affirmed[7] that St. *Thomas* preached in *China*. This Opinion is founded upon the *Breviary* of the *Syrians*, where we read these Words: *By St*. Thomas *the Error of Idolatry was subdued in the* Indies: *By St*. Thomas *the* Chinese *and* Æthiopians *were converted to the knowledge of the Truth: By St*. Thomas *the Kingdom of Heaven has taken wing, and penetrated as far as* China. Hence they pretend that he went as far as the *Indies*, where he suffered Martyrdom, according to the Tradition of the Churches of *Malabar*, in the City of *Calamine*, a City altogether unknown, and which perhaps never had any Being. It is certain that the Knowledge of the *Christian* Religion is ancient in *China*: In a Collection of Canons we find one that speaks of the Metropolitans of *China*. The two *Arabians*, whose Travels have been lately published,[8] own that the King of *China* had some Knowledge of *Jesus Christ* and his Apo stles. The say, that in their Journey they passed through *Bezomna*, that is to say, the Church of St. *Thomas*. Yet Father *Couplet* has often testified, that the Histories of *China* make no mention of the Preaching of *Christianity* in *China*; not even that wherein we find the *Chinese* and *Syrian* Inscription, of which we are going to speak.

This Inscription was found in 1628, in the City of *Siganfu*, the Capital of the Province of *Xensi*. It is in *Chinese* Characters, with several Lines in *Syriac*, and was made in the Year of *Christ* 780,a which answers to the Æra of the *Greeks*, or of the *Seleucidæ*, 1092. It says that in the Year which answers to the 636th of *Jesus Christ*, a holy Man, called *Olopuen*, or *Lopuen*, *guided by the blue Clouds, and observing the Course of the Winds, came from* Tacin, or from *Syria*, or *Judea* into *China*, and there taught the *Christian* Religion. But it is easy to perceive, that all this can have no relation to St. *Thomas*, who lived six hundred Years before. It was not *Olopuen* that made the Inscription, but the *Christians*, his Successors. Besides, we know nothing of this Mission, but by the Words of the Inscription

there found, which they have had much Difficulty to decypher. Those that settled this *Chinese* Church were of the Sect of the *Nestorians*. The Authors of the Inscription name *Hananjubna* Patriarch of the *Nestorians*, who lived at that time; and in the *Notitia* of the several Metropolis's of the *Nestorian* Church, we find a Metropolitan of *China*. But nothing of all this can persuade us, that St. *Thomas* the Apostle ever preached in this Country.

Here is the Translation of the famous *Chinese* Inscription, found in 1625. The Abbot *Renaudot* has corrected it after those who at first gave the Explication of it, and has printed it in his *Notes* upon the Account of the Travels of two *Arabian Mahometans* to *China*, printed at *Paris*, in *Octavo*, by *Coignard*, 1718.

[Of Christ 780.] " In the Year of the *Greeks* MXCII, " *Mark Isdebuzid*, Priest and Bishop of " *Cumdan*,b a Royal City of the *East*, otherwise called *Milice*, (or *Melece*) Priest " of *Balth*, a City of *Turkhestan*, set up " this Table of Stone, in which is described the Mystery of the Life of our " Saviour, and the Preaching of our Fathers before the Kings of *China*, in the " time of the Father of Fathers *Hanan-* " *jubnah*, the Catholick Patriarch.c a *Christianity* was known in *China* from the Year 636, and consequently 146 Years before the Erection of the *Chinese* Monument. b 'Tis the City of *Nanquin* which was then the Capital of *China*. It was known to the *Arabians* by the Name of *Cumdan*. c He was Patriarch in 782. " *Adam*, Deacon, Son of *Isdebuzid*, " Bishop. " *Morsargis*, Priest and Bishop. " *Sbar Jesua*, (that is, Hope of *Jesus*) " Priest. " *Gabriel*, Priest and Archdeacon, and " Head of the City of *Cumbdan* " and *Disrag*. " *Adam-So*, Deacon of the Bishop " *Papas* of the *Chinese*.

In the Days of the Father of Fathers, *Hananjuhnah*, the

Catholick Patriarch.

The Names of the Apostolical Men that are inscribed on the Margins of the Stone in *Syriac* Characters.

First Rank.

Aaron. Peter. Job. Luke, Matthew. John. Sbar-Jesua. Jesu-Adad. Luke. Constance. Noah.

Second Rank.

Atdaspha. John. Anusc. Marsargis. Isaac. Simeon. Isaac. Joel.

Third Rank.

Mar-Jubanon, Bishop. *Isaac*, Priest. *Joel*, Priest. *Maher*, Priest. *George*, Priest. *Mahada Gunnesph*, Priest. *Maschadad*, Priest. *Andrew*, Priest. *Andrew* II. Priest. *David*, Priest. *Moses*, Priest.

Fourth

Fourth Rank.

Isaac, Priest. *Elias*, Priest. *Moses*, Priest. *Abad-Jesua*.

Simeon, Priest.

Gabriel.

John. *Simeon*.

Isaac. *John*.

Fifth Rank.

Jacob, Priest. *Marsargis*, Priest and Bishop. *Haggai*, Priest, Archdeacon of the

City of *Cumbden*.

Paul, Priest. *Simeon*, Priest. *Adam*, Priest. *Elias*, Priest. *Isaac*, Priest. *John*, Priest. *John* II. Priest. *Simeon*, Priest.

Sixth Rank.

Jacob, Priest. *Abad-Jesua*, Priest. *Jesu-Adad*, Priest. *Jacob*. *John*. *Subcholmoran* (Praise to our Lord). *Mor Joseph*. *Simeon*. *Ephraim*. *Ananias*. *Cyriacus*.

Amiun.

At the Top of each of the six Columns which compose the *Chinese* Monument, is a *Chinese* Explication of some one of the Mysteries of the *Christian* Religion. At the Head of the first Column is imitated the Existence of One only God, divided into Three Persons, the Creator of all Things. The Word *Eloho* is used therein, which in *Syriac* signifies *God*.

The second and third Columns continue to explain the Creation of the World, the Fall of the first Man by the Treachery of the Devil, who is there called *Satan*, a Word foreign to the *Chinese* Language.

The fourth explains the Coming of *Jesus Christ*, by his Incarnation, in these Terms: *Donec personarum trium una communicavit seipsum clarissimo venerabilissimoque mixio, operiendo, abscondendoque veram Majestatem, simul homo prodiit in sæculum*: Words which plainly express the Manner in which the *Nestorians* explain the Mystery of the Incarnation. It speaks of the Annunciation by the Angel, of the Appearance of the Star, and the Adoration of the *Magi*.

The fifth Column, the sixth, and the rest, speak of the Sacrament of Baptism, and of the other Ceremonies of the *Christian* Religion; as, that they sacrifice turning towards the East; that seven times a-day they prefer their Prayers for the Living and for the Dead; that they offer their Sacrifice on the first Day of the Week; that they wear their Beards long; that they shave the top of the Head; that they have no Attendance of Slaves; that they are not studious to gather Riches, that they give Alms liberally; that they fast, *&c*. Marks which agree well with the *Syrian* Christians of the East.

Read this article in its place on the printed pages

Greg. Naz. Orat. 25. Hieron. Ep. 148. Ambros. in Psal. xlv. Paulin. carm. 26. alii plures.
Origen. apud. Euseb. l. 3. c. 1. Hist. Eccles. Rufin. l. x. c. 9. Recognit. l. 9. c. 29.
Opus imperf. in Matth. Homil. 2.
Aug. l. 1. c. 20. de Serm. Domini in monte. In Adimant. c. 17. in Faust. l. 22. c. 79.
Clem. Alex. Strom. l. 4. p. 502.
Vide Fabricii Notas in Abdiam, p. 689, 768, &c.
Memoirs of China, T. 2. p. 195. Kircher, Sina illustrata, Trigant, &c.
Ancient Accounts of the Indies, translated from the *Arabick. Paris*, 1718. p. 13. 146.

Thor

THOR, a little City and Sea-port upon the *Red* Sea, at the foot of Mount *Sinai*, and to the West of it, from which it is distant about fifty Miles. At half a League from *Thor* they shew a Garden, wherein there are twelve Fountains, and several Palm-trees: 'Tis thought that this is the Place that the Scripture calls *Elim*, *where were twelve wells of water, and threescore and ten palm-trees*. The twelve Wells are there to be seen still, but they are become bitter; and, instead of threescore and ten Palm-trees, there are now more than two thousand. I do not know that *Thor* is mentioned in any place in Scripture. 'Tis in this Place that some have fancy'd to be a Mountain of Loadstone, which, they say, drew towards it such Vessels as had any quantity of Iron, and occasioned them to be shipwreck'd. The Remedy for this was to join the Parts of the Ships together only with Pegs of Wood. Some *Arabian* Authors ascribe this Faculty to the Mountain of *Almandab*, upon the Borders of *Ethiopia*, at the Beginning of the *Red* Sea, towards the South. But the Moderns find nothing of this attractive Quality, either upon the Coasts of *Thor*, or at Cape *Almandab*; and it is very probable, that what has been said of this matter is altogether fabulous. *Thor, Al-thor*, or *Al-tour*, is the Name that the *Arabians* give to Mount *Sinai*.

Read this article in its place on the printed pages

Thorns

THORNS. The Crown of Thorns, with which our Saviour was crowned at his Passion, has given a good deal of Exercise to learned Men. *Thomas Bartholine* has made a Dissertation upon this Subject, which is printed with his Treatise upon the Cross of our Saviour. All the Evangelists take express notice that our Saviour was crowned with Thorns: But they do not not tell us with what kind of Thorns, nor for what end he was thus crown'd. There is great Likelihood that it was to insult him, and to rally his pretended Royalty. To add Pain to their Insult, the Soldiers made choice of Thorns, to tear and wound his Head. *Christus Jesus quale, oro te, sertum pro utroque sexu subiit? - - - Certe præter figuram contumelia in promptu est, & turpitudo, & dedecoratio, & his implexa sævitia, quæ tunc Domini tempora & fœdaverunt & laurinaverunt*. Tertull. de corona Militis.

But what kind of Thorns did the Soldiers make choice of, to crown our Saviour with? It is generally understood of the *Rubus*, which bears a small Fruit called *Sloes*; its Blossoms are white, and it brings forth Thorns with its Leaves. There are some that believe, that as in this Country the Thorns were then in blossom at that Season, the Soldiers chose those Thorns on purpose, to make him a Garland or Crown of Flowers, which being full of Thorns, might at the same time insult him, and put him to pain.

Others observe,[1] that in *Palestine*, and especially about *Jerusalem*, the Thorns here mentioned are now not to be found; but only the *Rhamnus*, or Buck-thorn. Therefore there is great Probability that the Soldiers took of this Thorn, which was to be found at Hand, and the Evangelists intended nothing else, by the general Name of Thorns.

Some are for the *Acacia*, because this Tree is called a *Thorne*; in *Greek, Acanthe*, without any Addition.

[Marcel. Empiric. c. 23.] Others have declared for the White-Thorn, or Haw-thorn, which is a very common Shrub, and has stiff and hard Prickles. Its Blossoms are white and odoriferous.

The Sea-rush, or *Juncus Marinus*, has also its Partizans.[2] It is armed with a very sharp Point at the end; and it is said, that the Prickles of the Holy Crown, which is shewn in several Places, have a great Resemblance to the Points of the Sea-rush. *Durand*, who is one of the most ancient that have examined into this matter, (for it was brought to *Paris* when he was a Child) says, it was of the *Juncus Marinus*.[3] Others, who have also examined it in our Days, both at the Holy Chapel, and at *Notre-dame* of *Paris*, where they preserve a Part of it, are of the same Opinion. M. *Baillet* observes, that the Holy Crown which is preserved at the Holy Chapel of *Paris*,

Vol. III. has lost all its Thorns, the last being torn away in the time of *Lewis* XIII.

Others in great numbers[4] are against this Opinion, as being contrary to the Text of the Evangelists, who have mentioned Thorns, and not the Sea-rush; which besides, was not proper for the Soldiers Designs, because it has but one Prickle at its [Dissert. de Spineâ coronâ.] end. *Bartholin* concurs with those that are against the *Juncus Marinus*. He quotes *Delrio*, who said he often examined the Holy Crown, which is kept at *Paris*, and had seen others in other Places, both in *Spain, Flanders*, and elsewhere, and that he could never observe any thing in them that resembled the Sea-rush; but always the Buck-thorn, or, in general, a large round Thorn. Such still is that which is kept at *Trieves*, and which we have caused to be engraven after *Mazenius*.[5] See it in its true Magnitude, under the Article *Lance*.

It is also disputed, whether our Saviour wore his Crown of Thorns upon the Cross, or whether it was taken from him when they stripp'd him of his Cloaths. Opinions are divided upon this, and it is impossible to reconcile them, and to determine the Difficulty, the sacred Writers having said nothing of the matter. Nor has ancient History informed us of the manner in which the Holy Crown has been preserved, and handed down to us. It is also very difficult to believe, that all the Thorns, and all the Parts of the Holy Crown, which are shewn in different Places, can proceed from that one Crown of our Saviour.

Read this article in its place on the printed pages

Bellon, l. 2. Observat. c. 88. Vide Hieron. in Abacuc. 111. Gretzer. l. 1. de Cruce. c. 12.
Hugo Cardin. in Joan. Tolet. Perer. alii Durand. l. 6. Divin. Offic. c. 17.
See M. *Baillet's* Life of the Saints, T. 4. p. 247. Instruments of the Passion of *Jesus Christ*.
Baron. Annal. ad An. 34. n. 86. Casaub. Exercit. 74. Jac. Janson. in vita Coccin. Delrius de passione, Lect. 9.
Annals of *Trieves* of *Bronverus*, T. 1. p. 583.

Thosa

THOSA. *Jediael* and *Joha*, the Sons of *Shimri*, were *Tizites*, or Inhabitants of *Tiza* or *Thosa*, 1 *Chron*. xi. 45. 'Tis unknown where this City stood.

Read this article in its place on the printed pages

Thought

THOUGHT, *Thinking*. This Word is taken, not always for the pure Operation of the Mind while it thinks, without passing a Judgment, or taking any Resolution. The Thought often includes a formed Design of doing something.: For example, *I knew not* [Jerem. xi. 19.] *that they had devised devices* [or thought Thoughts] *against me, saying, Let us destroy the tree with the fruit thereof*. And in *Genesis*, speaking of those that built the [Gen. xi. 6.] Tower of *Babel, Nothing will be restrained from them which they have imagined*, [or [Psal.] thought] *to do*. And the *Psalmist* says, *The Lord bringeth the counsel of the Heathen to nought; he maketh the devices* [or Thoughts] *of the people of none effect. The Counsel of the Lord standeth for ever, the thoughts of his heart* Passages, Counsel, Designs, Devices, and Thoughts, are equivalent to Undertakings and Resolutions.

[Psal. lvi.6. Nahum i. 9. Ibid. ver. 11. Exod. xxxv.31, 32.] The *Hebrews* give the Title of *Works of Thought* to such Works as require Industry and a particular Genius. *Implevit eum spiritu Dei, sapientiâ & intelligentiâ, ----- ad cogitandum & faciendum, &c*. The *Hebrew* says, *ad cogitandum cogitationes, ad faciendum, &c*. Ver. 33. *In omni opere cogitationis*. In the *Proverbs*, a Man of Thoughts is a [Prov. xiv. 17. xxiv. 8.] crafty Man; *Qui cogitat malè facere, stultus vocabitur*. The *Hebrew* says, He shall be called a Master of Thoughts, that thinks of doing ill. And *Acts* xvii. 29. *Sculptura artis & cogitationis*.

Cogitare and *cogitatio* are often taken in an ill Sense, for contriving and devising Mischief. *Omnes cogitationes eorum in malum*. And, *Quid cogitatis contra dominum. Et ex te exibit cogitans contra dominum malitiam*. And *Jerem*. xviii. 18. *Cogitaverunt contra Jeremiam cogitationes*. *Isa*. lv. 7. *Derelinquat impius viam suam, & vir iniquus cogitationes suas, &c*.

[Rom. ii. 15.] St. *Paul* says, *Their thoughts the mean while accusing, or else excusing, one another*, when their Conscience bears Testimony to them, either for Good or Evil. Elsewhere [Ephes. ii. 3.] he says, *fulfilling the desires of the flesh, and of the mind* [or Thoughts.]; that is, of their own Flesh, of their own Mind, of their carnal Inclinations. And, speaking of [1 Cor. vii. 34.] Virgins, he says, *The unmarried woman careth for* [or thinketh of] *the things of the Lord*: She is employed about matters of Religion, and thinketh of pleasing God.

Read this article in its place on the printed pages

Thousand

THOUSAND, in *Hebrew, Eleph*; in *Greek, Chilion*; in *Latin, Mille*; a Number of ten Hundred, but it is often taken for a very great and indefinite Number. For example, the Lord sheweth Mercy *to a thousand generations: A day in thy courts is* [Deut. v. 10. vii. 9. Psal. lxxxiv. 10. Psal. cv. 8. Rev. xx. 1, 2, 3, &c.] *better than a thousand*. And again, *He hath remembred his covenant for ever, the word which he commanded to a thousand generations*. St. *John*, in his *Revelation*, says, *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded, for the witness of Jesus, and worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection*.

[Vide Euseb. Hist. Eccles. l. 3. c. 39. Apud. Euseb. Hist. Eccles. l. 3. c. 28.] From these Passages, ill understood, proceeded the Opinion of the *Millenaries*, who thought that *Jesus Christ* was to reign with his Saints upon Earth for a thousand Years, before the Day of the Final Judgment. Those that maintained this Opinion, were not a Sect of Hereticks, or Schismaticks from the Church; but were some of the ancient Fathers of the Church, famous for their Learning, and venerable for their Sanctity, who in good earnest, and without Obstinacy, maintained an Opinion, that they thought was clearly deliver'd in the Scriptures. This Opinion came at first from the *Jews*, who under the *Messiah* expected a Reign of a thousand Years upon Earth, as may be seen in 2 *Esdras* iv. 35, &c. vi. 18. But he that gave most Reputation to this *Hypothesis* was *Papias*, the Disciple of St. *John* the Evangelist, who pretended to have received from the Apostles and their Disciples, the Doctrine of the *Millenium*, or our Saviour's personal Reign upon Earth for a thousand Years. *Caius*, a Priest of the Church of *Rome*, who lived in the second Age of the Church, treats the Opinion of the *Millenaries* as a Fable invented by *Cerinthus*.

As the Word *Millennium*, or *Millenary*, is not read in the Scripture, we do not think our selves obliged to treat of it at large. The Reader may have recourse to the Dissertation that M. *Du Pin* has composed upon this Subject, before his Work upon the *Revelation*, and our Commentary upon *Rev*. xx. 2.; St. *Austin*, St. *Gregory* the Great, *Andreas Cretensis, Berengaudus*, *Ribera*, and many other learned Commentators [Aug. de Civit. l. 20. c. 7. &c. Greg. magn. Moral. l. 4. c. 12.] upon the *Apocalypse*, understood by *a thousand years*, not any fixed and determinate number of Years, but the whole time that shall pass from the Resurrection of our Saviour, which is the Beginning of his Reign over the Church, till the end of the World, and the final Consummation of all things.

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Thraseas

THRASEAS, or *Tharsea*, Father of *Apollonius* the Governor of *Cœlo-Syria*, 2 [Isa. lxvi. 1. Acts vii. 49. Psal. cx. 1. Luke xxii. 69. Psal. lxxxix. 14. xcvii. 2.] *Macc*. iii. 5.

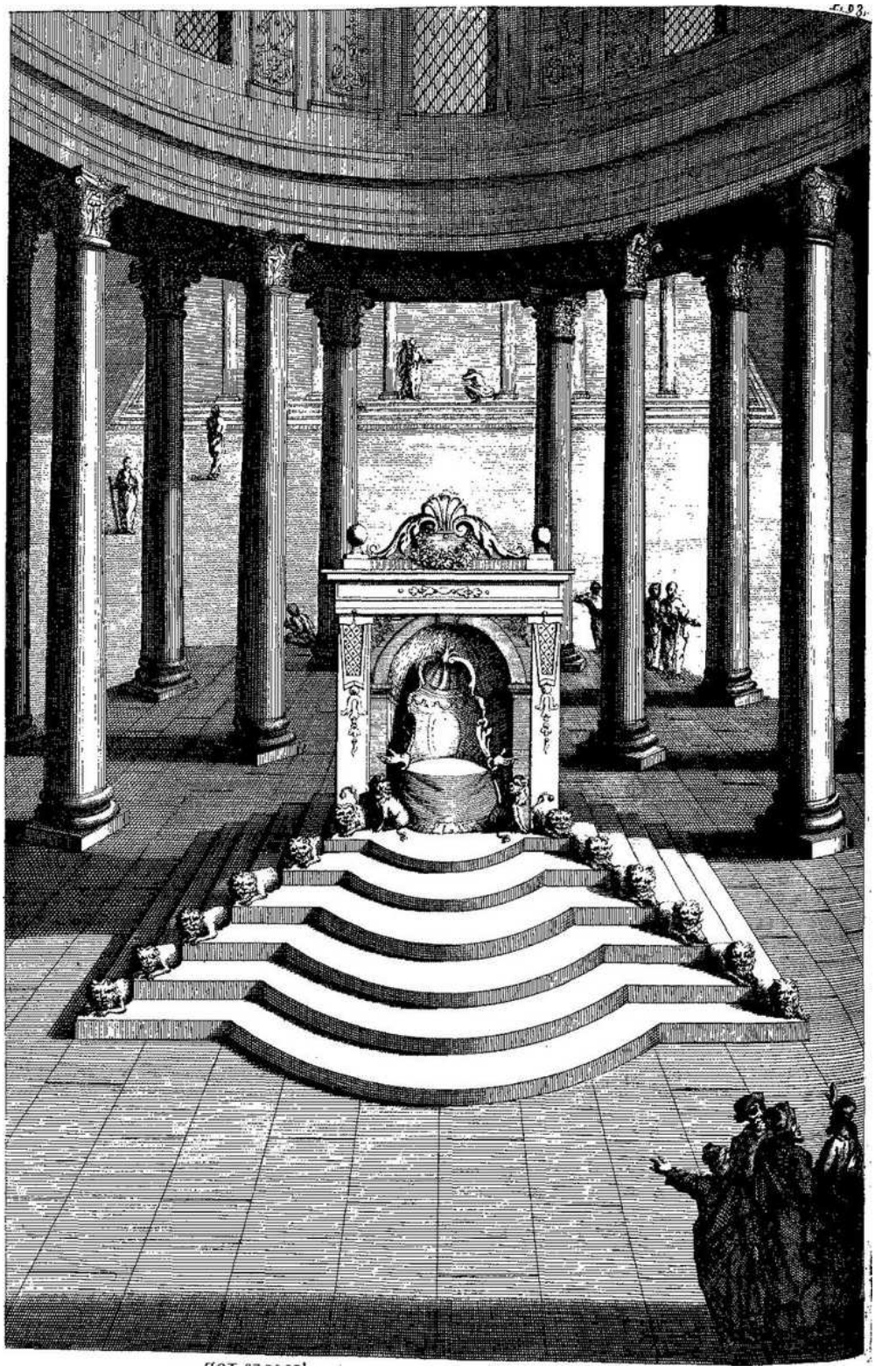
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Throne

THRONE. Heaven is the Throne of God, and the Earth is his Foot-stool. *Jesus Christ* sat down at the Right-hand of the Throne of God. The Ark of the Covenant was considered as the Throne of God: Justice and Judgment are the Establishment of the Throne of the Lord.

The The Scripture mentions the Throne of [1 Kings x. 18, 19.] *Solomon* as a very extraordinary Piece of Workmanship: It was all of Ivory, and overlaid with Gold: It had six Steps: The Top of the Throne was round behind; that is, the Back was like a Nich of a circular Figure. There were two Arms on each side that supported the Seat; whether these Arms were like those of a Great Chair, or served to support the Seat of the Throne. There were

two Lions under these two Arms, and two other Lions at the end of every one of the six Steps.



SOLOMON'S THRONE OF IVORY GILT.

Read this article in its place on the printed pages

Throne

THRONE is used for that magnificent Seat whereon sovereign Princes usually sit, to receive the Homages of their Subjects, or to give Audience to Ambassadors; where they appear with Pomp and Ceremony, from whence they dispense Justice; in a word, the Throne, the Sceptre, the Crown, are the ordinary Symbols of Royalty and Regal Authority. The Scripture commonly represents the Lord as sitting upon a Throne: Sometimes it is said, that the Heaven is his Throne, and the Earth his [Isai. lxvi. 1.] Footstool: *Cælum sedes mea; terra autem scabellum pedum meorum*. The *Psalmist* says, in more places than one, that God had confirmed his Throne in Heaven, from all [Psal. cii. 19.] Eternity. *Dominus in cælo paravit sedem suam*: And elsewhere, *Parata sedes tua ex* [xcii. 2. xliv. 7.] *tunc*: And *Sedes tua Deus in sæculum sæculi*. This Throne was supported by Justice [xcvi. 2.] and Equity. The Throne of the Lord which was shewn to *Ezekiel*, was at the [Ezek. i. 2, 3.] same time the most terrible thing, and yet the most magnificent, that can be imagined. It was an animated Chariot, carried upon four *Cherubims* of an extraordinary Figure: The Wheels were of an inexplicable Beauty and Magnitude, which were also animated and conducted by a Spirit. The Throne of the Lord, which was upon the Wheels and Cherubims, was like glittering Crystal, with a Seat of Saphire. He that sat upon the Throne was surrounded with Splendor like that of Fire, or of Metal in Fusion; and about him were as it were the Colours of the Rainbow. See also the Description of the Throne of the Lord, as [Isaiah vi. 2, 3, 4.] given by *Isaiah*.

The *Cherubims* that were upon the Ark of the Covenant, were also considered as a kind of Throne of God: From whence it is said in many Places, that God sits between the Cherubims:[1] *Qui sedes super Cherubim*; whether we consider the Cherubims of the Ark now mentioned, or the Cherubims of which *Isaiah* and *Ezekiel* give a Description, which are under and about the Throne of the Almighty: And 'tis probably the same Cherubims [Coloss. i. 16.] that St. *Paul* represents by the Name of Thrones; *Sive throni, sive dominationes*.

The THRONE *of Solomon* deserves a particular Attention: The Scripture describes it to us as the finest and richest Throne in the Word: *Non est factum tale* [2 Sam. x. 20.] *opus in universis regnis*. It was all of Ivory, and plated with pure Gold. The Ascent was by seven Steps; the Back was round, and two Arms supported the Seat: Twelve golden Lions, one on each side of every Step, made a principal part of its Ornament.

The *Jews* sometimes swore by the Throne of God, or by the Heaven. The [Matth. v. 34. xxiii. 22.] Son of God forbids such sort of Oaths; for, says he, He that swears by Heaven, swears by the Throne of God, and swears also by him that sitteth upon the Throne. There is [Exod. xvii. 26.] a Passage in *Exodus* that might be understood in the sense of an Oath made by the Throne of God: *Quia manus solii Domini, & bellum Domini, erit contra Amalec*; The Lord has lifted up his Hand from his Throne (he has swore by his Throne) that he would make War against *Amalek*. Thus in *Judith, Nebuchadnezzar* swears by his [Judith i. 12.] Throne, that he would make War against all those that had rejected his Ambassadors.

In Scripture the Son of God is represented as sitting upon a Throne, at the Right-hand of his Father. And *Jesus* [Psal.cix. 1. Heb. i. 8. Rev. iii. 21. Luke xxii. 30. Rev. iv. 4. Dan. vii. 9.] *Christ* assures his Apostles, that they should sit upon twelve Thrones, to judge the twelve Tribes of *Israel*: And in the *Revelations*, we find the twenty-four Elders to sit upon so many Thrones in the Presence of the Lord: And in *Daniel*, when God is about to enter into Judgment with Men, Thrones are prepared for the Judges: *Throni positi sunt*: The Ancient of Days sits down, his Throne is as a Flame of Fire, his Wheels as consuming Fire; a River of Fire proceeds from his Face; Millions of Millions of Angels attend upon him, and Thousands of Thousands are round about him.

Read this article in its place on the printed pages

1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Psal. xvii. 10. lxxix. 2. xcviii. 1. Isai. xxxvii. 16.

Thrones

THRONES, in the Sense of an Order of the Cœlestial Hierarchy, may signify, as before observed, the Cherubims, which were considered as the Throne of God, sitting upon the Cherubims, above his Ark. [Ephes. iii. 10. vi. 12.] St. *Paul*, in the *Epistle* to the *Ephesians*, does not make mention of Thrones among the other Cœlestial Spirits that compose the Angelical Hierarchy. Some Moderns pretend, that by the Names *Thrones, Principalities, Powers*, and *Dominions*, St. *Paul* means no more than Temporal Powers, subordinate to one another: Thus *Thrones* denote Kingly Power, *Principalities* stand for Governors of Princes, and *Powers* signify Judges, and Magistrates of Cities, &c.

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Thyatira

THYATIRA, a City which some ascribe to *Mysia*, and others to *Lydia*, or to the Lesser *Asia*, because it is upon the Frontiers of these three Provinces. This is what St. *John* says in his *Revelation* to the Bishop or Angel of *Thyatira: I know* [Rev. ii. 18,19,&c.] *thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols: And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds: And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and the hearts: And I will give unto every one of you according to your works: But unto you, I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come*, &c.

Some think the Angel of *Thyatira*, or the Bishop of this Church, to whom these Words are directed, to be St. *Carpus*, or St. *Irenæus*: But the first is very doubtful, and the latter without any Foundation. It [Epiphan. Hæresi 51.] is not surely known who this Angel of *Thyatira* was. *Epiphanius* says, that some Hereticks doubted of the Authority of the *Revelation*, because in their time there was no longer any *Christian* Church at *Thyatira*; as if that was a Proof that there was none there heretofore. As to *Jezabel*, who pretended to be a Prophetess, 'tis believed that *Jezabel* is only a figurative Expression, to denote some very wicked Woman, but it is not known who she was. Several *Greek* Manuscripts read, *Your Wife Jezabel*; and some of the primitive Fathers have thought that it was even the Wife of the Bishop of this City. Others believe it to stand for the *Nicolaitans*, who corrupted the Manners of the Faithful, and seduced them to their Heresies. But the greater part judge, with good Reason, that under the Name of *Jezabel* St. *John* would insinuate some powerful presumptuous Woman, who perverted the People by her vain Pretences to Prophecy.

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Thyinum Lignum

THYINUM LIGNUM; in *Hebrew*, *Almugim*, or *Algumim*; a kind of Wood of extraordinary Beauty. See what we have said of it before under *Algumim*, and peruse the Commentators upon 1 *Kings* x. 11, 12.

Read this article in its place on the printed pages

Thyrsus

THYRSUS. This Name is given by the *Latin* and *Greek* Writers to a Rod or Lance twisted round with Ivy, which was put into the Hands of the Soldiers of *Bacchus*, or of those that celebrated the Festivals of this Deity. *Ovid* describes them as wound about with Vine Branches.

Ipse racemiferis frontem circundatus [Ovid. Metam. iii. v. 666.] uvis, Pampineis agitat velatam frondibus hastam.

[2 Macc. x. 7.] There is mention made of these *Thyrsi* in the *Maccabees, Propter quod Thyrsos, & ramos virides, & palmas, præferebant ei, qui prosperavit mundare locum suum*. But these *Thyrsi* had nothing in common with those of the Feasts of *Bacchus*, except their Figure; since they were appointed to celebrate the Power of the God of *Israel*, and to return him Thanks for the Protection he had vouchsafed to his People. The *Jews* carried them at the Feast of Tabernacles; and they still carry something like them in their *Hosanna*. They are Branches of Willows, Myrtle, and Palm-tree, tied together, with Citrons or Oranges hanging at them, which they wave in a religious manner towards the four Quarters of the World. See the *Feast of Tabernacles*, before.

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Tiara

TIARA. This Name is often given to the High-Priest's Mitre. See what we have observed before, in the Article CIDARIS.

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Tibarenians

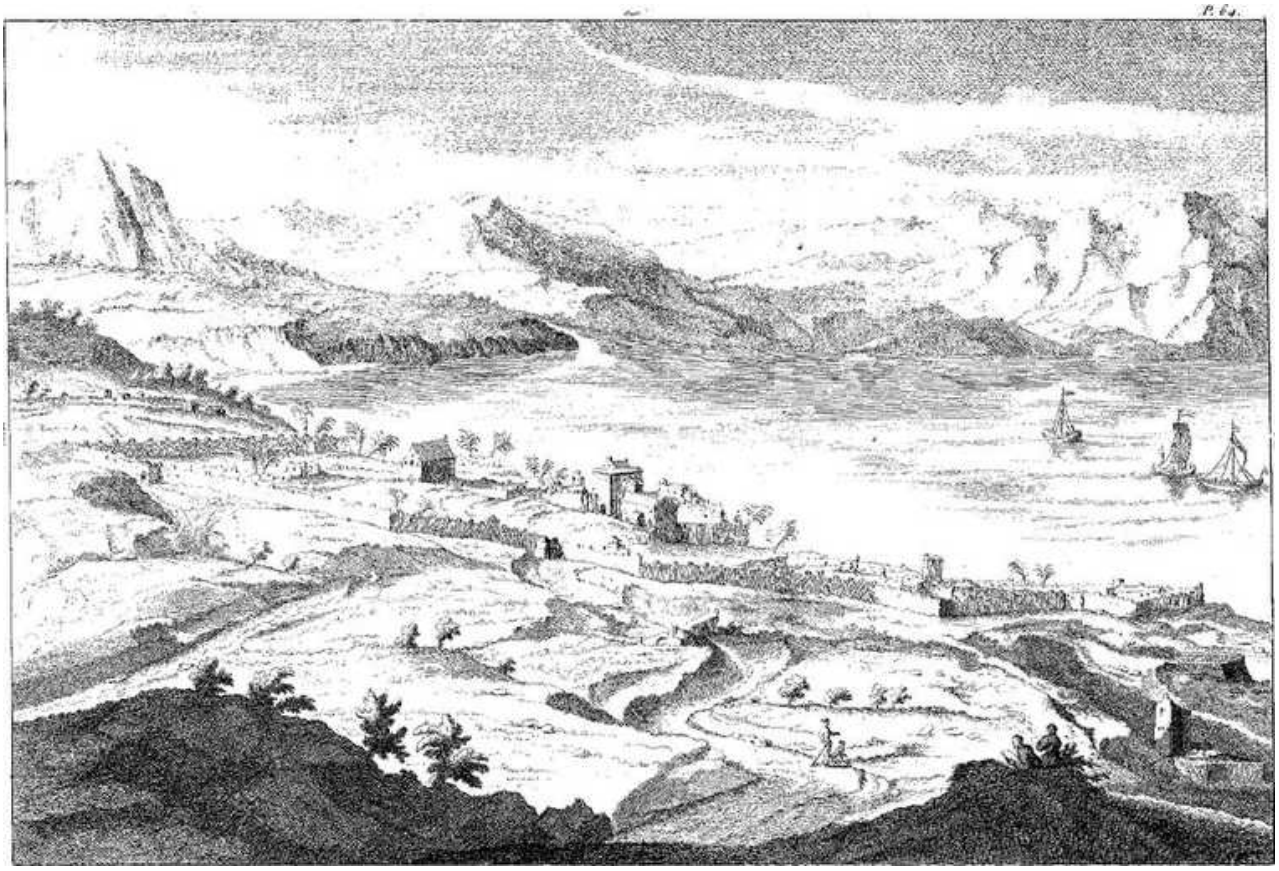
TIBARENIANS, a People bordering upon *Cappadocia*. See TUBAL.

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Tiberias

TIBERIAS, a famous City of *Galilee*, situated at the Southern Extremity, and upon the Western Shore of the Lake of *Genesareth*, otherwise called the Sea of *Tiberias*. 'Tis thought that its old Name was *Cinnereth*, or *Hammath*, or *Emath*, or *Rakkath*, or *Recchath*: But M. *Reland* shews, that this is very doubtful, and is [Reland. l. 2. p. 1037. Josh. xix. 35.] only founded upon this, that the Sea of *Cinnereth* was afterwards called the Sea of *Tiberias*; which by no means proved that *Cinnereth* and *Tiberias* are the same thing. Besides, he observes, that the Portion of *Naphthali* did not begin towards the South, but at *Capernaum*,[1] which is more to the North than *Tiberias*; and yet *Cinnereth, Hammath, Rakkath*, belong to the Portion of *Naphthali. Tiberias* therefore could not, since it is known that it was quite to the South of the Lake of *Tiberias*.

Josephus



THE RUINS OF TIBERIAS.1 The Church of S.t Peter 3 The mouth of Jordan 2 The Sea of Tiberias or Lake of Genezareth According to M.le Brun and other travellers. 4 The mountains of Arabia the Stony.

Josephus tells us,a that this City was built in honour to *Tiberius* by King *Herod Agrippa*. Pretty near this were Baths of hot Water; and it stood in a Place where were [Joseph. Antiq. l. 18. c. 3.] many Tombs and dead Bodies; which was very contrary to the Usages and Customs of the *Jews*. *Tiberias* was thirty Furlongs [Idem. de vitâ suâ. p. 1025. Ibid. p. 1010.] from *Hippos*, sixty from *Gadara*, and an hundred and twenty from *Scythopolis*, and thirty from *Tarichea*.

Herod the Tetrarch, who built this City, endowed it with great Advantages. Its convenient Situation soon made it become a considerable City: It grew up to be the Metropolis of all *Galilee*. When *Agrippa* was obliged to leave *Rome*, he retired thither with his Uncle *Herod*: The Emperor *Claudius* afterwards bestowed it on him; for which Reason in Medals it has the Name of *Claudia Tiberias*. *Josephus* took possession of it at the time of the Wars of the *Jews*, and gave the Bastinado to the Officer who came to propose Terms of Peace to it from the *Romans*. *Vespatian* intended to put all the Inhabitants to the Edge of the Sword; but *Agrippa*, to whom it belonged, prevailed with him to satisfy himself with only beating down a Part of its Walls. *Tiberias* was much frequented by Fishermen and Seamen; whence it is, that we see a Boat on the Reverse of some Medals that were struck in this City. In another Medal, struck under *Trajan*, we find the Goddess *Salus* surrounded by a Serpent, and sitting upon a Mountain, from whence proceeds a great quantity of Water; to shew that *Tiberias* was famous for its Baths of Hot Waters, from whence diseased People received great Benefit.

It was in this City, that some *Jews*, and some of the most learned of their Priests, after the Destruction of *Jerusalem* by the *Romans*, assembled themselves together, and there laid the Foundation of an Academy, which became famous by the *Mishna* which was composed in it by the cebrated Labours of the *Masorites*, the Authors of the Pointed Vowels, and by the Reputation of the Doctors which there kept their Schools. In the same City also resided the Patriarch of their whole Nation.

Epiphanius observes,[2] that in the Time of *Constantine* the Great, the *Gospel* of St. *John*, and the *Acts of the Apostles*, translated into *Hebrew*, were discovered by Count *Joseph*, in the Archives or Treasury of *Tiberias*; and that before this time no *Christian* was permitted to dwell at *Tiberias*, nor at *Capernaum*, or *Naza-*

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reth, or *Diocæsarea*; and that Count *Joseph*, having obtained Leave from *Constantine* to build a Church there in the Name of *Jesus Christ*, he made use of a great Temple called *Adrianeum*, which had never been finished or consecrated. This he compleated, and dedicated it to the use of the *Christians*. *Lampridius* informs us, that the Emperors *Alexander, Severus*, and *Adrian*, had an Intention of placing *Jesus Christ* among the Gods, and to consecrate Temples to him: From whence it proceeds, that at this Day, says the Author, Temples without Statues were to be seen in every City, which, for this reason, were called *Adrianea*.

The Lake, the Pool, the Sea of *Tiberias*, is the same as the Lake of *Genesar*, or *Genesereth*, or the Sea of *Cinnereth*, or of *Galilee*. See CINNERETH.

TIBERIUS ALEXANDER LYSIMACHUS, Nephew to *Philo* the *Jew*, and Son of *Alexander Lysimachus, Alabarcha*, or Chief of the *Jews* of *Alexandria*, and Brother to *Philo* the *Jew*. *Tiberius Alexander* was therefore a *Jew* by Nation, and even of the Sacerdotal Race: But he quitted the Religion of his Fore-fathers, and became a *Pagan*. He was appointed to succeed *Cuspius Fadus* in the Government of *Judæa*,[3] in the 46th Year of the Vulgar Æra. He made no Innovations in the Province, any more than his Predecessor before him; which kept all things in Tranquility. He caused to be crucified *James* and *Simon*, Sons of *Judas* the *Galilean*, who had made an Insurrection forty Years before. He govern'd *Judæa* till the 88th Year of *Christ*, or of the Vulgar Æra, and had for Successor *Ventidius Cumanus*. He was given [Joseph. Antiq. l. 20. c. 3. p. 694.] as an Hostage to the *Parthians*, when *Corbulo* engaged *Tiridates* to come to *Rome*, to receive the Crown from *Tiberius*[4] in the 63d Year of the Vulgar Æra. He was *Prefect* of *Egypt* in the Year 66. He was the first that acknowledged *Vespasian* as Emperor, on the first of *July*, in the Year 69, and was Lieutenant-General to *Titus* at the Siege of *Jerusalem*,[5] in the Year 70. *Titus* had a great Esteem for him, and *Tiberius Alexander* was in a manner the principal Man of his Council.

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Matth. iv. 13. says, that *Capernaum* was on the Confines of *Zebulun* and *Naphthali*; and *Joshua* says, xix. 34. that *Naphthali* passes into *Zebulun*, towards the South.

Epiphan. adverf. Hæres. p. 127, 128.

Joseph. Antiq. l. 20. c. 3. De Bell. l. 2. c. 19. p. 793.

Tacit. Annal. l. 15. c. 26. 29. Dio. l. 62.

Joseph. de Bell. l. 5. c. 6. & l. 6. c. 24. p. 956. & de vitâ, p. 1030.

Tiberius

TIBERIUS. The Emperor *Tiberius*, Son of *Livia* the Wife of *Augustus*, and of *Tiberius Nero*, her former Husband, of the Patrician Family of the *Claudii*, was adopted by *Augustus* in the fourth Year of *Christ*, or of the Vulgar Æra, and succeeded him in the Year of our Lord 14, and reigned twenty-two Years, seven Months, and seven Days. We shall

not[1] not undertake to give a particular Account of his Life and Government; it shall suffice to set down here what has any regard to the Sacred History, and what may contribute to the Illustration of the Scriptures, which is the principal Object of our Care in this Work. The *Jews* therefore made application to *Tiberius*, in the 17th Year of *Christ*, for some Abatement of the [Tacit. Annal. l. 11. c. 4.] Taxes, with which they were oppressed. The Emperor referred the matter to *Germanicus*, who was to proceed this Year on his Expedition into the *East*. But we are not informed how *Germanicus* determined the Affair.

Some Years after this, that is, in the Year of *Christ* 19, and of *Tiberius* the 6th, the *Senate* of *Rome* forbad any *Jewish* Ceremonies to be exercised in the City; they even decreed, according to *Tacitus*, that the *Jews* should be expelled out of *Italy*, except they changed their Religion in a certain time; and that all that did not conform to this Decree should be reduced to perpetual Slavery. But neither *Josephus* nor *Suetonius* tell us that they were [Philo Leg. p. 1014, 1015.] driven out of *Italy*. *Philo* imputes this Persecution to the Intrigues of *Sejanus*, who had Apprehensions their too great Fidelity might obstruct the ill Designs he [Joseph. Antiq. l. 13. c. 5. p. 623.] was forming. *Josephus* says that it

took its Rise from four *Jews*, who professing to teach *Judaism* at *Rome*, had persuaded a certain *Roman* Lady, called *Fulvia*, to embrace this Religion, and to put rich Presents into their Hands, to be sent (as they said) to the Temple of *Jerusalem*; though the truth was, they were to be converted to their own use. *Tiberius* being informed of this by *Saturninus*, the Husband of *Fulvia*, had all the *Jews* driven out of *Rome*. There were four thousand of them enrolled, [Sueton. in Tiber. c. 36.] to be sent against the Robbers of *Sardinia*.

'Twas towards the Year 26 of the Vulgar Æra, that the Emperor sent *Pontius Pilate* into *Judea*, to succeed *Gratus*. *Pilate* continued there from the Year 26 to 35. We have already spoke of his Government under his proper Article. This Governor attempted to consecrate to *Tiberius* [Philo Leg. p. 1033.] the Golden Bucklers in the Palace of *Herod* at *Jerusalem*. The *Jews* were very much offended at this, and made earnest supplication to *Pilate*, to take away these Bucklers, or at least to allow them to send a Deputation to the Emperor, or to write to him about it. They wrote to him therefore, and the Emperor gave Command, that they should be removed forthwith. *Pilate* gave also a new Occasion of Discontent to the *Jews*, by causing *Roman* Troops to enter into *Jerusalem*, with their Ensigns and Colours, upon which were painted the Arms of the Emperor. But the [Joseph. Antiq. l. 18. c. 4.] Constancy and Intreaties of the *Jews* at last prevailed with him to carry these Ensigns back to *Cæsarea*.

Forty Years before the Destruction of *Jerusalem*, that is, in the Year 30 of *Christ*, and the 16th and 17th of *Tiberius*, the *Romans* took away from the *Jews* the Power of Life and Death.[2] But in the Year following, or the 31st of *Christ*, *Tiberius* sent Orders to the Governor, to make no Innovations as to the Customs of the *Jews*, nor to commit any Violence upon their Persons. When *Jesus Christ* was dead, in the 33d Year of the Vulgar Æra, *Pilate* wrote to *Tiberius*, as they say,[3] giving him an Account of his Death, and of the Prodigies that followed thereupon. Thus was the Emperor informed of the Proofs that *Jesus Christ* had given of his Deity. He wrote to the Senate about it, and laid it before them in such a manner, as shewed plainly he desired they should decree divine Honours to *Jesus Christ*. But the Senate refused to admit the Worship of our Saviour, to maintain their own Authority, and to hinder others from adoring any God without their Permission; and pretending that no one was to be acknowledged without their Consent. *Tiberius* did not forbear to shew his good Inclinations towards the *Christians*, and even threatened those with Death that should accuse them, or give them any Disturbance. In effect, we do not perceive that there was any Persecution of the Church under this Emperor. He died in the Month of *March*, in the Year of *Christ* 37.

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Joseph Antiq. l. 18. c. 3. De Bell. l. 2. c. 8.
John xviii. 31. Judæi apud Casaub. exerc. 15. n. 71. Philo Legat. p. 1015.
Euseb. Hist. Eccles. l. 11. c. 2. Tertull. Apolog. c. 5.

Tibhath

TIBHATH, or *Thebat*, a City of *Syria*, that was taken and plundered by *David*.[1] *Stephanus* the Geographer speaks of a City of *Thebes* in *Syria*. It should seem that *Tibhath* is called *Betah*,

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1 Chron. xviii. 8. In the Year of the World 2960, before *Christ* 1040, before the Vulgar Æra 1044.

Tibni

TIBNI, or *Thebni*, Son of *Ginath*, 2 *Kings* viii. 7. Competitor with *Omri* for the Kingdom [2 Kings xvi. 21.] of *Israel*: But the Faction of *Omri* prevailed over that of *Tibni*, who thereupon died. The Scripture does not tell us what kind of Death he died; but it should seem that he died in Battel, in the Year of the World 3079, before *Christ* 921, before the Vulgar Æra 925.

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Tichon

[Ezekiel xlvii. 16.] **TICHON**. *Ezekiel* speaks of the House of *Tichon*, or of *Beth-tichon*, which is upon the Confines of *Auranitis*. Its Situation is unknown; but it could not be far from *Damascus*, nor from *Trachonitis*. *Pliny*[1] mentions the *Bœtaceni*.

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Plin. l. 5. c. 23. Others read *Bœtarreni*, instead of *Bœtaceni*.

Tidal

TIDAL, or *Thadal*, King of Nations, or King of *Goim*,[1] according to the *Hebrew*. Some think he was King of Galilee, of the Gentiles, which was beyond *Jordan*. *Symmachus* translates it, *King of Pamphilia*; [Matth. iv. 15. Josh. xii. 23.] the *Syriac*, *King of the Galites*; *Joshua* speaks of a King of the Nations of *Gilgal*, or of *Galilee*, according to the *Septuagint*.

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Gen. xiv. 1. מלך גוים*Melech-Goim*.

Tiger

TIGER, a fierce wild Beast. It is mentioned but once in the *Latin* Text of Scripture. *Job* says, *Tigris periit eò quòd non haberet prædam*. But the *Hebrew* Word [Job. iv. 11. Laish.] *Laish*, which is here translated by *Tiger*, signifies rather *an old Lion*.[1] 'Tis true indeed, the Tyger is a kind of Lion; and, excepting the Spots with which the Tyger's Skin is marked, as to every thing else these two Animals are very much alike.[2] The Skin of the Tyger is variegated by long Stripes, whereas that of the Panther is spotted, or marked by round Spots. See *Bochart*, *de Animalibus sacris*, p. 1. l. 3. c. 8. p. 792.

This Animal has the Shape of a Cat, with Talons, but it is larger. *Oppian* says, that it is the most beautiful of all Quadrupeds, as the *Peacock* is the finest of all Birds. It is so nimble and active, that the Poets have fancied it to be conceived by the Wind. In Fable the Chariot of *Bacchus* is drawn by Tygers, to insinuate that Winetames the fiercest and most savage of Men. In the *Mogul's* Court they exhibit Combats of Men against Tygers. *Pietro, della Valle*, p. 4.

Read this article in its place on the printed pages

Our Translation says, *The old Lion perisheth for lack of prey*.
Varro de Ling. Lat. l. 4. Tigris est ut Leo varius. Vide & Oppian. Cyneget.

Tigris

[Gen. ii. 14. Chiddekel.] **TIGRIS**, a famous River, which takes its Source in *Armenia*, and discharges itself in the *Persian* Gulph. *Moses* calls it *Hiddekel*. The Ancients called it *Diglito*, and to this Day it is called *Tegil*, or *Tigil*. *Josephus*, the *Chaldee* Paraphrast, the *Arabian* and *Persian* Translators, call it *Diglat*. *Pliny* says, that at its Fountain, and as far as it [Plin. l. 6. c. 27.] runs smoothly, 'tis called *Diglito*; but when it becomes more rapid, they give it the Name of *Tigris*, which, in the Language of the *Medes*, signifies *an Arrow*. He adds, that it takes its Rise in the greater *Armenia*, in the midst of a Plain called *Elegosine*. It enters into the Lake *Arethusa*, and passes cross it, without so much as mingling its Waters with it. After which it meets with the Mountain *Taurus*, where it plunges into the Earth, passes under the Mountain, and comes out again on the other side. The Cave at which it enters is called *Zoroanda*: And, for a Proof that it is the same River, and not any other, that comes out again on the other side, it throws out at its coming forth, what had been cast into it at its plunging into the Cave: Thus says *Pliny*. *Ptolemy* also places the Spring of the *Tigris* in the Middle of *Armenia*, at thirty-nine Degrees and a half of North Latitude.

[Strab. l. 12. p. 359.] But *Strabo* seems to have taken for the Fountain of the *Tigris*, its coming forth again out of Mount *Taurus*; since he places it out of *Armenia*, and says that it springs to the South of Mount *Niphates*, which makes a Part of Mount *Taurus*. The *Tigris* to the East, and the *Euphrates* to the West, are the Boundaries of *Mesopotamia*, which lies between these two Rivers. After having passed through a large Tract of Land from North to South, these two famous Rivers discharge themselves into the *Persian* Gulph. At this Day they unite in one common Channel, but [Plin. l. 6. c. 27, 28.] formerly they came into it separately, as *Pliny* observes; and in his time the Footsteps of the ancient Chanels were still to be seen. The *Tigris* took its Rise in the Land of *Eden*, and was one of the four Rivers [Genesis ii. 14.] that watered the Earthly Paradise. The *Tigris* overflows its Banks at the Beginning of the Spring, occasioned by the melting of [Ecclus. xxiv. 25.] great quantities of Snow from the Mountains of *Armenia*.

Read this article in its place on the printed pages

Tikvath

TIKVATH, or *Thecue*, Father of *Shallum*, 2 *Chron*. xxxiv. 22. Perhaps it may only mean, that *Shallum* was a Native of *Tikvah*, or *Tekoa*.

Read this article in its place on the printed pages

Tilgath-Pilneser

TILGATH-PILNESER, or *Theglat- Phalassar*, King of *Assyria*, Son and Successor of *Sardanapalus*; he began to reign at *Niniveh*, in the Year of the World 3257, before *Christ* 743, before the Vulgar Æra 747. By profane Writers he is generally called *Ninus Junior*. *Ælian* calls him [1 Chron. v. 6.] *Thilgam*,[1] and the Scripture calls him *Tilgath-pilneser*, or *Tiglath-pileser*. 'Twas he [2 Kings xv. 29. xvi.] that restor'd the Kingdom of *Assyria*, and possessed it, after the dismembring of it by *Belesis* and *Arbaces*. See their Articles, and that of SARDANAPALUS.

Ahaz King of *Judah*, finding himself vigorously attacked by *Resin* King of *Syria*, and by *Pekah* King of *Israel*, and knowing himself not strong enough to oppose them,[2] sent Ambassadors to *Tilgath-pilneser*, to desire his Assistance against the Kings of *Syria* and *Samaria*. At the same time he sent him all the Gold and Silver that was found in the Treasuries of the

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the Temple, and in those of his own Palace. *Tilgath-pilneser* therefore marched against *Rezin*, killed him, plundered *Damascus*, and sent away the Inhabitants to other Places upon the River *Cyrus*. *Ahaz* went to meet this Prince as far as [2 Chron. xxviii. 20, 21.] *Damascus*; but *Tilgath-pilneser* was not satisfied with what *Ahaz* had given him, but entered into *Judæa*, where he found no Opposition, and ravaged the whole Country. He did the same thing in the Country of *Samaria*, carried away the Tribes of *Reuben* and *Gad*, and the half Tribe of [1 Chron. v. 26.] *Manasseth*, and transplanted them to *Halah, Habor*, and *Hara*, upon the River *Gezan*. He took also the Cities *Ijon, Abelbeth-maachah, Janoah, Kedesh, Hazor*, *Galilee*, and the Countries of *Gilead*, and [2 Kings xv. 29.] *Napthali*, and carried away the Inhabitants into *Assyria*. After that *Tilgath-pilneser* had reigned nineteen Years at *Nineveh*, he died, in the Year of the World 3276, before *Christ* 724, before the Vulgar Æra 728. He had for Successor his Son *Shalmaneser*.

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Ælian. Hist. Animal. l. 12. c. 12.

2 Kings xvi. 7, 8, 9, &c. In the Year of the World 3264, before *Christ* 736, before the Vulgar Æra 740.

Tilon

TILON, or *Thilon*, Son of *Shimon*, a Descendant from *Caleb*, *1 Chron*. iv. 20.

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Time

TIME, *Tempus*. This Term is commonly taken for the Measure of Motion, or for the Duration of any thing, as well in ours as in other Languages. It is also taken for Opportunity, or the favourable Moment for doing or omitting any thing. The *Time* of any one, signifies the Time of his Coming. *Isaiah* xiv. 1. *propè est ut veniat Tempus ejus, & dies ejus non elongabuntur*. *Jesus Christ*, speaking of his Death, says, [John vii. 6, 7.] that his Time was not yet come: *Tempus meum nondum advenit --- Tempus meum nondum impletum est*.

The Time of the Vengeance of God, is [Jerem. 1. 27, 31.] sometimes called the Time of the Lord, the Time of his visiting: *Wo unto them, for their day is come, the Time of their Visitation. Behold, I am against thee, O thou most proud, saith the Lord God of hosts; for thy day is come, the Time that I will visit thee*.

To redeem the Time is mentioned in *Daniel*, ii. 8. *I know of certainty that ye would gain the Time*, or redeem the Time. And in St. *Paul*'s Epistle to the *Ephesians*, v. 16. *Redeeming the Time, because the days are evil*. These Expressions may signify, to gain Time, to protract an Affair to a great Length, to wait for a more favourable Opportunity. Thus *Nebuchadnezzar*'s Magicians would have gained Time, requiring a Length of Time from the King to explain his Dream, hoping that his Desire of knowing might have passed away, or that the Dream might have come into his Memory. St. *Paul* advises the Faithful to redeem the Time, because the Days are evil; that is to say, that they would let the Time of the Anger and Rage of wicked Men pass away, and wait for more favourable Circumstances.

[Acts i. 7.] King *Abasuerus* consulted the wise Men *which knew the Times*.[1] That is to say, he advised with his Counsellors that understood the History, the Customs, the Laws, of the *Persians*. The Knowledge of History is one of the principal Qualifications for a Statesman. For how should he know the Interests of his Country, if he is ignorant of its Times, Revolutions, and remarkable Occurrences? St. *Jerome* has it in his Translation, He consulted the Sages that were always near his Person, according to the Custom of Kings. The *Chaldee* Paraphrast will have it, that he consulted the Children of *Issachar*, who were skilful in the Science of Times and Seasons. *Moses* says, that those of this [Deut. xxxiii. 18, 19.] Tribe should invite the People to come to the Mountain: *populos vocabunt ad montem*.

They shall be able Astronomers, and shall know the Festival Days exactly; they shall invite their Neighbours to repair to *Jerusalem*, to the Holy Mountain.

Jesus Christ says to his Apostles, who asked him if he was soon to restore the Kingdom to *Israel? It is not for you to know the Times or the Seasons, which the Father has put in his own power*. They still thought that the Kingdom of the *Messiah* was a Temporal Kingdom. But afterwards they were undeceived, and the Holy Ghost, which they received at Pentecost, instructed them, that the compleat Kingdom of the *Messiah*, the renewing of all things, was not to take place before the End of the World. St. *Peter*, speaking to the *Jews*, calls this [Acts iii. 20, 21. 1 Thess. v. 1.] Time, *Tempus refrigerii*, and *tempus restitutionis omnium*. And St. *Paul* to the *Thessalonians*, makes use of almost the same Terms, in which our Saviour expressed himself to his Apostles, concerning his Last Coming. The Apostle says, *De temporibus autem & momentis non indigetis ut scribamus vobis*: For you know that the Day of the Lord is to come as a Thief in the Night.

[Dan. xii. 7. Rev. xii. 14.] *A Time, Times, and half a Time*, in *Daniel*, and in the *Revelations*, denotes three Years and an Half, which the Persecutions continued, against the *Jews* in the Time of *Antiochus Epiphanes*, and against the *Christians* in the Time of *Dioclesian*.

Tempus, a Year, *Tempora*, two Years, *dimidium Temporis*, Half a Year. In the [Dan. iv. 13.] same Prophet *Daniel, septem tempora*, are taken for seven Years; *Donec septem tempora mutentur super eum*. This denoted the seven Years that the *Metamorphosis* of King *Nebuchadnezzar* was to continue. In *Ezekiel*, à *tempore usque ad tempus comedes*; you shall cut these three hundred and ninety Loaves, in the three hundred and ninety Days, that I have appointed you. From one Time to another Time, is from the Beginning of this Term to the End of the same.

[1 Macc. ix. 10.] *Tempus acceptabile, tempus beneplaciti*, *tempus placitum, tempus visitationis*. The Time of the Favour, of the Goodness, and of the Mercy of God; to which is opposite, *Tempus furoris, tempus correctionis, tempus malum, tempus ultionis*; the Time of Anger, Vengeance, the Evil Day, &c.

Tempus nostrum, is put for the Time of Death: *Si appropiavit tempus nostrum, moriamur in virtute propter fratres nostros*. The Devils complained that *Jesus Christ* [Matth. viii. 24.] was come to torment them *before the Time*: That is to say, before the Last Judgment, at which the Devils will be thrown for ever into the Fire prepared for them. *The Fulness* [Galat. iv. 4.] *of Time*, stands for the Time of the Coming of the *Messiah*: *The latter Times* also denotes, sometimes the Time of the *Messiah*, and sometimes the Last Judgment, [2 Tim. i. 9. Tit. i. 2.] and the Time of the Persecution of *Antichrist*: *Ante tempora sæcularia*, in St. *Paul*, stands for that Eternity which was before the Creation of the World. Before the World there was properly no Time: The Time that has elapsed from *Adam* to us, is the *Tempora sæcularia*, the Times of Ages, opposed to the Time of Eternity which preceded the Creation, and which is [Psal. xxx. 16.] a Time improperly so called.

We read in the *Psalms, in manibus tuis sortes meæ*; my Lot is within thy Hands: But the *Hebrew* is,a *in manibus tempora mea*, my time, the Duration of my Life, is in thy Hand. Several *Latin* Copies read it in the same manner; as the *Roman* Psalters, [Psal. cxxxi. 4.] of St. *Germain des Prez*, and that of St. *Peter* of *Chartres*.

David says, that he would not give any Rest, *Temporibus suis*, till he had found a Place fit for the Temple of the Lord. But in this Passage *Tempora* signifies the Temples of the Head: For he means he could not sleep in Peace, till he had built a House for the Lord.

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Esth. i. 13. לחכמים יודעי העתים

Timeus

TIMEUS, Father of the blind Man whom *Jesus Christ* cured at *Jericho*, who is called in the Gospel *Bar-timeus*, or the Son of *Timeus*, *Mark* x. 46.

Read this article in its place on the printed pages

Timna (1)

TIMNA, or *Thamna*, Son of *Eliphaz*, and Grandson of *Esau*, 1 *Chron*. i. 36. But we should rather say, that *Timna* was Mother of *Amalek*, and Wife of *Esau*, to reconcile the *Chronicles* with *Gen*. xxxvi. 12.

Read this article in its place on the printed pages

Timna (2)

TIMNA, Concubine of *Esau*, and Mother of *Amalek*, *Gen*. xxxvi. 12.

a 70 .υσμ ιορῆλκ ἰσϛτιτ עתותיס בידך. Aq. Sym. Theod. οἱ καιροί μου. [Ezek. iv. 10, 11.] This is probably the same *Timna* as that just now mentioned.

Read this article in its place on the printed pages

Timna (3)

TIMNA, Duke or Chief of *Idumea*, after the Death of *Hadad*, 1 *Chron*. i. 51. *Gen*. xxxvi. 40.

Read this article in its place on the printed pages

Timnath (1)

[Judg. xiv. 1, &c.] 1. **TIMNATH**, *Timnah, Thamna*, or *Thamnatha*, a City of the Tribe of *Judah*, *Josh*. xv. 10, 57. *Judah* went to the City of *Timnath*, when he met with *Tamar*, and committed Incest with her, *Gen*. xxxviii. 12. This City may well enough be the same as that which is between *Jerusalem* and *Diospolis*.

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Timnath (2)

TIMNATH, a City of the *Philistines*, where *Samson* married his Wife. Perhaps this is the same as the former, which might then belong to the *Philistines*, for it was very near their Country.

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Timnath-Sarah

TIMNATH-SARAH, or *Thamnat- Saraa*, a City of the Tribe of *Ephraim*, which *Joshua* chose for his Dwelling and Burying-place, *Josh*. xix. 50. xxiv. 30.

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Timon

TIMON, one of the seven first Deacons chosen by the Apostles, *Acts* vi. 5. Nothing particular is known of him. The *Greeks* honour four of the first Deacons on *July* 28.: They say particularly of *Timon*, that being made Bishop of *Bostra in Arabia*, he was burnt by the Command of the Infidels. The *Latins* place the Death of *Timon* on *April* 19. at *Corinth*. They tell us, that he preached for some time at *Berea*, and then came to *Corinth*, where the *Jews* and *Pagans* threw him into the Fire; and seeing that by a Miracle he escaped from thence, they fixed him upon a Cross. *Dorotheus* makes him sometimes Bishop of *Bostra*, and sometime of *Tyre* and *Sidon*. See *Bollandus*, on *April* 19.

Read this article in its place on the printed pages

Timothy (1)

TIMOTHY, *Timotheus*, General of an Army set on foot by *Antiochus Epiphanes*, together with *Bacchides*, another General of the same Prince, was twice defeated by *Judas Maccabeus*. First, in the Year of the World 3840, a little while after the Purification and new Dedication [2 Macc. viii. 30. 1 Macc. v. 6, 7.] of the Temple, *Judas* killing above twenty thousand of his Soldiers, and taking a great Booty. He beat him again the same Year beyond *Jordan*, giving him Battel several times, in which *Timotheus* had always [2 Macc. x. 87.] the worst. He was killed a little while after, with *Chereas* his Brother, at *Gazara*, whither he had fled, after the loss of a great Battel, wherein *Judas* had slain twenty thousand six hundred of his Men, and six hundred Horses.

Read this article in its place on the printed pages

Timothy (2)

[1 Macc. v. 11, 12. 2 Macc. xii. 20, 21, &c.] 2. **TIMOTHY**, General of the Troops of King *Antiochus Epiphanes*, and Governor of the Country beyond *Jordan*, a different Person from the *Timothy* last mentioned. He got together a great Army beyond *Jordan*, in the Year 3841,

but but was overcome by *Judas Maccabeus*, and *Jonathan* his Brother. No sooner had the Army of *Timothy* perceived the Vanguard of the *Jewish* Army, but they took to their Heels, and fled away. *Judas* that Day killed eight thousand of them. *Timothy* had withdrawn into another Place, and had with him still sixscore thousand Foot, and two thousand five hundred Horse. *Judas* followed him, though he had but six thousand Men in his Army. As soon as he appeared, the Army of *Timothy* was seized with a panick Fear, and betook themselves to Flight. *Judas* pursued them, and killed thirty thousand of them. *Timothy* falling into the hands of *Dositheus* and *Sosipater*, with great Intreaty begged his Life of them, promising to set at liberty many *Jews* that he had taken Prisoners: He, giving his

Word of Honour that he would release the Captives, was set at liberty, and received no Injury. From that time we hear no more of him. See the Account of these Wars, in the Second Book of *Maccabees*, xii. 1, ----26. and in the First Book of *Maccabees*, v. 11, ---- 44. All this happened in the Year of the World 3841, before *Christ* 159, before the Vulgar Æra 163.

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Timothy (3)

TIMOTHY, a Disciple of St. *Paul's*.

He was of *Derbe*, or rather of *Lystra*, both [Acts xvi. 1. xiv. 6.] Cities of *Lycaonia*. His Father was a *Gentile*, but his Mother was a *Jewess*. Her Name was *Eunice*, and his Grandmother's Name was *Lois*. These Particulars are taken notice of, because St. *Paul* commends their Piety, and the good Education they had given *Timothy*. When St. *Paul* came to *Derbe* and *Lystra*, about the Year of *Christ* 51 or 52, the Brethren gave a very advantageous Testimony of the Merit and good Dispositions of *Timothy*, and the Apostle would have him along with him. He circumcised him at *Lystra*, before he received him into his Company. *Timothy* applied himself to [Acts xvi. 3.] labour along with him in the Business of the Gospel, and did him very important Services, through the whole Course of his Preaching. 'Tis not known when he was made Bishop; but it is believed that he received very early the Imposition of the Apostles Hands, and that in consequence of a particular Revelation, or Order from the Holy Ghost. St. *Paul* names him not only his dearly beloved Son, but also his Brother, [1 Tim. iv. 14. 2 Tim. i. 6.] the Companion of his Labours, and a Man of God. He avowed that there was none more united with him in Heart and Mind than St. *Timothy*.

This holy Disciple accompanied St. *Paul* to *Macedonia*, to *Philippi*, to *Thessalonica*, to *Berea*: And when the Apostle went from *Berea*, he left *Timothy* and *Silas* there, to confirm the Converts. When he came to *Athens*, he sent to *Timothy* to come thither to him: a And when he was come, and had given him an Account of the Churches of *Macedonia*, St. *Paul* sent him back to *Thessalonica*, from whence he afterwards returned with *Silas*, and came to St. *Paul* at *Corinth*. There he continued with him; and the Apostle names him along with *Silas*, at the Beginning of the two Epistles he then wrote to the *Thessalonians*.

[Acts xvii. 14, 15, 16, &c. Acts xvi. 5. Acts xix. 21, 22. 1 Cor. iv. 17.] Some Years after this, St. *Paul* sent *Timothy* and *Erastus* into *Macedonia*;[1] and gave *Timothy* Orders to call at *Corinth*, to refresh the Minds of the *Corinthians* as to the Truths that he had inculcated to them: And some time after, writing to the same *Corinthians*, he recommends to them to have care of *Timothy*, and to send him back in peace. After which *Timothy* returned to St. *Paul* into *Asia*, who there stayed for him. They went together into *Macedonia*; and the Apostle puts *Timothy's* Name with his own, before the Second Epistle to the *Corinthians*, which he wrote to them from *Macedonia*, about the middle of the Year of *Christ* 57; and he sends his Recommendations to the *Romans*, in the Letter which he [Rom. xvi. 21. Acts xx. 4.] wrote them from *Corinth*, the same Year.

Tho' it does not appear by the *Acts*, that *Timothy* was with St. *Paul* the two Years that he was Prisoner at *Cæsarea*, nor during his whole Voyage to *Rome*; yet as *Timothy* had accompanied him in his Journey to *Jerusalem*, where he was apprehended, it is likely he followed him also to *Cæsarea*, and thence to *Rome*; and it is certain he was in this last named City at the time the Apostle wrote to the *Philippians*, the *Colossians*, and to *Philemon*, because he is named jointly along with him, in the Titles of these three Epistles, which were written in the Years 60, 61, and 62. And the Year following, when St. *Paul* wrote to the *Hebrews*,[2] he tells them, that *Timothy* was come out of Prison: But he tells us no Circumstances, either of the Imprisonment, or of the Delivery of this Disciple.

When St. *Paul* returned from *Rome*, in 64, he left *Timothy* at *Ephesus*,[3] to take care of that Church, of which he was the first Bishop, as he is recognized by the Council of *Chalcedon*.[4] St. *Paul* wrote to him from *Macedonia* the first of the two[5] [2 Tim. iv. 10, 11, 12, 13.] Letters that are addressed to him. He recommends to him to be more moderate in his Austerities, and to drink a little Wine,[6] because of the Weakness of his Stomach, and his frequent Infirmities. And after the Apostle came to *Rome*, in the Year 65, being now very near his Death, he wrote to him his second Letter, which is full of the Marks of his Kindness and Tenderness for this his dear Disciple, and which is justly looked upon as the Last Will of St. *Paul*. He desires him to come to *Rome* to him before Winter, and to bring along with him several things that St. *Paul* had left at *Troas*. If *Timothy* went to *Rome*, as it is probable he did, he must be a Witness there of the Martyrdom of this Apostle, in the Year of *Christ* 66.

He return'd to *Ephesus*, probably in the Year 67, and continued to govern this Church as its Bishop; for St. *John* the Evangelist, who was there at the same time, had the Care of the Churches of all *Asia*, by an Authority superior to that of Bishops. The *Acts of St*. Timothy, of which *Photius* has transmitted an Abridgment to us,[7] import, that on *January* 22, of the Year 97, the Pagans of *Ephesus* made a great Feast, in which they carried in Procession the

Images of their Gods, being masked and armed with great Clubs; that St. *Timothy* rushed into the midst of them, to prevent this idolatrous Superstition, but they killed him with Stones and with their Clubs. His Disciples took him from thence, and carried him upon a Mountain near the City, where he was buried. The *Greeks*, *Usuard*, and some other *Latins*, put his Feast on the same Day, the 22[8] of *January*; but *Bede, Raban, Adon*, and others, place it on the 24th of the same Month. The ancient Martyrologies, which bear the Name of *Jerome*, mention him on the 27th of *September*.

If he did not die before the Year 97, we can hardly doubt but that he must be the Angel of the Church of *Ephesus*, to whom St. *John* writes in his *Revelation*: Tho' the [Rev. ii. 1. 2, 3, &c.] Reproaches that the Holy Ghost there makes to him, of having left his first Love, do not seem to agree to so holy a Man as *Timothy* was. Thus he speaks to him: *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them lyers: And hast born, and hast patience, and for my name sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent*. The greatest part of Interpreters think, that these Reproaches do not so much concern the Person of St. *Timothy*, as that of some Member of his Church, whose Zeal was grown cool. But others are persuaded that they may even be imputed to St. *Timothy* himself, who made ample Attonement by the Martyrdom he suffered, for what the Holy Ghost reproaches him with in this Place. We are not to think that the Saints are in an impeccable State, and that their Zeal never suffers any Diminution. 'Tis thought that *Timothy* had *Onesimus* for his Successor.

Read this article in its place on the printed pages

About the End of the Year 56 of the Vulgar Æra.
Heb. xiii. 23. In the 64th Year of the Vulgar Æra.
1 Tim. i. 3, 4. ii. 1, 8, 9. iii. 1, 8. v. 7. 20.
Chalcedon. Concil. T. 4. p. 699. Vide & Constitut. Apost. l. 7. c. 46.
In the Year of *Christ* 52.
1 Tim. v. 23. About the Year 64 or 65.
Phot. Cod. 254. See the *Bolland*. 24. *January*; M. *De Tillemont*. T. 2. p. 161, 564.
Gen. x. 2. תירש*Thirash*.

Tiphsah

TIPHSAH, or *Thapsa*, a City of the Tribe of *Ephraim. Shallum* Son of *Jabesh* having put to death *Zechariah* King of *Israel, Menaham*, General of this Prince's Army, procured himself to be acknowledged as King;[1] and the City of *Tiphsah* having shut their Gates against him, he took it by Force, and exercised the utmost Cruelties against the Inhabitants thereof, even ripping up Women with Child, and destroying their Children. See *Joseph*. Antiq. l. 9. c. 11.

Read this article in its place on the printed pages

2 Kings xv. 16. In the Year of the World 3233, before *Christ* 767, before the Vulgar Æra 771.

Tiras

TIRAS, or *Thiras*, the seventh Son of *Japheth*, the Son of *Noah*.d The Interpreters agree, that he was the Father of the *Thracians*.

Read this article in its place on the printed pages

Tirathites

TIRATHITES. The Word is not

found in the Vulgate, but only in the *Hebrew* of the Second Chapter of the *Chronicles*.[1] The *Tirathites*, in *Chaldee* signifies *Porters*. They descended from *Hemath*, Head of the Family of the *Rechabites*.

Read this article in its place on the printed pages

1 Chron. ii. 55 הרעתים*Tirathim*. Vulg. *Canentes*.

Tirhakah

TIRHAKAH, or *Tharaca*, King of *Ethiopia*; that is to say, of the Land of *Cush*, bordering upon *Palestine* and *Egypt*. This Prince took the Field, at the Head of a powerful Army, to come to relieve *Hezekiah*, who was then besieged by *Sennacherib*.[1] *Sennacherib* was then engaged at the Siege of *Lachish*; yet he raised the Siege, and went out to meet him. But the Angel of the Lord smote his Army that Night, and killed of them to the number of eighty-five thousand Men. It does not appear that this Prince had given *Tirhakah* Battel; his Army was routed before he came up to him. *Tirhakah* is called *Thearchon* by *Strabo*. [Strab. l. 1. p. 653.] This Geographer quotes *Megasthenes*, who related, that this Prince had carried his Conquests as far as *Europe*, and even to the Pillars of *Hercules*.

Read this article in its place on the printed pages

2 Kings xix. 9. In the Year of World 3291, before *Christ* 709, before the Vulgar Æra 713.

Tiria

TIRIA, or *Thiria*, Son of *Jehaleleel*, and descended from *Caleb*, 1 *Chron*. iv. 16.

Read this article in its place on the printed pages

Tirshatha

TIRSHATHA, or *Athersata*, the same as *Nehemiah*. The Word *Tirshatha* is the Name of his Employment, and signifies[1] *The King's Cup-bearer*. See NEHEMIAH.

Read this article in its place on the printed pages

התיר שתה*Pincerna Regis*. Vid. Nehem. i. ult.

Tirzah

TIRZAH, or *Thersa*, the fifth Son of *Zelophehad*, *Numb*. xxvi. 33. xxvii. 1. *Josh*. xvii. 3.

Also a City of the Tribe of *Ephraim*, that was the Royal Seat of the Kings of *Israel*, or of the Ten Tribes, from the time of *Jeroboam* the Son of *Nebat*, to the Reign of *Omri*, who purchased the Mountain of *Shimron*, and there built the City of *Samaria*, which then became the capital City of this Kingdom. *Joshua* killed the [Josh. xix. 24.] King of *Tirzah*. *Menahem*, the Son of *Gadi* of *Tirzah*, put to death *Shallum*, the Usurper of the Kingdom of *Israel*, who reigned at *Samaria*, and took the Government upon himself. But the City of *Tirzah* shutting their Gates against him, he was so enraged at it, that he made it feel the most terrible Effects of his Indignation. See 2 *Kings* xv. 14, 17. *Joseph*. Antiq. l. 9.. 11.

Read this article in its place on the printed pages

Tishbite

TISHBITE. *Thesbe*, or *Thishbe*, was a City of the Country of *Gilead*, beyond *Jordan*, and the Country of the Prophet *Elijah*, who thence took the Name of the *Tishbite*. [1 Kings xvii. 1.] *Epiphanius* says,[1] that *Thisbe* was in the Country of the *Arabians*, because in his Time the whole Country beyond *Jordan* belonged to the *Arabians*. *Josephus* calls [Joseph. Antiq. l. 8. c. 5.] this City *Thesbon*.

Read this article in its place on the printed pages

Epiphan. de Vitis Prophet.

Tisri

TISRI, or *Tizri*, the first *Hebrew* Month of the Civil Year, and the seventh of the Ecclesiastical or Sacred Year. The *Hebrews* call it *Rosh-hashanna*,[1] that is, the Beginning of the Year. It answered to the Moon of *September*. On the first Day of this Month was kept the Feast of Trumpets, because the Beginning of the Year was then proclaimed by the Sound of Trumpets. On this Day they refrained from all sorts of servile Business, and offered in Sacrifice a Calf, a Ram, and seven Lambs, *Levit*. xxiii. 24. *Numb*. xxix. 1.

'Tis thought that *Joshua* died on the first Day of *Tisri*. The Sabbatical Years, and the Year of Jubilee, began on the same Day.

The Third was a Fast for the Death of [2 Kings xxv. 25. Jerem. xli. 2.] *Gedaliah* the Son of *Abikam*, who was killed at *Mizpah*. The Fifth Day was a Fast for the Death of twenty of the chief *Jewish* Doctors; and particularly for that of *Akiba*.

The Eighth Day, the Dedication of *Solomon's* Temple, which began on this Day, and continued for fourteen Days, to the 22d of the Month, 1 *Kings* viii. 35. 2 *Chron*. vii. 9. 10.The Tenth Day, the Feast of solemn Ex-

piation, *Levit*. xvi. 29. xxiii. 29. See EXPIATION. The Fifteenth of *Tisri*, the Feast of Tabernacles. It continued seven Days, *Levit*. xxiii. 34. See TABERNACLE.

The twenty-third Day, the *Jews* keep the Feast which they call *The Rejoicing for the Law*. They give Thanks to God for having given it them; they read the Will and History of the Death of *Moses*, as it is found in *Deuteronomy* xxxiii, xxxiv.

[Judith xvi. 7.] At the End of this *Dictionary* the Reader will find the ancient Calender of the *Jews*.

Read this article in its place on the printed pages

תצרי *Tizri*. ראש־השנה*Rosh-hashana*. Initium vel caput anni.

Titans

TITANS, Giants, famous in History, or rather in Fable, which they make to be the Sons of Heaven and Earth, and are said to have used all their Endeavours to dethrone *Jupiter*. The Word *Titan* is found but once in the *Latin* Text of Scripture. *Judith*, in her *Canticle*, says, that *Holofernes did not fall by the young men, neither did the sons of the Titans smite him, nor high Giants set upon him; but Judith the daughter of Merari weakened him, with the beauty of her countenance*. The *Septuagint* have rendered [2 Sam. v. 18.] *the Valley of Rephaim* by *the Valley of the Titans*.

Apollodorus reckons up but six *Titans*; *Oceanus, Cœlus, Hyperion, Crius, Japetus*, *Saturnus*. *Hyginus* calls them, *Briareus*, *Gyges, Steropes, Atlas, Hyperion*, and *Ptolus*. *Hesiod* relates, that *Cœlus* had by the Earth the *Cyclops*, which were *Harpes*, *Steropes*, and *Brontes*, which he shut up, and chained in the black *Tartarus*. The Earth, their Mother, was enraged at this Treatment of her Children, and therefore animated the *Titans* against her Husband and their Father. All, except *Oceanus*, made War against him, and dethroned him. They put up their Brother *Saturn* in his Place, who did not act more favourably by them than *Cœlus* himself; for he laid them in Irons, and cast them into *Tartarus*.

Afterwards, *Jupiter* dealt with *Saturn* as he had dealt by *Cœlus*. He knock'd off the Chains from the three Giants with an hundred Hands and fifty Heads, whom *Saturn* had cast into *Tartarus*; which three Giants, *Cottus, Briareus*, and *Gyges*, assisted him much in the War which he made against the *Titans*. This War continued tinued for ten Years; but at last the *Titans* were subdued, *Jupiter* remained Master of Heaven, and plunged the *Titans* into Hell, where he overwhelmed them with the Weight of several Mountains that he cast upon them. See *Hesiod's Theogony*.

It can hardly be doubted but that this Fable has some ancient History for its Foundation. Among the Names of the *Titans*, we find *Japhet, Gyges*, or *Gog, Cottus*, *Chut*, or *Cush*, the Son of *Ham*. The Name *Titan* may come from *Dodanim*, the Son of *Japhet*. The War of the Giants against Heaven may insinuate the wicked Actions of the first Men before the Deluge, of those ancient and famous Giants mentioned by *Moses*, who had corrupted their Ways, and who may be said to have declared War against God himself, and who were punished for their Rebellion by the Waters of the Deluge, which destroyed them all. *Job* represents them to us as groaning under the Waters: The Prophets describe them as banished and confined to the most profound Abyss, in dark Dungeons. The Wars of the Giants against the People of God, are known from *Moses, Joshua*, and the Books of *Samuel* and the *Kings*. There were still some Remains of them in *David's* Time; and their Existence in almost all the Countries of the Earth is well attested from History. The ancient *Greeks* and *Phœnicians* have disguised all old Histories by the Fictions which they have mingled with them; and the Poets have improved upon them in this, to adorn and embellish their poetical Compositions.

Father *Pezron*[1] has pretended, that the *Titans* were the ancient *Celtæ*, or *Gauls*; that these were the *Gomarim*, descended from *Gomer*, the Son of *Japheth*. They were first called *Sacæ*, and afterwards took they Name of *Titans*. They first entered into *Armenia*, then into *Cappadocia*, and afterwards into *Phrygia*. The first of their Princes was *Acmon*; the second *Uranus*, a very warlike Prince, who carried his Conquests from Lesser *Asia*, as far as *Spain*. The third was *Saturn*, or *Chronus*, and the fourth *Jupiter*. He was the first of the *Titans* who attempted to take the Diadem upon him, and to give Form to the Empire of the *Titans*. His Son *Tensat*, otherwise *Mercury*, is he that after his Uncle *Dis*, otherwise called *Pluto*, settled the *Titans* in the Provinces of *Europe*, and especially in *Gaul*. It was he that introduced Government amongst them,

Vol. III. and gave them Laws. The Empire of the *Titans* continued about three hundred Years, in the Lesser *Asia*, in *Greece*, in *Italy*, and the rest of *Europe*. He fixes the Beginning of this Monarchy about the Time of the Patriarch *Terah*. He derives the Name *Titans* from the *Celtick; Tit* is the Earth, and *Den* signifies a Man; which is as much as to say, *Children of the Earth*. This Hypothesis may be seen at large in the Author; and tho' it lies under very great Difficulties, yet we shall not undertake here to confute it.

Read this article in its place on the printed pages

Pezron, Antiquity of the Language of the *Celtæ*.

Title

TITLE, *Titulus*. This Word is used, 1. [Genesis xxviii. 18.] For a Monument. For example, *Jacob* rose up early in the Morning, and took the Stone that had served him for a Pillow, and made a Monument of it: *Erexit in Titulum*. The same *Jacob*, together with *Laban*, erected a Title or Monument of their Covenant, by heaping a Pile of Stones upon [Genesis xxxi. 45. Genesis xxxv. 20.] Mount *Gilead*. After the Death of *Rachel*, *Jacob* raised her a Monument. *Absalom* in his Life-time set up himself a Monument, or Title, which he called *the Hand of Absalom*. [2 Sam. xviii. 18.] In most of these Places the *Hebrew* Word is *Matzbah*,[1] which, in general, signifies any thing that is set up as a Memorial, whether it be a Statue, a Pillar, a Stone, a Mound, &c. *Moses* forbids the erecting of superstitious Monuments, or Titles, through all the Coasts of *Israel*.[2]

Title is taken for whatever is put upon any thing, as a Mark. So the Title of a *Psalm*, the Title of a Book. Thus we often find in the Inscriptions of the *Psalms*,[3] *Psalmus David in tituli inscriptionem*. The *Hebrew* reads, *Michtam le-David*; which St. *Jerome, Aquila*, and *Symmachus*, have thus explained, *A Psalm of David, the humble and the simple*. Others have explained it, *A Golden Psalm of David*. We think it only means, A Psalm, inscribed, sealed, or marked, by the Name of *David. Isaiah* says, that the Time shall [Isa. xix. 19.] come, wherein shall be seen a Title (or Pillar) to the Lord on the Borders of *Egypt*; that there shall be an Altar, or Monument, inscribed to his Name. The Evangelists tell us, that that put a Title upon the Cross of our Saviour; that is, the Subject of his Condemnation, which was written in three Languages, in *Hebrew, Greek*, and *Latin*; the Purport of which was, *Jesus of Nazareth, the King of the Jews*; which was as much as to say, that *Jesus of Nazareth* was condemned for assuming the Quality of King of the *Jews*.

U 3. *Title*

3. *Title* seems also to be put for Epitaphs, or Inscriptions; or, lastly, for Pillars, Tombs, or any other thing, that was put over the Graves of the Dead. We have already observed in this Sense the Titles of *Rachel* and *Absalom*. See also 2 *Kings* xxiii. 17. The Title of the Man of God, who was sent to reprove *Jeroboam*, and which was preserved by King *Josiah*; and those Titles (or Signs) mentioned by *Ezekiel*, xxxix. 15. which were put near the dead Bodies, that they might be buried.

Read this article in its place on the printed pages

מצבה*Matzbah*, Statua, Columna, quicquid statuitur & erigitur in monumentum.

Levit. xxvi. 1. Numb. xxxiii. 52.

Psal. xv. 1. lvi. lvii. lviii. lix. lx. *Heb*. 70 .δίυαΔ ὼτ αίφαργολητΣכתם לדוד. Aqu. Ταπεινόφρον καὶ ἄπλυ. Sym. Ταπεινόφρον καὶ ἄμωμυ. Hieron. *Humilis & simplicis David*.

Titus (1)

TITUS, Son and Successor of the Emperor *Vespasian*, Brother, and Predecessor of the Emperor *Domitian*. He was one of the best Princes that the *Roman* Empire ever had; being liberal, generous, mild, wise, valiant. He thought every Day lost, in which he had not done some Service to Mankind. He was called the Love and Delight of Human Kind. He has no Claim to a Place in this *Dictionary*, but only as he was made use of by Providence to bring about the Destruction of the City and Temple of *Jerusalem*; and by that Means to fulfil the Denunciations made by the Son of God against a City, [Matth. xxiv. 1, 2, 3, &c.] which had murdered the Prophets, and even *Jesus Christ* himself.

Vespasian was in *Achaia* with *Nero*, when this Emperor made choice of him to command in the *Jewish* War, in the 66th Year of the Vulgar Æra. He did not arrive at *Judæa* till the Year following, and began to form his Army in the Year 67. His Son *Titus*, whom he had chosen for one of his Lieutenants, joined him at *Ptolemais*,[1] with two Legions which he brought with him from *Alexandria*. They began the War first in *Galilee*, that they might give the People of *Jerusalem* Time to reflect upon what they were going to do. In this War *Titus* gave many Proofs of his Bravery; and *Vespasian*, his Father, being declared Emperor in the Year 69, and being obliged to set out for *Italy*, he left the whole Care of the *Jewish* War with his Son *Titus*. He laid Siege to *Jerusalem* in the Beginning of *April*, in the Year 70 of the Vulgar Æra. The first Wall was taken on the 28th of *April*; the second Wall on the 3[2], and again on 7th of *May*. The Tower, *Antonia* was taken by Storm, on the 5th of *July*. The Perpetual Sacrifice was discontinued, and entirely ceased, on the 7th or 10th of the same Month. The Temple was burnt, notwithstanding *Titus*'s Orders to the contrary, on the 10th of *August*. The *Romans* carried the third Wall of the City on the 7th of *September*, and *Titus* enter'd the Day following, or the 8th of *September*.

[Matth. xxiv. 2.] After which, *Titus* caused the Temple and the whole City to be razed, except the three Towers *Hippica*, *Phasaele*, and *Mariamne*, with the Wall that surrounded the Western part of the City.[3] The *Jews* have a Tradition,[4] that he caused a Plough to pass over the City, or at least the Temple, which was the Token of entire Desolation; but it is believed that this happened rather under *Adrian*. Thus was fulfilled the Prediction of *Jesus*

Christ, who told his Apostles, that the Enemies would not leave one Stone upon another of those Buildings which they so much admired. *Titus* left at *Jerusalem* the tenth Legion, under the Command of *Terentius Rufus*; and as the approaching Winter would not allow him to go to *Rome* to his Father, he made a Visit to several Cities of *Syria*, where he often had Games represented at the cost of the *Jews*, the Slaughter of whom always made a Part of those Entertainments.d

He continued for some time at *Berytus*, and then went to *Antioch*, at the Beginning of the 71st Year of the Vulgar Æra. From thence he passed to *Zeugma*, upon the *Euphrates*, where he had Conferences with the Ambassadors of *Vologesus*, King of the *Parthians*. He then returned to *Antioch* again, where he declined to meddle with the Privileges of the *Jews*, or to drive them away from this City, as the Citizens of *Antioch* earnestly endeavoured to persuade him.[5] He then passed through *Jerusalem*, in his way to *Egypt*, and could not forbear shedding some Tears, when he saw the Condition to which the City was reduced. He made Imprecations against those that had forced him to come to this Extremity, against his own Inclinations.[6] From *Alexandria* he went to *Rome* by Sea, where he triumphed over the *Jews*, with his Father *Vespasian*. Among the rest of the Plunder was observed the Golden Table, and the Golden Candlestick with seven Branches, with the Roll of the Law of the *Jews*, which were carried in the Triumph.[7] The Book of the Law was kept in the Palace, with the Purple Hangings that had been used in the Temple. The Golden Vessels were placed in the Temple that *Vespasian* built, under the Name of the Temple of Peace.[8]

Vespasian

Vespasian died in the 79th Year of the Vulgar Æra: *Titus* succeeded him, and governed the *Roman* Empire for two Years, two Months, and twenty Days. His Brother *Domitian* succeeded him.

Read this article in its place on the printed pages

Joseph. de Bell. l. 3. c. 5. p. 834. Sueton. in Vespas. c. 4.
Joseph. de Bell. l. 7. c. 6, 8, 13. p. 971, 972, 976.
Joseph. de Bell. l. 7. c. 1. p. 970. c. 34. p. 993.
Vid. Scalig. Isagog. l. 3. p. 311.
Joseph. de Bell. l. 7. c. 14. p. 976, 977.
Joseph. de Bell. l. 7. c. 15. 977.
Joseph. de Bell. l. 7. c. 17. p. 979.
Joseph. de Bell. l. 7. c. 19. p. 980.

Titus (2)

TITUS, surnamed *Justus*, a Native of *Corinth*, and Host to St. *Paul* in this City. We read in the *Acts*, that St. *Paul* went out of the House of *Aquila*, where he [Acts xviii. 7.] lodged before, and entered into the House of one *Titus Justus*, who feared God, and whose House joined to the Synagogue. As if he intended to shew, that if he abandoned the *Jews*, 'twas not without Reluctance, and that he was always ready to return to them again, if they would but relinquish their Stubbornness, and the Hardness of their Hearts. Some *Greek* Manuscripts read only *Titus*, without *Justus*: Others read, *Titus* the Son of *Justus*. St. *Chrysostome*[1] and *Grotius* were of opinion, that this *Titus* was the same as he who was made Bishop of *Crete*, and to whom St. *Paul* has addressed one of his Epistles. But the contrary Opinion, which distinguishes these two Persons, has generally prevailed. We know nothing particular concerning *Titus Justus*.

Read this article in its place on the printed pages

Chrysost. in Ep. ad Tit. 1. Ita & Grot. ibid.

Titus (3)

TITUS, a Disciple of St. *Paul's*, was [Galat. ii. 3. Tit. i. 4. Hieron. Ep. 150. Qu. 11.] a *Gentile* in Religion and Birth, but was converted by St. *Paul*, who calls him his Son. St. *Jerome* says, that he was St. *Paul's* Interpreter; and that probably, because he might write what St. *Paul* dictated, or explained in *Latin* what this Apostle said in *Greek*; or rendered into *Greek*, what St. *Paul* said in *Hebrew* or *Syriac*. St. [Galat. ii. 1.] *Paul* took him with him to *Jerusalem*, when he went thither in the Year 51 of the Vulgar Æra, about deciding the Question that was then started, Whether the converted *Gentiles* ought to be made subject to the Ceremonies of the Law. Some would then have obliged him to circumcise *Titus*; but neither he nor *Titus* would consent to it. *Titus* was sent by the same Apostle to *Corinth*,[5] upon the occasion of some Disputes which then divided that Church. He was very well received by the *Corinthians*, and much satisfied by their ready Compliance: But would receive nothing from them, thereby imitating the Disinterestedness of his Master.

From thence he went to St. *Paul* into [2 Cor. vii. 6, 15.] *Macedonia*, and gave him an Account of the State of the Church of *Corinth*. A little while after the Apostle desired him to return again to *Corinth*, to set things in order against his own Coming. *Titus* readily undertook this Journey, and departed immediately, carrying with him St. *Paul's* second Letter to the *Corinthians*. *Titus* was made Bishop of the Isle of *Crete* about the 63[1] Year of *Christ*, when St. *Paul* was obliged to quit this Island, to take care of the other Churches. The following Year he wrote to

him, to desire him, that as soon as he should have sent *Tychicus* or *Artemas* to him, to supply his Place in *Crete*, *Titus* would come to him to *Nicopolis* in *Macedonia* [Tit. iii. 12.] , or to *Nicopolis* in *Epirus*, upon the Gulph of *Ambracia*, where the Apostle intended to pass his Winter.

The Subject of this Epistle[2] is, to represent to *Titus* what are the Qualities that a Bishop should be endowed with. As the principal Function that *Titus* was to exercise in the Isle of *Crete*, was to ordain Priests and Bishops, it was highly incumbent on him to make a discreet Choice. The Apostle also gives him a Sketch of the Advice and Instructions that he was to give to all sorts of Persons; to the Aged, both Men and Women; to young People of each Sex; to Slaves or Servants. He exhorts him to exercise a strict Authority over the *Cretans*, and to reprove them with Severity; as being a People addicted to Lying, Wickedness, Idleness, Gluttony. And as there were many converted *Jews* in the Church of *Crete*, he exhorts *Titus* to oppose their vain Traditions, their *Jewish* Fables, and to shew them that the Observation of the Legal Ceremonies is no longer necessary; that the Distinction of Meats is now abolished, and that every thing is pure and clean to those that are pure. He puts him in mind of exhorting the Faithful to be obedient to Temporal Powers, to avoid Disputes, Quarrels, and Slander; to apply themselves to honest Callings, and to shun the Company of an Heretick, after the first and second Admonition.

The Epistle to *Titus* has always been acknowledged by the Church. The *Marcionites* did not receive it,d as also the *Basilidians*, and some other Hereticks.[3] But *Tatian*, the Chief of the *Encratites*, received it, and preferred it before all the rest.[4] It is not certainly known from whence it was written, nor by whom it was sent.

St. *Titus* was deputed to preach the Gospel in *Dalmatia*; and he was still there in the Year 65, when the Apostle wrote his second Epistle to *Timothy*. He afterwards returned into *Crete*, from whence, it is said, he propagated the Gospel into the neighbouring Islands. He died at the Age of ninety-four Years, and was buried in the [Menæa. p. 259, 277.] Island of *Crete*. We are assured that the Cathedral of the City of *Candia* is dedicated to his Name, and that [Bolland. 4 Jan. p. 163, 164.] his Head is there preserved entire. The *Greeks* keep his Feast on the 25th of *August*, and the *Latins* on the 4th of *January*.

Read this article in its place on the printed pages

Tertull. contr. Marcion. l. 5. c. ult.
The Epistle to *Titus* was written in the 64th Year of the Vulgar Æra.
Hieron. Prolog. in Epist. ad Tit.
Hieron. ibid.
2 Cor. xii. 18. About the End of the Year of *Christ* 56.

Tizri

TIZRI. See TISRI.

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Tob

TOB, the Country of *Tob*, of *Tubin*, or of the *Tubenians*, lying beyond *Jordan*, in the most Northren part of the Portion of *Manasseh*. 'Twas into the Country of *Tob* [Judg. xi. 3, 5.] that *Jephthah* retired, when he was driven away by his Brethren. This Country is called *Tobie*, or *Tubin*, 1 *Macc*. v. 13. and the *Jews* of this Canton are called *Tubieni*, 2 *Macc*. xii. 17.

Read this article in its place on the printed pages

Tob-Adonijah

TOB-ADONIJAH, or *Thob-adonias*, a *Levite*, and Doctor of the Law, who was sent along with others by King *Jehoshaphat* into the Cities of *Judah*, to instruct the People in the Principles and Duties of their Religion.[1]

Read this article in its place on the printed pages

2 Chron. xvii. 8. In the Year of the World 3092, before *Christ* 906, before the Vulgar Æra 910.

Tobiah (1)

TOBIAH, *Tobias*, or *Tobit*, was Son of *Tobiel*,[3] and Grandson of *Ananiel*, of the Tribe of *Naphthali*. Others make him Son of *Ananiel*.[4] His Habitation was in the capital City of the Tribe of *Naphthali*, which was *Kadesh*. The *Greek* Text intimates, that he was of *Thisbe*, which was to the Right Hand of *Kadesh* of *Naphthali*. *Tobit* married a Woman of his own Tribe, called *Anna*, and had by her one Son, whom, after his own Name, he called *Tobiah*, or *Tobit*.[5] Though he lived in the midst of *Galilee*, and in the Kingdom of the Ten Tribes, where the Worship of the Golden Calves had prevailed for a long time; yet he did not omit to go secretly to the Temple of the Lord at *Jerusalem*, on the Days of the solemn Feasts, and there to offer faithfully his Tythes and First-fruits. And he continued this pious Practice, from his Youth up, till the time that *Shalmaneser* took *Samaria*, and led him away Captive to *Nineveh*, with his Wife and Son.

When he was in this Country, he abstained from the Food of the *Gentiles*, and preserved his Soul pure from their Defilements. God gave him Favour before King *Shalmaneser*, who not only gave him the Liberty to go where he pleased, but also made him his Purveyor.[1] Going upon a time to *Rages* in *Media*, he lent to one *Gabriel*, a *Jew*, and his Kinsman, or, according to the *Greek*,[2] committed to his Trust, the Sum of ten Talents, which in our Money comes to about three thousand four hundred and twenty-two Pounds *Sterling*.

After the Death of *Shalmaneser*, *Tobit* fell into Disgrace with King *Sennacherib*, his Successor. He was turned out of his Employment, and fell to great Poverty, having been forced to conceal himself, to avoid the Death he was threatened with; and the King confiscated his whole Estate.

But after the Death of *Sennacherib* he returned again to his House, and all his Goods were restored to him again. He continued, as before, in the Exercises of Piety. One Day when he went to bury a dead Body that had been left in the Market-place, at his Return he durst not enter into his House because of the Uncleanness he had contracted by touching the dead Body: He therefore went to sleep under the Wall of his Court. But while he slept there fell into his Eyes the warm Dung of a Sparrow or Swallow, whose Nest happened to be just above him. This presently deprived him of the Use of his Sight. This Misfortune, which God permitted him to fall into by way of Tryal, did not throw him into Repining and Impatience, but he still kept his Integrity, notwithstanding the Insults and Reproaches of his Relations, and of his Wife herself, who asked him, where were the Fruits of all the Works of Charity that he had done.

Seeing then that he could be of no further use to the World, and that he was become a Burden to himself and to others, he [Tob. ii. 1, 2, 3, &c. Tob. iii. 1, 2, 3, &c.] begged of the Lord to take him out of this Life. But God intended to deliver him out of these Troubles after another manner, which was altogether miraculous. *Tobit* therefore thinking himself near his Death, sent his Son to *Gabriel* at *Rages*, to fetch the Money he had lent him, or left in his Care, as we said before. *Tobias* went thither, married *Sara* the Daughter of *Raguel*, and brought the Money to his Father. And by means of the Gall of a Fish which he caught upon the Banks of the *Tigris*, he restored his Father to his Sight, as will be said under the Article of young *Tobiah*.

Tobit intending to reward the Angel *Raphael*, who had conducted his Son to [Tob. xii. 1, 2, 3, &c.] *Ecbatana*, and whom he took to be no other than a mere Man, offered him half of what his Son brought out of *Media*. But the Angel, taking them into a private Place, thus spoke to them: Bless the great

God

God of Heaven, who has thus manifested his Mercy towards you: Prayer joined to Fasting and Alms-giving, is better than all the Riches in the World; since it delivers from Death, blots out Sin, and obtains Mercy and Everlasting Life. I am going therefore to discover the real Truth to you: God has heard your Prayers, has seen your Tears, and observed your good Works. And since you were agreeable to him, he has thought fit to make a Trial of your Virtue. I am the Angel *Raphael*, whom God has sent to relieve you: But I must now return to him that sent me. As for you, do you continue to praise God, and to declare the Wonders he has done for you.

Then the two *Toby*'s, Father and Son, prostrated themselves on the Earth, worshipping God for three Hours. Then rising up, they proclaimed all the Benefits that God had done them; upon which Occasion *Tobit* composed a Canticle of Thanksgiving, in which he extolls the Greatness, the Power, [Tob. xiii. 1, 2, 3, &c.] and the Goodness, of God. He foretells the restoring of *Jerusalem*, the End of the Captivity, the Magnificence of the Holy City, of its Temple, and the Multitude of its Inhabitants. After *Tobit* had recovered his Sight, he lived still two and forty Years, and saw the Sons of his Grandchildren. He was fifty six Years old when he became blind, and recovered his Sight again at sixty. When the Hour of his Death was come, he called his Son *Tobias*, and seven young Grandchildren, and said to them; The Destruction of *Nineveh* is near; for the Word of the Lord shall not fall to the Ground, and our Brethren, who are now dispersed out of the Land of *Israel*, shall return to it. All the Land of *Israel* that has been forsaken shall be peopled again; the House of God that was burnt shall be rebuilt again, and all those that fear God shall return

thither: The Nations shall abandon their Idols, and shall come to *Jerusalem*; they shall dwell there, and all the Kings of the Earth shall rejoice there, adoring the God of *Israel*. My Children, serve the Lord in Truth; endeavour to do what is agreeable to him; recommend to your Children to do Works of Righteousness, of Alms; to remember the Lord, and to praise him. As for you, my Children, continue not long here; but, as soon as you have buried your Mother near me, in the same Sepulchre, think of leaving this Place as soon as possible: For I perceive that the Wickedness of this Place shall be its Destruction.

All this happened as *Tobit* had foretold it; and young *Tobias*, his Son, faithfully performed all he had commanded him.

So that after *Tobit* had lived an hundred and two Years, he died in peace, and was honourably buried in the City of *Nineveh*. He became blind in the Year of the World 3317, sent his Son to *Ecbatana* in 3322, and recovered his Sight in the same Year. He died at the Age of one hundred and two Years, in the Year of the World 3363, before *Christ* 637, before the Vulgar Æra 641.

Read this article in its place on the printed pages

Tob. i. 13. Ἦμην αὐτὸς ἀγοραστής.

Tob. i. 14. Παρεθέμην Γαβαήλῳ. Ambros. de Tob. c. 2. Commendaverat.

Ita Edit. Rom.. 70. Hebræi Munster.

Ita Hebr. Fagii & Antiq. Edit. Latin.

Tob. i. 1, 2, 3, 4, &c. He was born in the Year of the World 3262; He married *Anne* about the Year 3281: He had young *Tobiah* in 3281; He was carried Captive to *Nineveh* in 3283, before *Christ* 717, before the Vulgar Æra 721.

Tobias (2)

[Tob. v. 1, 2, 3, &c.] 2. **TOBIAS**, Son of *Tobiah*, or *Tobit*, now mentioned, and of *Anna*, his Wife, of the Tribe of *Naphthali*, was born in the Year of the World 3281, before *Christ* 719, before the Vulgar Æra 723. He was very young when he was carried away Captive to *Nineveh*, along with his Father, by King *Shalmaneser*, in the Year of the World 3283. His Father *Tobit* educated him in the Fear of the Lord, and in the Practice of their Laws. When his Father was near his Death, he called him to him,[1] and gave him many Instructions relating to his Salvation; especially recommended to him Alms-giving, Charity; never doing to another what he would not have done to himself; to avoid Pride, Unfaithfulness in Marriage; always to seek Counsel from a wise Man; to praise God, and to pray frequently and fervently. Lastly, he enjoined him to be industrious in recovering the Sum of ten Talents, which he had heretofore committed to the trust of *Gabael*, who dwelt at *Rages* in the Country of *Media*. He added, "Be not discouraged, my Son; we are poor now, 'tis true, but we shall be rich enough if we fear God, if we avoid committing Sin, and if we practise good Works."

[Tob. vi. 1, 2, 3, &c.] *Tobias* answered him, that he would carefully perform all that he had commanded; but he neither knew *Gabael*, nor the Way to *Ecbatana*. *Tobit* told him, that he had *Gabael*'s Bond in his Hands, and as soon as it was shewn him, he would repay the Money. He bid him go and seek a Guide, who could conduct him into the Land of *Media*. *Tobiah* went out for this purpose, and soon found a young Man, who appeared willing to undertake the Journey. He brought him to his Father, who agreed with him for his Reward, and they presently set out. This pretended young Man was the Angel *Raphael*, whom God had sent to undertake the Office of a Guide to young *Tobiah*. See the Article RAPHAEL, before.

When they were arrived at their Inn, at a Place upon the River *Tigris*, *Tobiah* went into the River to wash his Feet, when presently a great Fish leaped out of the Water; Water, as if it would devour him. *Tobiah* began to cry out for fear, but the Angel bid him take Courage, and seize it by the Gills, and draw it towards him. He did this, and the Fish began then to pant at his Feet. Then the Angel bid him open the Fish, and take out the Heart, the Gall, and the Liver, because they would be useful to compose some particular Remedies. After which they dressed some part of the Fish, for their present Use, and salted up the rest, to serve them till they came to *Rages*. When they were now come pretty near to *Ecbatana, Tobiah* asked the Angel, where they should lodge? He told him, there lived in the City one called *Raguel*, who has an only Daughter, whose Name is *Sara*. You are his nearest Kinsman, and all his Estate ought to come you: You must therefore marry her, and go now, and ask her of her Father.

Tobiah answered, I have heard say that she hath already had seven Husbands, but they are all dead, being slain by a Dæmon that haunts her. I am afraid the same Fate should happen to me, by which I should bring the grey Hairs of my Parents to the Grave, who would certainly pine away for Grief at my Death. The Angel replied, I will tell you who the Dæmon has Power over when they marry; 'tis only upon those that marry for evil Ends, to gratify a brutal Passion. As for you, when you have married this young Woman, live with her in Continence for the three first Nights of your Marriage, and the first Night put upon hot Coals the Liver of the Fish that you have preserved, and it

will drive away the evil Spirit.

Therefore entring into the City, they went strait to *Raguel*, who received them [Tob. vii.] with much Joy. He observed in young *Tobiah* a great Resemblance of his Father, and being informed he was his Son, he fell upon his Neck, and embraced him, not without Tears in his Eyes. Having ordered something to be prepared to eat, *Tobiah* told him, he should not sit down to his Table, before he promised to let him have his Daughter *Sara* in Marriage. *Raguel* apprehending the same Misfortune might happen to him as had happened to the other Husbands of *Sara*, durst not return an Answer, till the Angel said to him; You need not fear to give your Daughter to this young Man, because he fears God; and your Daughter is due to him, as being her nearest Kinsman; for which reason no other could take her to Wife. *Raguel* upon this promised him his Daughter in Marriage; and taking *Sara's* Right Hand, and putting it into that of *Tobiah*, he said to them, May the God of *Abraham*, of *Isaac*, and of *Jacob*, be with you both, unite you, and pour out his Blessings upon you. Then drawing up the Marriage Contract, they made a great Feast, and praised God.

[Tob. viii. 1, 2, 3, &c.] After Supper, *Tobiah* was taken up into the Nuptial Chamber, where having put the Fish upon burning Coals, the Angel *Raphael* seized the Dæmon, and chained him up in the Desarts of the Upper *Egypt*. (See the Articles RAPHAEL and ASMODEUS.) Then *Tobiah* and *Sara* betook themselves to Prayer, and passed the Night in strict Continence. The Day following, very early, *Raguel* sent his Maids to see whether *Tobiah* was alive or dead; and, for fear of the worst, had already provided a Grave to put him in. But when he was told that he was living and in good Health, he filled up the Grave, and gave Praises to God. Then preparing a great Feast, he invited all his Friends and Neighbours to rejoice with him.

[Tob. ix. 1, 2, 3, &c.] Then *Tobiah* called the Angel to him, gave him the Bond, and desired him to go to *Rages* himself, and to take up the Money out of *Gabael's* Hands, which was the chief Occasion of their Journey. *Raphael* went thither, received the Money, and returned back with great Speed to *Ecbatana*, and brought along with him *Gabael* himself, who had a desire to see young *Tobiah*.

[Tob. x. 1, 2, 3, &c.] In the mean time, *Tobit* the Father, with his Wife *Anna*, were in great Trouble about their Son, fearing that some Misfortune had befallen him. Especially *Anna* was inconsolable, and went every Day that Way by which he was to return, in hopes to meet him. Nor was *Tobiah* himself in less Impatience to return to his Parents. *Raguel* would fain have detained him longer, but *Tobiah* was so urgent with him, that at last he consented to let him depart with his Wife *Sara*, giving them his Blessing, and wishing them all Prosperity.

[Tob. x. 1, 2, 3, &c.] Then they set out upon their Journey, and when they came to *Charan*, or *Haran*, *Raphael* said to *Tobiah*, You know in what Condition you left your Father; if you think well of it, we will go before, and let your Servants and your Wife come slowly after, with the Cattle. This being concluded upon, they went forward, and *Anna, Tobiah's* Mother, perceiving him at a distance, ran to carry the News to her Husband. At the same time came in the Dog that had followed *Tobiah*, as it were, to tell that his Master was hard by. Old *Tobit*, blind as he was, rose up, and taking a Servant by the Hand, ran to meet his Son, fell upon him, and embraced him: His Mother did the same, and both began to weeep. *Tobiah* then taking the Gall of the Fish, he rubbed his Fathers's Eyes with it, and in about half an Hour afterwards a thin white Film or Skin, like the inward Skin of an Egg, began to fall from his Eyes, upon which he recovered his Sight. Seven Days after arrived *Sara, Tobiah*'s Wife, with the Servants and Cattle. *Tobit*, calling his Friends together, made a Feast that continued for seven Days; then being desirous to give *Raphael* his Reward, whom he still took for a mere Man, the Angel discovered himself to them, as we have said in the foregoing Article of TOBIT.

God blessed this Marriage, and gave *Tobiah* seven Children. After his Return he lived with his Father about forty-two Years. He then paid him his last Duties; and sometime after, having done the same by his Mother, he quitted the City of *Nineveh* [Tob. xiv. 12, 13, &c.] , with his Wife and Children, and returned to his Father and Mother in-law at *Ecbatana*. He there found them in Health, tho' now grown old. He took great care of them, and, lastly, closed their Eyes; and lived himself to see his Children's Children, to the fifth Generation. After having lived to the Age of fourscore and nineteen Years, he died in peace, and was buried by his Children. He was sent to *Rages* in the Year of the World 3322; he died in 3380, before *Christ* 620, before the Vulgar Æra 624.

The Book of *Tobit* contains the History of the Father and Son, which we have now related. It is thought to have been composed by them, or at least that they left the Materials out of which it was composed; for there may be observed some Reflections that seem not to have proceeded immediately from them. It is not doubted but that the Original of this Work was either in *Hebrew* or *Chaldee*, though it cannot now be found. St. *Jerome* having retrieved a *Chaldee* Copy of it, took a Man that perfectly understood this Language, who rendered it into *Hebrew*, which at the same time St. *Jerome* translated into *Latin*. 'Tis this *Latin* Translation we now follow, and which has been

declared authentick by the Council of *Trent*. Before this Translation there was another done from the *Greek*, the Author of which, and its Age, are equally unknown. It was made from a different Original than that of St. *Jerome*, and very often disagrees with it pretty much. The ancient *Latin* Translations which were made from the *Greek*, were not very consistent with one another; and the *Greek* Copies we now have are not all alike.

We have the History of *Tobit* in *Hebrew*, printed by *Fagius* and by *Munster*. *Origen* had been informed, that the *Jews* read *Tobit* in their own Language.[2] *Huetius* has an *Hebrew* Manuscript of *Tobit* in his possession. We cannot judge of that which the *Jews* had, and which *Origen* mentions, because it is unknown to us; but those of *Fagius* and *Munster* are different from both the *Greek* and the *Latin*, and can be thought to be only Copies or Translations, and those modern enough, from the *Greek* or *Latin* Versions. The *Syriac* Version has so great a Conformity with the *Greek*, that it is easily perceived to have been made from it. Lastly, the *Latin* Version being the most natural, the most perspicuous, and most free from foreign Circumstances, has therefore the greatest Tokens of Truth of any other.

The Book of *Tobit* not being received into the Canon of the *Jews*, was not therefore admitted into that of the ancient *Christian* Authors, who confined themselves to those Books which the *Jews* acknowledged as Canonical. St. *Jerome*[3] does not register it among the sacred Books. Some of the Moderns have spoke of it with very little Respect; and *Paul Fagius* has pretended, that it did not contain a true History, but a pious Fiction; wherein is given a Pattern of a good Father and an obedient Son; and to shew in what manner God rewards the Practice of good Works, even in this Life, and especially the Care of burying the Dead.

But, notwithstanding these Reasons, we may be assured that the *Jews* had always a great Regard for this Book. *Origen*, in his Epistle to *Africanus*, says, that they read this Work, but placed it among their Aprocryphal Writings. St. *Jerome* acknowledges,[4] that tho' they did not receive it into their Canon, yet they admitted it among their *Hagiographa: Quem Hebræi de catalogo divinarum scripturarum secantes, his quæ hagiographa memorant manciparunt*. *Grotius* owns,[5] that they read this Work, and look upon it as a true History.

As to the *Christian* Church it is easy to prove that several of the ancient Fathers have admitted this Book as Canonical. St. *Cyprian*[6] quotes it in more Places than one, as a divine Writing, and dictated by the Holy Ghost. *Polycarp* in his Epistle, *Clemens Alexandrinus, Origen*,[7] the Author of the *Apostolical Constitutions*,[8] St. *Basil*, St. *Ambrose*, St. *Jerome*, St. *Austin*, and other of the Fathers, have often quoted it in the same manner as they quote other Canonical Books. *Tobit* is expressly mentioned in the Catalogues of Holy Books composed by the Council of *Hippona*,[9] in the Third Council of *Carthage*,[10] in the Epistle of *Innocent* I. to *Exuperus*, in the *Roman* Synod, held under *Gelasius*; in all the more modern Authors, who have compiled Catalogues of the Books of Scripture, as *Cassiodorus*, *Rabanus Maurus*, *Isidorus* of *Seville*, the Decree of Union between the *Greeks* and *Latins* under *Eugenius* IV. and, lastly, the Council of *Trent*.c

Read this article in its place on the printed pages

Tob. iv. 1, 2, 3, &c. In the Year of the World 3322, before *Christ* 678, before the Vulgar Æra 682.
Origen. Ep. ad African.
Hieron. Prolog. Galeat. & in cap. 8. Dan. & Præfat. in Jonam.
Hieron. Ep. Chromat. & Hesiod.
Grot. Præfat. in Tob. Vide & Sixt. Sen. l. 8. Biblioth.
Cypr. l. 3. Testim. & lib. de opere & Eleemos.
Origen. contra Cels. l. 3.
Constitut. Apost. l. 1. c. 1. l. 3. c. 15.
Concil. Hippon. An. 393. Can. 98.
Concil. Carthag. 3. An. 397. Can. 47. Concil. Trident. Sess. 4.

Tobias (3)

TOBIAS, Brother-in-law to the High-Priest *Onias* II. Father of *Joseph*, and Grandfather of *Hyrcanus*, mentioned by *Josephus*, Antiq. l. 12. c. 4. p. 401, *&c*. This *Tobias* is but little known, but his Son *Joseph*, and his Grandson *Hyrcanus*, are very well known in History. The Second [2 Macc. iii. 11.] Book of the *Maccabees* gives *Hyrcanus* the Surname of *Tobias*, when it says, that when *Heliodorus* came to *Jerusalem* from King *Seleucus*, to take away the Treasures of the Temple,[1] it was represented to him, that the greatest part of this Money belonged to *Hyrcanus-Tobias*, a Man of great Dignity and Consideration, whom *Seleucus* had made the Receiver of his Tributes in all the Country beyond *Jordan*.

Read this article in its place on the printed pages

In the Year of the World 3828, before *Christ* 172, before the Vulgar Æra 176.

Tobiah (4)

TOBIAH, an *Ammonite*, and Enemy to the *Jews*. He was one of those that strenuously opposed the rebuilding of the Temple, after the Return from the Captivity of *Babylon*.[2] This *Tobiah* is called *the Servant*, or Slave, in some Places of *Nehemiah*; probably because he was of a servile Condition. Yet, however, he was of great Consideration in the Land of the *Samaritans*, of which he was Governor with *Sanballat*. This *Tobiah* married the Daughter of *Shechaniah*, one of the principal [Neh. vi. 18.] *Jews* of *Jerusalem*, and had a powerful Party in *Jerusalem* itself, who were opposite to that of *Nehemiah*. He maintained a Correspondence by Letter with this Party, against the Interests of *Nehemiah*; but this [Neh. vi. 17,18, 19.] prudent Governor, by his Wisdom and Moderation, defeated all their Machinations. In the mean time, *Nehemiah* was obliged to return to *Babylon*, after he had repaired the Walls of *Jerusalem*.[3] *Tobiah* took this Opportunity to come and dwell at *Jerusalem*, and even obtained of *Eliashib*,

who had the care of the House of the Lord, to have an Apartment in the Temple. But at *Nehemiah*'s Return from *Babylon*, some Years after, he drove *Tobiah* out of the Courts of the Temple, and threw his Goods out of the Holy Place.[1] From this time the Scripture makes no farther mention of *Tobiah*: 'Tis probable he retired to *Sanballat* at *Samaria*.

Read this article in its place on the printed pages

Nehem. xiii. 4, 8. The Year uncertain.
Nehemiah ii. 10. iv. 3. v. 1, 12, 14. In the Year of the World 3550, before *Christ* 450, before the Vulgar Æra 454.
In the Year of the World 3562, before *Christ* 438, before the Vulgar Æra 442.

Tobiah (5)

TOBIAH, Son of *Nokoda*. His Children or Grandchildren returned from the Captivity, *Ezra* ii. 60.

Read this article in its place on the printed pages

Tobijah (1)

TOBIJAH, or *Thob-ias*, a *Levite*, and Doctor of the Law, who was of the Number of those who were sent by King *Jehoshaphat* through the Cities of *Judah*, for the Instruction of the People in the Law, 2 *Chron*. xvii. 8.

Read this article in its place on the printed pages

Tobijah (2)

TOBIJAH, or *Tobiah*. The Lord commanded the Prophet *Zechariah* to ask of *Tobijah*, *Heldai*, (otherwise *Helem*) *Jedaiah*, and *Josiah*, (otherwise *Hen*) Son of *Zephaniah*, who were lately returned from *Babylon*, a certain quantity of Gold and Silver, which they had intended for an Offering to the Temple, to make Crowns thereof, to place upon the Head of *Joshua* the Son of *Josedech*, High-Priest of the *Jews*. The Rabbins are of opinion, that these four Persons, of whom *Zechariah* received this Gold and Silver, were the same as *Daniel*, *Ananias*, *Azariah*, and *Mishael*.

Read this article in its place on the printed pages

Tochen

TOCHEN, or *Thochen*, a City of *Simeon*, 1 *Chron*. iv. 32. The *Greeks* call it *Tocca*.

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Togarmah

TOGARMAH, or *Thogorma*, the third Son of *Gomer*. The Learned are divided as to what Country he peopled. *Josephus* and St. *Jerome* were of opinion, that *Togarmah* was the Father of the *Phrygians*: *Eusebius*, *Theodoret*, and *Isidorus* of *Seville*, that he peopled *Armenia*: The *Chaldee* and the *Thalmudists* are for Germany. Several Moderns believe that the Children of *Togarmah* peopled *Turcomania* in *Tartary* and *Scythia*. *Bochart* is for *Cappadocia*: He builds upon what is said in *Ezekiel*, that *they of the house of Togarmah traded in thy fairs* (that is, at *Tyre*) *with horses and horsemen and mules*. He proves that *Cappadocia* was famous for its excellent Horses and its Asses. He observes also, that certain *Gauls*, under the Conduct of *Trocmus*, made a Settlement at *Cappadocia*, and were called *Trocmi*, or *Throgmi*. This Opinion, which places *Togarmah* in *Scythia* and *Turcomania*, seems to us to stand upon the best Foundation. See our Commentary upon *Gen*. x. 3.

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Tohu

TOHU, or *Thohu*, Son of *Zuph*, or *Suph*, Father of *Elihu*, and Grandfather of *Samuel*, 1 *Sam*. i. 1. 1 *Chron*. vi. 34.

Read this article in its place on the printed pages

Toi

TOI, or *Thou*, King of *Hamath* in *Syria*. When he heard that *David* had conquered King *Hadadezer*, he sent his Son *Joram*, to congratulate him upon that Occasion, and to offer him Vessels of Gold, Silver, and Brass. a

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Tola (1)

TOLA, or *Thola*, the tenth Judge of *Israel*. He succeeded *Abimelech*, and died after he had judged *Israel* for twenty-three Years; from the Year of the World 2771, to 2794; before *Christ* 1306, before the Vulgar Æra 1310. The Scripture says, *Tola* was the Son of *Puah*, Uncle to *Abimelech* by the Father's side, and consequently Brother to *Gideon*; and yet *Tola* was of the Tribe of *Issachar*, and *Gideon* of that of *Manasseh*. To reconcile this, it is said, that *Gideon* and *Puah* might be uterine Brothers, born of the same Mother, who might successively have married two Husbands, one of the Tribe of *Manasseh*, from which Marriage *Gideon* proceeded, and another of the Tribe of *Issachar*, who was Father of *Puah*. See St. *Austin*, Quest. 47. *in Judic*. and the other Commentators upon *Judg*. x. 1. *Tola* was buried at *Shamir*, a City in the Mountain of *Ephraim*, where he dwelt, and had for Successor *Jair* of *Gilead*.

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Tola (2)

TOLA, the eldest Son of *Issachar*, and Chief of the Family of the *Tolaites*, *Numb*. xxvi. 23. *Gen*. xlvi. 13.

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Tolad

TOLAD, or *Tholad*, a City of *Simeon*, 1 *Chron*. iv. 29. probably the same as *Eltolad*, *Josh*. xv. 30. xix. 4. It was yielded by the Tribe of *Judah* to that of *Simeon*. The *Greeks* call it by the Name of *Molada*.

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Tomb

TOMB. See SEPULCHRE.

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To-Morrow

TO-MORROW, is used in Scripture indefinitely for any Time to come. For example, [Exod. xiii. 14. Deut. vi. 20. Josh. iv. 6, 21. Josh. xxii. 24.] *when thy Son asketh thee in time to come*; the *Hebrew* says, *to-morrow*. And, elsewhere, *In time to come, your children might speak to our children*; *Heb. to-morrow*. In the Style of the *Orientals*, *to-day* often signified the present Life, and *to-morrow*, the Life to come. *Jesus Christ* forbids his Disciples to trouble themselves about *to-morrow*, and tells them that the Morrow will take care for itself: For sufficient for the Day is the Evil thereof.

Read this article in its place on the printed pages

Tongue

TONGUE. This Word is taken in three different Senses. 1. For the material Tongue, or Organ of Speech. 2. For the Tongue or Language that is spoken in any Country. 3. For good or bad Discourse: Thus we say a bad Tongue, a slanderous Tongue, or, simply to have a Tongue is to speak much. Many Questions are proposed about Tongues, taken in the second Sense, or for Language. For example, 'tis asked, 1. If God was the Author of the first Tongue, and if he gave it to *Adam* by Infusion; or if *Adam* invented it, and acquired it by Industry and Labour? 2. If this Tongue is still in Being? 3. If so, then which is it?

Profane Authors,[1] and such as had no Knowledge of the holy Scriptures, or of the History of the Creation of the World, imagined that Men were produced by Chance, in different Parts of the World, and came out of the Ground, as also all other Animals besides; that at first they had no Language, nor any Notions of things; that first of all mere Necessity, and afterwards Conveniency, taught them to invent certain Sounds, or Words, by which to communicate their Notions to one another: That hence Languages were formed, which became different from each other, because they were invented seperately, and their Authors had no Communication with one another.

But the Knowledge we have now of the Origin of Mankind, does not leave us any room to doubt, but as God created *Adam* perfect, so he endued him with Language to express his Thoughts and Conceptions. Therefore we find, that the first Man, presently after his Creation, returns Answers to God, speaks to his Wife, and gives Names to the Brute Creatures. His Children and Successors probably spoke the same Language as himself, down to the Deluge, and after the Deluge till the Confusion of Tongues that happened at *Babel*. See BABEL.

Men are not agreed as to the Manner in which this famous Confusion was brought about. 'Tis doubted whether all of a sudden God might not make all Men forget their own Language, and give them a new one, entirely different from the former; or whether, by confounding their Ideas, and disturbing their Imaginations, he put into their Mouths different Dialects of the first Language: So that the primitive Tongue remaining uncorrupt in some Families, became at once a foreign Tongue to those that spoke it before; as also that the Dialects of the primitive Language became barbarous and unknown to those who were the Depositaries (as it were) of the ancient Language. Or, lastly,

Y[2] lastly, whether God might not permit, that Men should be perplexed, and become unintelligible to each other, and therefore separate, and that their Separation should give occasion to this Change of Language, by the necessary Consequence of distance of Place, and want of Communication with each other. These several Opinions have each had their Patrons and Maintainers, as may be seen by the great number of Books[3] that have been published on this Subject; and particularly by the *New Dissertation on the Confusion of Languages*, which we have lately published, in the Collection of our Dissertations and Prefaces, printed by themselves at *Paris*.

As to the first Tongue which God communicated to *Adam* at his Creation, some learned Men maintain, that it is absolutely lost, and that no Knowledge of it now remains among Men. Others pretend, that there still remain some Ruins of it in the *Hebrew* Tongue, and in the other *Oriental* Languages; but that there is now no Monument remaining, where it can be found entire, and in its original Purity; and that there are no People that speak it, or that at any time have spoke it, since the Confusion of *Babel*. Others again maintain, that the *Hebrew* Tongue was the Tongue of *Adam*, and of the first Men; but others give this Honour to the *Chaldee* or *Syriac* Tongues, or to the *Arabick*, or to some other Languages; as the *Armenian*, the *Persian*, the *Chinese*, the *Tudesk*; there having been but few Nations in the World, which had not the Ambition of having their own Tongue to be thought the Language of *Adam*, and the most perfect of all Languages.

But the Opinion the most generally followed is this; That the first Language continued in some Families, which either had no share in the Undertaking of *Babel*, or at least had not those Views of Pride and Rebellion, which God punished by the Confusion of the Language of those that were found guilty. 'Tis thought that *Heber*, the Father of *Peleg*, one of the Ancestors of *Abraham*, had the Privilege of preserving the first Language, and took great care to perpetuate it in his Family. This Opinion lies under great Difficulties, concerning which the Reader may consult the Article HEBER. But what is the most favourable Circumstance to the *Hebrew* Tongue, and which gives it some Probability of its having been the Language of *Adam*, are the Etymologies which it furnishes of the ancient Names of Men, of Countries, of Rivers, of Deities, which are the most ancient things now remaining in the World, and which are the least liable to Change; a Prerogative which is not to be met with so extensively in any other Language. For tho' the *Arabick*, *Syriac*, *Chaldean*, and, perhaps, some other Languages, may supply us with the like Etymologies; yet they are neither so numerous, nor so natural: They often fail in the easiest and most obvious Cases. Lastly, the *Chaldee*, *Syriac*, and *Arabick* Tongues, being to be regarded only as Daughters and Branches of the *Hebrew*, the Evidences that can be produced to their advantage will bring no Prejudice to the *Hebrew*, but rather support and confirm what may be said in its favour.

[Rev. xvi. 10.] *To gnaw ones Tongue*, is a Token of *Fury, Despair*, and *Torment*. The Men that were Worshippers of the Beast, *gnawed their tongues for pain; and blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds*.

[Josh. xv. 2, 5. xviii. 19.] *Tongue of the sea, tongue of land*, are Terms used in Scripture for the Extremity or Point of the *Dead* Sea. For example, *Initium ejus* à *summitate maris salsissimi*, & à *linguâ ejus quæ respicit meridiem*: Or, a Peninsula, a Cape, a Promontory of [Eccles. vi. 5.] Land, stretching out into the Sea.

Lingua eucharis, a Tongue of Blessing and Kindness, put in opposition to an ill Tongue, a Tongue of Reproach and Scandal: The first promotes Friendship, and maintains Love and Concord among Men; the other is the Cause of Destruction, and creates Hatred, Dissention, and Misunderstanding. [Ecclus. xxvi. 9.]

Flagellum linguæ, the Flail, the Lash of the Tongue, are malicious Discourses, Scandal, Calumny, insulting and offensive Speeches. The Wise Man says, that a jealous Woman is *a scourge of the tongue: In muliere zelotypa flagellum linguæ omnibus communicans*. In *Hebrew* Families, where Polygamy was frequent, Jealousy among Women was the Foundation of an infinite number of evil Discourses and Backbitings. [Ecclus. xxviii. 17, 18.] The same

Author says elsewhere, *The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bone. Many have fallen by the edge of the sword*, [Job v. 21] *but not so many as have fallen by the tongue*. And *Job* says, *A flagello linguæ absconderis*: God shall defend you from the Lash of the Tongue; you shall not be exposed to its Strokes.

The Gift of Tongues, which God granted [Acts ii. 3, 4, 5, &] to the Apostles and Disciples assembled at *Jerusalem*, on the Day of *Pentecost*, was communicated to the Faithful, as may be seen by the *Epistles* of St. *Paul*, which regulate the Manner in which this great Privilege was to be made use of in their [1 Cor. xii. 10. xiv. 2, &c.] Assemblies: And it continued in the Church as long as God thought it necessary, for the Conversion of the Heathen, and the confirming of the Believers. St. *Irenæus* testifies, [Iren. l. 5. c. 6.] that it was still subsisting in the Church in his time.

The Rabbins teach,[4] that the Judges of the Sanhedrim ought to know several Tongues. Some extend the Number as far as Seventy, supposing there is only this Number of them in the World. It would be a shame to make use of an Interpreter before this famous Tribunal. Every one might present themselves here, either to accuse or to defend, without fear of not finding a Judge that could not understand his Language. This is what the *Jewish* Doctors pretend; but *Josephus*[5] informs us, that the *Jews* made but little account of the Study of Languages, because they looked upon it as a thing in common both to Freemen and Slaves; and which any one might acquire, if he pleased, by a little Labour. They reserve their Esteem for such only as study the Law and the holy Writings, and that have a Knowledge of them extensive and profound enough to interpret them to others: Which is an Acquisition to which very few Persons arrive.

They bring the Example of a *Jew*, the Son of *Duma*, who consulting his Master about the Study of foreign Languages, received this Answer: That he must meditate upon the Law of God both Day and Night: If you can find an Hour, said the Master, that is neither Night nor Day, you may then leave the Study of the Law, and read *Greek*. We are also told, that when *Jerusalem* was besieged [Mishnah, in Sota. c. 9.] by a King of the *Asmoneans*, they let down every Day in a Basket, over the Walls, so much Money as was necessary for buying Lambs for the daily Sacrifices, which Lambs they drew up again in the same Basket. But a Man that spoke *Greek* having acquainted the Besiegers, that as long as they offered the Sacrifices the City could not be taken, they sent up a Hog in the Basket, instead of the usual Victim: And from that time they cursed every one that could speak *Greek*.

[1 Cor. xiii. 1.] *The Tongue of Angels*. St. *Paul* says, *Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal*. Some of the Ancients have thought,[6] that the Angels had an audible Language, founding themselves upon this, that the Scripture says, they speak to God, and discourse with one another. Others have pretended[7] that they make use of the *Hebrew* Tongue among one another, as being the shortest and most expressive of all Languages. A Rabbin called *Sochanan* boasted[8] that he knew the Language of Angels and of Devils, because he could exorcise the one, and conjure the other.

But these Opinions are now rejected by all the World. It is agreed that the Angels have no sensible Tongue, neither common, nor particular. If they speak to God, if they commune among one another, 'tis by an Operation of their Spirit and Will, by which they reciprocally communicate their Thoughts. Souls and Spirits speak by their Desires, says *Gregory* the Great:[9] *Animarum verba ipsa sunt desideria*.

When therefore St. *Paul* says, that tho' he should speak with the Tongue of Men and of Angels, it would be nothing without Charity; he intends to use a kind of Hyperbole, like as when we frequently say, a Divine Beauty, an Angelical Voice, and such like. I would have every one set a due Value upon the Gift of Tongues, says St. *Paul*; but though a Man should have all the Eloquence that can be imagined, could he speak as well as Angels themselves, this inestimable Gift would be of little use to him as to Salvation, if he is without Charity.

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Diodor. Sicul. Biblioth. l. 2. Lucret. l. 5. Paulo post medium. Vitruv. Architect. l. 1. c. 1. Horat. Satyr. l. 1. Serm. 3. ver. 99. Cicero de Inventione, l. 1.

2 Sam. viii. 9, 10, 11. In the Year of the World 2960, before *Christ* 1040, before the Vulgar Æra 1044.

See *Walton's* Prolegomena, M. *Du Pin*, P. *Frassen*, the Method of Study, by P. *Thomassin*; the Letters of the Divines of *Holland*, and their Answers, &c.

See *Basnage's Jewish* Antiquities, T. 1. p. 111. c. 13.

Joseph. Antiq. l. 20. c. ult. p. 303. Παρ′ ἡμῖν γὰρ οὐκ ἐκείνους ἀποδέχονται τῶν πολλῶν ἐθνῶν διάλεκτον ἐκμαθόντας, διὰ τὸ κοινὸν εἶναι νομίζειν τὸ ἐπιτήδευμα τοῦτο, οὐ μόνον τοῖς ἐλευθέροις τοῖς τυχοῦσιν, ἀλλὰ καὶ τῶν οἰκετῶν τοῖς θέλουσι.

Theodor. Mopsuest. Apud Philopon. de mundi opific, c. 12.

Quid. apud Scipion. Sgambat. archiv. V. T. l. 1. art. 4.

Vide Lightfoot in 1 Cor. xiii. 1.

Gregor. Mag. l. 2. Moral. c. 5.

Tonsure

TONSURE, *Shearing, or Shaving*. This is used both for the Shearing of Sheep, and for shaving the Hair or Beard of a Man. The shearing of Sheep was performed with great Joy and Mirth, and was a Festival to which they invited their Friends. When *Nabal*, the Husband of *Abigail*, kept his Sheep-shearing, he prepared a Feast like a Royal Banquet. [2 Sam. xxxv. 2, &c.] *David* thought that on this Occasion he could not scruple to give him and his Company some Refreshment. *Absalom* invited the whole Royal Family to his Sheep-shearing.

[2 Sam. xiii. 13, &c. Job i. 20.] In the time of Mourning, the *Hebrews* cut their Hair, and let their Beards grow. When *Job* was informed of the Death of his Sons and Daughters, and of the loss of his Substance, he rent his Cloaths, he cut off his Hair, and prostrated himself to worship God. *Jeremiah* received a Command from the Lord, to cut off his Hair, to cast it away, and to put on [Jerem. vii. 29.] Mourning. *Micah* bids the Daughter of *Sion* to cut off her Hair, and to mourn for her Children: [Mic. i. 16.] *Decalvare & tondere super filio deliciarum tuarum; dilata calvitium tuum*.

God forbad the *Israelites* to cut their Hair after the manner of the *Arabians*, [Levit. xix. 27.] who cut in a circular Form: *Neque in rotundum attondebitis comam. Jeremiah*, in several Places, describes this People by the manner of their Tonsure:[1] *Qui attonsi sunt in comam*.

The Priests in the Temple wore their Hair short; but they did not shave it with a Razor.[2] They cut it from time to time with Scissars, but did not cut it close to the Skin, according to the *Septuagint*.c But several understand the *Hebrew*, which says literally, *they shall not send their Hair*, as if it were, *they shall not let it grow*.[3] In *Leviticus* [Levit. x. 6.] God forbids *Aaron* to uncover his Head, after the Misfortune that happened to his Sons *Nadab* and *Abihu*; that is to say, he was not to shave his Hair, as the other *Israelites* used to do in Mourning. The *Talmudists* observe, that the Priests who were actually employed in the Service of the Temple, cut their Hair with Scissars every thirty Days, and that the High-Priest was obliged to have his cut also every *Friday* Evening, so that the Skin of his Head might not be entirely uncovered. St. *Jerome* upon *Ezekiel* observes, that in this Passage God prohibits two things to his Priests; one was in regard to Superstition, that they should not shave their Heads with a Razor, after the manner of the Priests of *Isis*;[4] the other was, not to wear them too long, as effeminate Men, who curl their Hair, and strive to have them as long as they can.

When *Joseph* was fetched out of Prison [Genesis xli. 14.] by the King's Order, they shaved him, and made him change his Cloaths, and then presented him before *Pharoah*. In his Prison he had let his Hair grow, but it was cut when he was to appear at Court: For the *Egyptians* shave or cut their Hair from their very [Herodot. l. 3. c. 12. Idem l. 2. c. 36.] Childhood, as *Herodotus* tells us; they only let it grow at their times of Mourning. It was not paying that Respect which was due to the King, to appear in his Presence in a negligent and mournful Garb. The same *Joseph*, when he was in the greatest favour, did not go himself to ask leave of *Pharaoh* to go to bury his Father in the Land of *Canaan*; he spoke to him by another Person, [Gen. l. 4.] because he was then in Mourning.

[1 Sam. xiv. 24, 26.] We read in the Books of *Samuel*, that *Absalom*, who had the finest Head of Hair in all *Israel*, had his Hair cut off once a Year, because its Weight and Quantity were troublesome to him. It weighed two hundred Shekels by the King's Weight. Without doubt this Prince did not cut off all his Hair, for that would have been a Deformity. The *Hebrews* cut it off only in the time of Mourning, as we have seen before. He only cut so much of it off as might free him from the Trouble and Perplexity of the Heat, which so much Hair must needs create to him. And yet notwithstanding it weighed two hundred Shekels; and this evidently must be understood, as well of that part of it that was left on, as of that which was cut off, one making amends for the other. For this the Article ABSALOM may be consulted.

Read this article in its place on the printed pages

Jerem. ix. 26. xxv. 23. xlix. 32.
Ezek. xliv. 20. ופרע לא ישלחו 70. Τὰς κώμας αὐτῶν ἐ ψιλώσουσι.
Theodoret. ex Heb. & Syr. Τὰς κώμας ἐ θρέψουσι.
Juven. Sat. 6. Qui grege linigero circumdatur, & grege calvo.

Too-Much

[1 Kings x. 22.] **TOO-MUCH**, *nimis*. The Adverb *nimis*, which signifies *too much*, is commonly put for a great deal, or to enlarge upon any thing. It answers to the *Hebrew* Word *Meod, valdè, multùm*. And as in the *Hebrew* there is sometimes *meod meod*, so in the Vulgate, by way of Exaggeration, there is put *nimis valde*, or *vehementer nimis*.

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Tooth

TOOTH. The *Hebrews* call Ivory, Tooth, or the Elephant's Tooth: They sometimes also called naked and craggy [1 Sam. xiv. 4.] Rocks by the Name of *Teeth: Quasi in modum dentium scopuli*. And the Rock from which God caused the Water to gush out, for quenching *Samson's* Thirst, is called *Maktesh*, that is to say, *the Jaw-Tooth*. [Judg. xv. 19. Exod. xxi. 24.] When *Moses* appointed the Law of Retribution, *Legem Talionis*, he ordered they should have Tooth for Tooth. To grind the Teeth, to gnash the Teeth, are Tokens of Sorrow, Despair, and Passion: *Frenduerunt super me dentibus suis*, says the *Psalmist*. [Psal. xxxiv. 16. Psal. lvii. 7. Ezek. xviii. 2.] God breaks the Teeth of the Wicked; he puts it out of their power to injure good Men. The Wicked complain, that the Fathers have eaten sowre Grapes, by which their Childrens Teeth have been set on edge: As if they would accuse God of Injustice, for punishing the Innocent, and sparing the Guilty. *Amos* tells the prevaricating *Jews*,[1] that God had sent them *cleanness of teeth*, that is to say, Famine: They should not have wherewithal to defile their Teeth. St. *Jerome* translates it, *stuporem dentium*. The Gospel in several Places speaks of the gnashing of the Teeth of the Damned, out of Rage and Despair. *David* says, that his Enemies have their Teeth as sharp and [Psal. lvi. 5.] piercing as Swords, or Arrows. *Dentes eorum arma & sagittæ*.

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Amos iv. 6. נקיון שנים

Toparchy

TOPARCHY, a Word from the *Greek*, *Toparchia*, which signifies a Lordship,

3 ship, a Government of a Place or Canton, which gives to the Person that possesses it no particular Title, either of Governor or President, or Ethnarch, or Tetrarch, or King. There is often mention made in the [1 Mac. xi. 28. x. 30, 38.] *Maccabees*, of the three Toparchies (or Governments) of *Apherema, Lydda*, and *Ramashem. Pliny* sets down ten Toparchies [Plin. l. 4. c. 14.] of *Judea*; which are, *Jericho, Emmaus*, *Lydda, Joppa, Acrabatene, Gophnitica*, *Thamnitica, Betholene, Tephene, Orine*, wherein was *Jerusalem*, and, lastly, [Joseph. de Bell. l. 3. c. 4.] *Herodium. Josephus* also names ten, of which *Jerusalem* was as it were the chief; *Gophna, Acrabate, Thamna, Lydda, Ammaus, Pella, Idumea, Engaddi, Herodium*, [Joseph. Antiq. l. 13. c. 5.] *Jericho*. Elsewhere he mentions three Toparchies added to *Judea*; that is, *Samaria, Galilee*, and *Perea*. In another [Joseph. Antiq. l. 13. c. 8.] Place he speaks of three Toparchies, *Samaria, Joppa*, and *Galilee*.

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Topaz

TOPAZ, *Topasius*, in *Hebrew, Pitdath*. a The *Seventy*, St. *Jerome, Pagnínus, Leo of Juda, Junius*, and the greatest part of the modern Interpreters, translate *Pitdath* by *Topaz*; the Paraphrasts *Onkelos* and *Jonathan* by *a green Stone: Kimchi* translates it in the same manner; which agrees perfectly well with the *Topaz*; of [Plin. l. 37. c. 8.] which the finest are green. *Pliny* says, *Egregia Topazio gloria est, suo virenti genere*. Yet others maintain,[1] that the most beautiful *Topaz's* are of the Colour of Gold. However this be, it is probable enough that *Moses* intended to express the *Topaz* by the *Hebrew* Word *Pitdath*, which has a good deal of Resemblance to *Topazios*, by reading the Word backwards. 'Tis pretended this Stone took its Name of *Topaz* from an Island in the *Red* Sea, which has the same Name. *Pliny* will have *Juba* King of *Mauritania* to have been the first that found them: But if it was known to *Moses*, it must be much [Job xxviii. 19.] more ancient than *Juba. Job* speaks of the *Pitdath* of *Cush*; which may confirm their Opinion who make the *Topaz* to come from the *Red* Sea; because there was a Country of *Cush* lying upon the Eastern Shore of this Sea.

Others[2] will have it, that the *Pitdath* signifies an *Emerald. Pliny* says that the Emerald is of a fine green, and comes out of *Ethiopia*. The Land of *Cush* often signifies [Plin. l. 37. c. 5.] *Ethiopia*; and *Job* speaks of the *Pitdath* of *Cush*, as observed before. This Stone was the second of the first Row in the Breast-plate, and had the Name of *Simeon* upon [Exod. xxviii. 18.] it.

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The *Septuagint*, in *Psalm* cxix. 127. translate by *Topazion* the *Hebrew* Word *Pas*, or *Phaz*,[3] which rather signifies the purest Gold, the Gold of *Phaz*; or *Pison*. Compare *Jerem*. x. 9. 1 *Kings* ix. 28. *Dan*. x. 5. *Psalm* x. 4. *Job* xxviii. 17.

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See *Danaeus*, and the Dictionary of Arts and Sciences.
Schindler. Mercer. & Cevalhrius in Job. Rab. Jonan. in Pagnino.

Psal. cxix. 127. מזהב ומפזSuper aurum & topazion.

Tophet

TOPHET. 'Tis thought that *Tophet* was the Butchery, or Place of Slaughter at *Jerusalem*, lying to the South of the City, in the Valley of the Children of *Hinnon*. 'Tis also said, that a constant Fire was used to be kept there, for burning the Carcasses, and other Filthiness, that was brought thither from the City. 'Twas in the same Place that they cast away the Ashes and Remains of the Images of false Gods, when they demolished their Altars, and broke down their Statues. *Isaiah*[1] seems to allude to this Custom, of burning dead Carcasses in *Tophet*, when, speaking of the Defeat of the Army of *Sennacherib*, he says; *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large. The Pile thereof is fire, and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it*.

Others think the Name of *Tophet* is given to the Valley of *Hinnon*, because of the Sacrifices that were offered there to the God *Moloch*, by beat of Drum, which in *Hebrew* is called *Toph*. 'Twas in this manner that these Sacrifices were offered: The Statue of *Moloch* was of Brass, hollow within, with its Arms extended, and stooping a little forward. They lighted a great Fire within the Statue, and another before it: They put upon its Arms the Child they intended to sacrifice, which soon fell into the Fire at the foot of the Statue, putting forth Cries, as may easily be imagined. To stifle the Noise of these Cries and Howlings, they made a great rattling of Drums and other Instruments, that the Spectators might not be moved with Compassion at the Clamours of these miserable Victims. And this, as they say, was the manner of sacrificing in *Tophet*.

[Jerem. vii. 31.] *Jeremiah* upbraids the *Israelites* with having built Temples to *Moloch*, in the Valley of *Hinnon*, in *Tophet*, to burn their Children there in the Fire: *And they have built the high places of Tophet, which is in the Valley of the son of Hinnon, to burn their sons and their daughters in the fire*. We may see, by the same Prophet, that [Jerem. vii. 32. xix. 11, 12, 13.] *Tophet* was a polluted and unclean Place, where they used to throw the Carcasses, to which they refused Burial. King *Josiah* defiled the Place of *Tophet*, where the

Z[2] Temple of *Moloch* stood, that no body [2 Kings xxiii. 10, 11.] might go thither any more, to sacrifice their Children to that cruel Deity.

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Isai. xxx. 33. ערוך תיפתה
Exod. xxviii. 17. פטדה*Pitdath, Topazius*. Vide xxviii. 18. xxxix. 8. Job xxviii. 19. Ezek. xxviii. 13.

Torrent

TORRENT, or *Brook*. In *Palestine*, in *Arabia*, and in the neighbouring Countries, where Water was scarce, and the Heats excessive, to find a Torrent, Brook, or Rivulet, in the Wilderness, or upon a Journey, was a very agreeable and acceptable thing. God promises his People, that at their Return from the Captivity of *Babylon*, he would provide them Streams of Waters in the Desarts, through which they [Isaiah xxxv. 6.] should be obliged to pass: *Scissæ sunt in deserto aquæ & torrentes in solitudine*. And [Jerem. xxx. 9.] *Jeremiah* says, *Adducam eos per torrentes aquarum in viâ rectâ*. And the *Psalmist* describes the *Messiah* to us, as a Conqueror at the Head of his Army, who finds Water [Psal. cix. 7.] in abundance upon his March: *De torrente in viâ bibet*.

In a figurative Sense *a Torrent* generally [Lam. ii. 18. Psal. xvii. 5.] signifies Plenty and Abundance, whether it be Good or Evil. A Torrent or River of Tears, a Torrent of Iniquity, or Torrents of *Belial*, according to the *Hebrew*. My Soul [Psal. cxxii. 5.] has passed through the Torrent, it has been as it were plunged in the Waters, but God has preserved it. A Torrent of Sulphur, [Isai. lxvi. 12. Job xxii. 24. Job xx. 15.] &c. and in a contrary Sense, a Torrent or River of Delights, of Peace, Rivers of Gold, of Butter and Honey.

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Torta Panis

TORTA PANIS. These two *Latin* Words signify a Biscuit, or Cake, made of Flour and Figgs, kneaded up with Water: *Panis ex pinguibus palmulis, farina, &* [Erotian. in Onomatico.] *aqua confectus*. Others think it to be a Cake, a Tart, or Pye; in general, some piece of Pastry.[1] But in the Scripture it stands for a Loaf, and answers to the *Hebrew* Word *Ciccar*,[2] which signifies a great and massy Lump, and which is also used to stand for a *Talent*, which is the heaviest piece of Metal, and of the greatest Value, that was used in Traffick. Some will have it, that *Ciccar* in *Hebrew*, and *Torta* in *Latin*, stand for a Piece of Bread: But we think it always signifies a whole Loaf.

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Althel. de laud. Virginis, c. 28. *Punica mala vident granis fertisque referta, Botros & ficos, & plures ordine tortas*.

Exod. xxix. 29. ככר לחם

Totaphoth

TOTAPHOTH.[1] This Word is found in *Exod*. xiii. 16. and *Deut*. vi. 8. xi. 18. St. *Jerome* translates it by *appensum quid*, *an Appendage*, and elsewhere, by *a Sign*. Several Commentators think, that *Totaphoth* is an *Egyptian* Word, and that it stands for some sort of Ornament which we do not well know. The *Septuagint* generally translate it by *things immoveable, Aquila* by *things that are appendant*. The *Chaldee* Paraphrasts sometimes translate it by *Thephelim, Preservatives*, and sometimes by *a Tiara, a Crown, a Bracelet*, probably in respect to the Custom of the *Jews* of that Time, who took the *Totaphoth* for Rolls of Parchment, which they wore upon their Foreheads. The *Syriac* has it, *a Memorial before your Eyes*; *Paguinus, Bandages before the Eyes*.

Some Rabbins will have it, that *Totaphot* signifies *a Looking-glass*; and several learned Men pretend,[2] that in *Egyptian* it signifies *Spectacles*. *Scaliger* and *Lightfoot*[3] explain it by *amuleta*, Phylacteries, Preservatives: *Samuel Petit*[4] by those obscene Figures that the Pagans carried about them by way of Preservative. St. *Jerome* imagined, that they were Rolls of Parchment that were moveable before, or between the Eyes of the *Jews*. *Deut*. vi. 8. *Movebuntur ante oculos tuos*: And Ch. xi. 18. *Inter oculos vestros collocate*. And *Exod*. xiii. 16. *Quasi appensum quid*. And in his Commentary upon St. *Matthew* xxiii. though he quotes the *Septuagint*, who translate *Totaphoth* by *immoveable things*, yet he does not omit to observe, that the *Pharisees* explained the Words of *Moses* too literally, and wrote the Decalogue upon Slips of Parchment, folded them up, put them upon their Foreheads, and made as it were a Crown of them, which was in motion upon their Eyes. He takes notice, that the *Jews* of *India, Babylonia*, and *Persia*, still retained this Custom in his Time; and those that wore those Rolls were esteemed as the most devout.

To conclude; I should think that the Word *Totaphoth* signifies Pendants, which they wore upon their Foreheads, and which hung down between their Eyes. See *Gen*. xxiv. 22. And that *Moses* requires that the Law of God should be always present to the Mind of the *Israelites*, as those Ornaments for the Foreheads were always before the Eyes of those that wore them. The Word *Totaphoth* might perhaps be *Egyptian*. I observe in most of the Figures of Priests, represented in the Pictures of *Isis*, a little Ornament raised upon the Forehead, fixed to their Bonnet. This Ornament does not seem to be floting upon the Forehead, but as a turned up Leaf. By the Words of *Moses*, it should be an Ornament peculiar to Men, because he exhorts Men not to forget the Com mandments of God, and not to lose sight of them, no more than they do of the *Totaphoth*, which they hang upon their Foreheads.

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טוטפות*Totaphot*. 70. Ἀσάλευτοι. Aquil. Ἔνεκτα.

Oleast. Munst. Mayer. Grot. *&c*.

Lightfoot. Hor. Heb. in Matth. xxiii.

Samuel Petit. Var. Lect. c. 20. טוטפות*pu- denda* è *luto efformata*. In the *Septuagint* he reads Ἄξα λεῦτα, from ἄξα, *Dust*, and λεῦτα, *pudenda*, instead of Ἀσάλευτα, as we read it.

Touching

TOUCHING, *Tangere*, to take. *Of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it*, *neither shall ye touch it, lest ye die*. That is [Gen. iii. 3.] to say, ye shall not take it, to eat of it. To touch a Woman, *Non permisi ut tangeres eam*: I did not suffer you to marry her. And St. *Paul*, *Bonum est homini mulierem non tangere*: It best for a Man to live in a State of Continence. *Pollutum nolite tangere*: [Isai. lii. 11.] Do not touch or eat any thing unclean. The touching of unclean things defiled those that were clean, and the touching of holy things defiled those that were unclean, or who were not qualified to touch them. See *Levit*. v. 2, 3. vi. 18, 27, *&c*. God forbids to build an Altar to him of such Stones as had been touched by an Iron Tool: *De lapidibus quos ferrum non tetigit*.a It was thought that an Iron Chissel communicated some kind of Impurity to them.

To touch, is also used for to punish, or to put to death. We shall know that it is not [1 Sam. vi. 9.] *his hand that smote us*, that sent this Misfortune to us: *Nolite tangere Christos* [Job. i. 11. Wisd. iii. 1.] *meos*.[1] And in *Job*, *Tange cuncta quæ possidet*. And in *Wisdom*, *Non tanget illos tormentum mortis*. And elsewhere, *Tetigit* [Wisd. xviii. 20.] *& justos tentatio mortis*. Even the Just themselves, the *Israelites*, were struck with Death.

God touches the Heart of those to whom he inspires Sentiments of Conversion and Repentance, *Jerem*. iv. 18. 1 *Sam*. x. 26. God himself is touched with Repentance and Grief: *Tactus dolore cordis intrinsecus*: [Genesis vi. 6.] Or rather, he acts as if he really repented.

Jesus Christ upbraids the *Pharisees* with refusing so much as to touch with their Finger, those Burdens which they lay [Luke xi. 46.] upon others. And God says, that the wicked *Israelites* do not stay to be purified from their first Murders, before they commit fresh ones: *Sanguis sanguinum tetigit*.

To touch the Feet, is put for supplicating. See *Exod*. iv. 25. 2 Kings iv. 27. 37.

Read this article in its place on the printed pages

1 Chron. xvi. 22. Psal. civ. 15.

Tower

TOWER, *Turris*; in *Greek*, *Pyrgos*; in *Hebrew*, *Migdal*.[1] The Scripture mentions several Towers, of which we have hinted something under the Article MIGDAL.

The Tower of *Strato*. This is the Place where afterwards was built the City of *Cæsarea* of *Palestine*. See STRATO.

The Tower of *Siloam*. 'Twas probably near the Fountain of that Name, to the East of *Jerusalem*.

The Tower of the Flock, or the Tower of *Ader*. 'Tis said this Tower was in the Neighbourhood of *Bethlehem*, *Gen*. xxxv. 21. and that the Shepherds, to whom the Angel revealed the Birth of our Saviour, were near to this Tower, where afterwards a Church was built. Many Interpreters assert,[2] that the Passage of *Micah*, wherein mention is made of the Tower of the Flock; *And thou tower of the flock, the strong hold of the daughter of Zion*, stood for the City of *Bethlehem*, out of which our Saviour was to come. Others maintain, that the Prophet intended it for the City of *Jerusalem*. See the Commentators upon this Passage.

[2 Kings xvii. 9: xviii. 8:] The Tower of the Watchmen. We often find this Form of speaking in the Scripture. *From the Tower of the watchmen to the fenced city*, to express in general all the Places of the Country, from the least to the greatest. The Towers of the Watchmen, or of the Shepherds, stood alone in the midst of the Plain, to lodge the Shepherds and Herdsmen, who look'd after the Flocks, or to set Watchmen in. King *Uzziah* caused several Towers to be built for the Shepherds in the Desart, and made many Cisterns there, because he had a great number of Flocks. The Tower of the Flock [2 Chron. xxvi. 10. Isaiah v. 2.] mentioned before, and that which *Isaiah* takes notice of, which was built in the midst of a Vineyard, were of the same kind.

The Scripture speaks of the Tower of *Phanuel*, of that of *Succoth*, of *Shechem*, and of some others, which were kind of Citadels and Fortresses of these Cities. The Tower of *Babel*, of which we have spoken under *Babel*, was also as it were the Fortress of *Babylon*. *Faciamus Civitatem & Turrim*, *Gen*. xi. 4, 5. St. *Jerome* observes, [Hieron. ad Princ.] that the *Septuagint* often make use of the *Greek* Word *Baris*, which is a Word proper to *Palestine*, where they called by this Name Houses that were shut up on all sides, and made in the manner of Towers. And this is probably what he would express in the *Chronicles*, when he says, *Jehoshaphat* built in *Judah* Houses in the Form of Towers. *Ædificavit in Judah Domos ad instar turrium*. The *Hebrew* has *Biranioth*, which comes from the *Chaldee* Word *Bira*, a Palace.

Mention is also made of several other Towers of the City of *Jerusalem*, which may be seen in the Plan of this City, of which generally the true Situation is but little known. Wherefore we shall not

venture[3] venture to determine here any thing of that matter.

Ezekiel, in two Places,[4] speaks of the Tower of *Syene: A turre Syenes, usque ad terminos Æthiopiæ*. But we have shewn, under the Article SYENE, that the *Hebrew* ought to be thus translated; From *Migdol*, or *Magdolum*, a City in the Lower *Egypt*, to the City of *Syene*, which is at the Extremity of *Egypt*, and upon the Frontiers of *Ethiopia*.

The Tower of Babel. See BABEL, before. The *Septuagint* read in *Isaiah*,[5] Did not I take the Country which is above *Babylon*, and *Chalaneh*, where the Tower was built? The *Greek* Fathers,[6] who made use of this Version, and thought it to be agreeable to the *Hebrew*, were really persuaded that this famous Tower was built above *Babylon*, and that *Chalaneh* was the Place where it was raised. But the *Hebrew* Text implies, Is not *Calaneh* as *Carchemish*, *Hamath* as *Arpud*, and *Samaria* as *Damascus*? Have not I subdued all these Cities?

The Tower of Shechem. This Tower was as a Citadel or Fortress, standing upon higher Ground than the rest of the City, and capacious enough to receive above a [Judg. ix. 46, &c.] thousand Persons. After *Abimelech* had taken and razed the City of *Shechem*, he endeavoured also to take possession of this Tower, to which a great part of the Inhabitants of the City had retired; but as he could not take it, because it was extremely strong, he resolved to set it on fire. To this purpose, he went to the neighbouring Mountain, cut down an Arm of a Tree, and laid it upon his Shoulders, and commanded all his People to follow his Example. They therefore brought with them a great Quantity of Fewel, filled the Ditch with it, and set it on fire: So that all those who had taken refuge in the Tower, either perished by the Flames, or were stifled by the Smoke.

Observations upon the taking of *Shechem*, and upon the burning of the Tower of that City, wherein many of the Inhabitants had shut up themselves, *Judges ix. 45, 46*.

We need not be very particular concerning the taking and destroying the City of *Shechem*, because Examples of this are so obvious, both in ancient and modern History, that we cannot be surprized at it. The City of *Shechem* was strong, yet *Abimelech*, in the Heat of the Victory which he had just obtained over the *Shechemites*; in this Heat, I say, which generally makes us blind to all Danger, he stormed the City; that is, he scaled the Walls, and having taken it Sword in Hand, he killed all the Inhabitants, and demolished it in such a manner, that he sowed Salt on the Place where it had stood. The Salt which the Conqueror scattered upon the Ruins of this City, was rather (as Father *Calmet* says) to shew the Indignation of *Abimelech*, and the Desire he had that the City should for ever be uninhabitable, if possible, than really to make the Soil barren and accursed. History will furnish us with many Examples of a Vengeance of this kind. In the Year 1162, the City of *Milan* was besieged, taken by Storm, sacked, burnt, and totally demolished. *Sigonius* says,[7] that the Plough was drawn over it, and that Salt was sown upon it. *Brantome* reports, that formerly in *France*, they sowed Salt in the House of a Man that was declared a Traitor to his King, as was done in that of the Admiral *de Chatillon*.

The Attack of the Castle of *Shechem*, or, to speak more properly, of the Fortress, because so great a number of the Inhabitants had retired thither, was with much more Difficulty than that of the City. For the sacred Author says expressly, that this Place was exceeding strong. To take it by Storm, as he had done the City, was an Enterprize by no Means practicable, as well upon account of the Strength of the Place, as of the Number of those that defended it, and who were become desperate. To block it up, and to starve it out, would have drawn the matter to too great a Length. *Abimelech* therefore thought of an Expedient of greater Dispatch. He and all his People went up to Mount *Zalmon*; he cut down an Arm from a Tree with an Ax, laid it upon his Shoulder, and said to his Companions, *What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women*.

This Stratagem was not difficult to be put in execution; and, provided the Wind be but favourable, it seldom fails of Success, especially against a Tower or Fort that takes up no great Space. As witness the Example of *Plataa*. The *Lacedæmonians* besieged it; but not being able to carry it, by means of the Valour of the Besieged, and the Skill of their Commanders, " they despaired of forcing the " place, (as *Thucydides* informs us), and " therefore resolved to change their Siege " into a Blockade. But first they attempted to put fire to it, thinking they might easily burn it because of its Smallness, by taking the opportunity of some high Wind: For they tried all Ways imaginable to become Masters of it as soon, and at as little Expence as was possible. They therefore threw Fascines between the Platform and the Wall, and soon filled up this Space by the multitude of Hands they employed. They did the same in several Places of the Ditch, where the Height of the Ground afforded them the greatest opportunity of doing it, so that they might set it on fire in several Places at once. Then they lighted it with Pitch and Sulphur, which on a sudden made such a Conflagration, that the like had not been seen before, except perhaps in some Mountains, which take fire sometimes by the Violence of the Wind, that makes the Trees justle against one another. This Contrivance did not succeed, and the City withstood this, as well as all other Attacks: For in many Places they could not approach to it, and if the Weather had been as favourable as the Besiegers expected, the Place must have been quite destroyed. But a great Shower of Rain happened just at that instant, which quenched the Fire."

This Example is however remarkable, and beyond that of the Tower of *Shechem*. Here is another which I shall also relate, and which in nothing gives place to that of *Plataea*, which is taken out of *Quintus Curtius*, at the Attack of a craggy Rock, whither the *Persians* had retired, as to an impregnable Fortress, after the Defeat of *Satibarzanes*. "This Rock was steep and [Quint. Curt. l. 6.] craggy, (as the Author says) towards the West, but Eastward had an easy Ascent, which was all covered with Trees and thick Brambles, and from whence there ran down a large quantity of Water. It was thirty Furlongs round, with a Plain on the top, which was only Fields, where the Barbarians disposed such People as were not able to fight; and as for the rest, which were thirteen thousand armed Men, they intrenched themselves upon the Avenues, with Trunks of Trees, and with Pieces of the Rock. The King left *Craterus* here to block them up, and betook himself to pursue *Satibarzanes*, till being informed that he was already got at too great a distance, he turned short to the Siege of the Mountain, where he first cleared away whatever might hinder his Approaches. But after this, when he found nothing but Precipices and steep Rocks, it seemed as if he had been infatuated thus to endeavour to force Nature. However, as his Courage always grew more resolute as the Difficulties increased, seeing it was impossible to advance any farther, and very dangerous to go back, he considered in his Mind upon all sorts of Expedients, which he rejected as fast one after another, as is commonly the case of Irresolution. And in this Perplexity, Fortune brought that about which Ingenuity could not attain. A tempestuous Wind arose from the West; and it happened that the Soldiers, in order to open themselves a Way through the Rocks, had cut down much Wood, which the Sun had dried. So that he commanded them to heap up Logs upon Logs,

which soon became as high as the Mountain itself, and then they set fire to them, which spread itself every where presently, even to the neighbouring Forests. The Wind carried the Flame directly into the Faces of the Barbarians, together with so thick a Smoke, that they could no longer either see or breathe; so that to avoid a greater Calamity, they endeavoured to fly where the Flame was least violent: But no sooner had they escaped through the Flames, but they met with the Enemy; and thus they all perished miserably, though in different Manners."

Abimelech was not equally fortunate at the Tower of *Thebez*, as he had been before at that of *Shechem*. He endeavoured to carry it by Storm, being in the middle of the City, of which he had made himself Master, though the sacred Author does not expresly say so. He was at the foot of the Tower, fighting valiantly, and coming near to the Gate, he attempted to set fire to it. At the same time a Woman that was above threw down a piece of a Millstone upon him, which broke *Abimelech*'s Head, insomuch that his Brains came out. He presently called his Armour-bearer, and said to him, Draw your Sword, and kill me, that it may not be said, I was slain by a Woman. The Armour-bearer did as he bid him, and flew him outright. I know not whether a Man when he has received such a Wound as *Abimelech* had, is in a condition to speak to his Armour-bearer to rescue him from the Disgrace of being killed by the hand of a Woman. And supposing him to be so, could he know whether he had received this Wound from a Man or from a Woman? King *Pyrrhus* had a like Fate with this of *Abimelech*: He was killed by a Tyle that a Woman threw at him from the top of a House, without knowing from what Hand he had received his Deaths Wound. And had he known it, he would have had no other Concern about it, than how to cure it. For it happens every Day, that the bravest Men often fall by the Hands of the most contemptible Adversary.

Read this article in its place on the printed pages

מגדל*Migdal*. Πύργος, *Turris*.
Hieron. Qu. Heb. in Genes. Theodoret. & Cyrill. in Mich. Alii plures.
Deut. xxvii. 5. Josh. viii. 31.
Ezek. xxix. 10. xxx. 6. בירניות*Biranioth*.
Isa. x. 9. Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος, καὶ χαλάνης ὅ ὁ πύργος ᾠκοδομήθη.
Cyrill. Basil. Greg. Nazianz.
Sigonius de Regn. Italic. l. 13, 14.

Trachonitis

TRACHONITIS, *Trachonite*, or *Drachonite*. [Luke iii. 1,] St. *Luke* speaks of *Trachonitis*: He says, that in the fifteenth Year of *Tiberius*, *Philip*, Son of *Herod* the Great, was Tetrarch of *Iturea*, and of *Trachonitis*. This Province had *Arabia deserta* to the East, *Batanea* to the West, *Iturea* to the South, and the Country of *Damascus* to the North. *Trachonitis* is often ascribed to *Arabia*, and rather belongs to it than to [Joseph. Antiq. l. 1. c. 7.] *Palestine*. *Josephus* says, it is situate between *Palestine* and *Cœlo-Syria*, and that it was peopled by *Hush*, or *Chush*, the Son of *Aram*. The Road to *Trachonitis* lay towards the Lake *Phiala*, where were the Sources of the River *Jordan*. This Province was full of Rocks, which served as a Harbour for a great number of Thieves and Robbers, who often found Employment for *Herod* the Great, as may be seen in *Josephus*. *Eusebius* says,[1] that the Tribe of *Manasseh* extended itself into *Trachonitis*, towards *Bostra*; and elsewhere, that *Iturea* penetrated also into *Trachonitis*, and into the Desart that was near *Bostra*. Lastly, St. *Jerome* says, that *Trachonitis* is beyond *Bostra*, inclining towards *Damascus*. *Strabo* speaks of two Mountains called *Trachones*, which were above *Damascus*, towards *Arabia* and *Iturea*, where steep Mountains with Caves in them are to be seen, that would afford a Retreat for a thousand Men.

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Euseb. in loc. voce Kanath.

Tradition

TRADITION, is the Word of God not written in the Holy Books, but is delivered down by uninterrupted Succession, and as it were from hand to hand, from the time of the Apostles. The certain and infallible Rule of the Church, to distinguish between true and false Traditions, is, that the Church receives as Apostolical Traditions, only such as are generally taught and practised by the whole Church, and of which the Beginning is not known.

The *Jews* did not commit their Traditions to Writing, before the Wars that the *Romans* made against them, first under *Vespasian*, and afterwards under *Adrian* and *Severus*. Then the Rabbin *Judas*, surnamed the Holy, composed the *Mishna*; which is as much as to say, the second Law; which is the most ancient Collection of Traditions that the *Jews* have.

To this were added the *Gemara* of *Jerusalem*, and that of *Babylon*, which, together with the *Mishna*, form the *Talmud* of *Jerusalem*, and that of *Babylon*; which are as the Supplement and the Explication of the *Mishna*, or of the principal Code of their Traditions.

Jesus Christ, in the *Gospel*, has often declared against the false Traditions of the *Pharisees*. He reproaches them with preferring these Traditions to the Law itself; and that for the Observation of these they even violated the Commandments of God.[1] *For*, *laying aside the commandment of God, ye hold the tradition of men. ---- Full well ye reject the commandment of God, that ye may keep your own tradition*. He gives several Examples of their Falsifications of the Law, of their superstitious adherence to vain Observances, while they neglected more essential things. He tells them, that they might indeed observe those smaller matters, provided for this they did not omit the more important Precepts. From this time ever since, the *Pharisees* and other *Jews* have not at all abated of their supercilious Zeal for the Traditions of their Fathers; and those that have not a blind Respect for them, and an unlimited Submission to them, are looked upon as Hereticks among them. 'Tis thus they behave towards the *Caraites*, who adhere only to the Text of Scripture, and who admit of no Traditions, but such as are well approved, and are found agreeable to the Words and Intention of the Lawgiver.

The *Jews* call their Traditions *The Oral Law*, pretending that God delivered them to *Moses* by word of mouth upon Mount *Sinai*, at the same time that he gave him the written Law; that this Lawgiver taught them to the Elders of the People, and committed them to them as a Trust, which they were to convey down to their Successors, and so on. 'Tis through this Canal that the *Jews* pretend to have received all the Traditions, which are read at this Day in their *Talmuds*. And from hence proceeds that extravagant Veneration they have for them; and which is carried so far, as to make them prefer them before the most express Texts of Scripture.

The *Christians* also have their Traditions, which they have received from *Jesus Christ* and his Apostles. They look upon them, with good Reason, as a sacred and inviolable *Depositum*, and as an infallible Rule of Faith and Obedience, since they are derived from the same Fountain, and from the same Spirit that dictated the Scriptures themselves. St. *Paul* in his Second Epistle to the *Thessalonians*, ii. 15. says, *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle*. The Council of *Trent* has plainly shewed the Respect wich is due to Traditions,a when it says, that the Truth and Discipline of the Catholick Church are comprehended, both in the sacred Books, and in the Traditions which have been received from the Mouth of *Jesus Christ* himself, or of his Apostles, and which have been preserved and transmitted to us, by an uninterrupted Chain and Succession. The ancient Fathers[2] have spoke of them in the same manner: They have acknowleged the Truth and Authority of the Apostolical Traditions, as well written as not. But they have not pretended that we must blindly receive as Apostolical Traditions all that may be put upon us as such. The Use of Reason and Discretion is given us to distinguish the true from the false. We are obliged to admit of none, but such as are approved of and authorized by the Church, and by the general Consent of the Body of Pastors.

Read this article in its place on the printed pages

Mark vii. 7, 8, 9, 10, &c. Matth. xv. 1, 2, 3, 4, &c.

Vide Irenæ. l. 3. contra Hæres. c. 3, 4. Tertull. de corona militis, c. 3. Basil. ad Amphiloch. de spiritu sancto. c. 29. Chrysost. in 2 Thessal. ii. Epiphan. Hæres. 61. August. Ep. olim 118. nunc 54. and Januar.

Tragelaphus

TRAGELAPHUS, or a *Wild-Goat*, which partakes of a Goat and a Stag, as its Name shews, which is derived from *Tragos*, a Goat, and *Elaphos*, a Stag or Hart. *Moses*[1] places it in the number of clean Animals, or such as might be eaten. *Pliny* says,[2] that the *Tragelaphus* is only found upon the *Phasis*, and differs from a Stag only by the Beard, and by the Length of his Hair. *Diodorus Siculus* assures us,[3] that there are some of them also in *Arabia*. Some Ancients have thought this to be only a fabulous Animal. *Bochart*[4] shews from the *Arabick*, that the *Hebrew* Word *Akko* signifies a Wild Goat.

Read this article in its place on the printed pages

Deut. xiv. 5. אקו*Akko*. Τραγέλαφος.

Plin. l. 33. c. 8

Diodor. Bibl. l. 2.

Bochart. de Animal. Sacr. par. 2. l. 6. c. 1.

Transfiguration

TRANSFIGURATION. After our Saviour had enquired of his Disciples, what other Men thought of him, and what they themselves thought of him, St. *Peter* told him, that he was the Son of the living God. Then *Jesus Christ* began to speak of his Passion, which was then at hand. To which he added, *Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom*. Six Days after this Promise,[1] *Jesus taketh Peter, James, and John his brother, and bringeth them up into an high Mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light: And behold there appeared unto them Moses and Elias talking with them*.

The Subject of their Conversation, says St. *Luke*, was the Sufferings and Death that he was to undergo at *Jerusalem*. He adds, that St. *Peter* and his two Companions were fallen asleep, and that when they awoke, they perceived the Son of God in his Majesty. Then *Peter* said to *Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son, hear him. And when the voice was past, Jesus was found alone, And they kept it close, and told no man in those days any of those things which they had seen*.

We conceive this Transfiguration to have happened in the Night; and from thence proceeded the Sleep, with which the Apostles were oppressed. Moreover St. *Luke* observes that the *next day* they came down from the Mountain. Therefore they had passed the preceding Night there. The chief Design of the Son of God in this Transfiguration, was, according to the Fathers, to fulfil the Promise he had made some Days before, that he would let some of his Disciples see a Glimpse of his Glory before their Death; and to fortify them against the Scandal of the Cross, and of the Death he was to suffer, by giving them this convincing Proof that he was the *Messiah*. 'Tis observed, with a great deal of Reason, that the Condition in which *Jesus Christ* appeared among Men, humble, weak, poor, despised, was a true and continual Transfiguration; whereas the Transfiguration itself, in which he shewed himself in the real Splendor of his Glory, was his true and natural Condition.

'Tis the common Opinion of Interpreters, that this Transfiguration was celebrated[2] brated upon Mount *Tabor*: But this Opinion is attended with great Difficulties, as we have shewn in some measure in the Article TABOR.

As to the appearing of *Moses* and *Elias*, 'tis asked, how the Apostles could know them? To which it is answered, that *Jesus Christ* might call them by their Names, or that he might tell them afterwards, that they were those two great Men. Or, lastly, the Apostles might know them from their Pictures or Descriptions which they had received from their Ancestors: For it cannot be doubted but that among the *Jews* there was a certain Tradition of these matters, as there is in the *Christian* Church, concerning the Likeness, for instance, of St. *Peter*, or St. *Paul*. The Fathers observe in this Apparition, that the Law, represented by *Moses*, and the Prophets, represented by *Elias*, give Testimony to our Saviour. 'Tis believed that *Moses* was raised from the Dead on this occasion: As for *Elias*, he did not die; and he came from the Place where he is now unknown to Men, upon the Mountain of Transfiguration. Some have thought that these two holy Persons did not appear in reality, but in Figure only.

Read this article in its place on the printed pages

Matth. xvii. 1. says but six Days; *Luke* ix. 27. mentions eight Days; probably because he counted inclusively, reckoning the Day of the Promise, and the Day of the Execution: Whereas the other Evangelists had regard only to the six intermediate Days.

Concil. Trident. Sess. c. 1.

Transmigrations

TRANSMIGRATIONS. See CAPTIVITIES, before. Great Difficulties are started concerning the Country whither the Ten Tribes of *Israel* were transplanted. The Scripture informs us, that *Tiglath-Pilneser* [2 Kings xv. 29. 1 Chron. v. 26.] carried away the Tribes of *Naphthali*, of *Reuben*, of *Gad*, and the half Tribe of *Manasseth* that dwelt beyond *Jordan*; and that he transported them to *Halah*, to *Habor*, and to *Hara*, in the Year of the World 3264. About twenty Years after, in 3283, when *Salmanasser* took *Samaria*, he took away the rest of the People of *Israel* into *Assyria*, to *Halah*, to *Habor*, upon the River *Gozan*, and [2 Kings xvii. 6. xviii. 10.] into the Cities of the *Medes*.

Labela and *Halab* are certainly the same, and probably stand for the Land of *Havilah*, or *Cholchis*. *Habor*, or *Chabor*, is the River *Chaboras*, and the Country watered by it. *Gozan*, or *Gauzan*, is the Name of the Province through which the River *Chaboras* flows, according to 2 *Kings* xxviii. 10. *In Habor fluviis Gozan*; and xvii. 6. *In Habor juxta fluvium Gozan*. There is also a Canton in *Media*, called *Gauzan*, between the Rivers *Cyrus* and *Cambyses*. *Benjamin* of *Tudela* places *Gozan* in *Media*, four Days Journey from *Hemdam*. By the Name *Gozan* the *Jews* understand the River *Sabbatius*, which does not run on the Sabbath-day; and on this Day is all surrounded by Fire, so as not to be passable.

[Tob. i. 11, 16. iii. 7. v. 8. Acts ii. 9, 10, 11.] *Hara*, or *Ara*, is in *Media*. This is probably the Province of the *Areans*, known to the ancient Geographers, and lying in *Media*. *Benjamin* of *Tudela* assures us, that there were in *Media* to the number of fifty Cities that were peopled by *Israelites*. We see by the Book of *Tobit*, that there were *Israelites* at *Nineveh*, at *Rages* in *Media*, at *Shushan*, or *Susa*, and at *Ecbatana*. In our Saviour's Time there were *Israelites* scattered through all the Provinces of the *East*, in *Persia*, *Media*, the Country of *Elam*, *Mesopotamia*, *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, *Pamphilia*, *Egypt*, *Cyrenaica*, the Island of *Crete* and *Arabia*. St. *James* writes to the Twelve Tribes that were dispersed. [James i. 1.] *Philo*[1] places the *Jews* in great numbers through the whole *East*, under the Empire of the *Persians*. *Josephus*,[2] speaking of the Ten Tribes, says, that in his time they were still in great multitudes beyond the *Euphrates*. And St. *Jerome*[3] assures us, that even in his time the Ten Tribes were still in Captivity, in the Mountains and Cities of *Media*.

The Author of the Second Book of *Esdras* [2 Esdr. xiii. 41, &c.] advances a Notion, that the *Israelites* who had been carried away captive by *Salmanasser*, resolved upon withdrawing from among the Nations, that they might serve God with the greater Liberty; and that to this purpose they passed over the *Euphrates*, God having opened the Channel of this River, and having worked a Miracle in their favour, like that he performed when he gave the *Hebrews* a safe Passage over the *Jordan*, under the fafe Passage over the *Jordan*, under the Conduct of *Joshua*. They marched a Year and a half before they arrived at the Place they intended. At last they settled at *Arzeret*, where they are to remain to the latter Ages, and then the Almighty will recall them, and again open a Passage for them through the *Euphrates*.

But where is this Country of *Arzeret*? The *Hebrews* themselves do not know it. *Joseph Ben-Gorion* says, that when *Alexander* the Great would have passed over the dark Mountains which separate the Country of the *Israelites* from the other Nations, he was prevented by a Voice which cried to him, *Take care that you enter not into the House of God*. *Benjamin* of *Tedula* reports, that after a Journey of one and twenty Days, as he travelled towards the *North*, he arrived at the Kingdom of the *Rechabites*, the Extent of which was sixteen Days Journey. Of the Cities of this Kingdom he relates many Particulars, but does not say that this was the Kingdom of *Arzereth*.

Menasses

Menasses Ben-Israel pretends,[4] that the *Israelites* of the Ten Tribes retired soon into *Tartary*, from whence several of them passed into *America*; which Opinion is not peculiar to him only. Many learned Men have thought,[5] that the Ten Tribes were still in *Tartary*; and that from thence they have been spread into *Russia, Moscovy*, *Poland, Lithuania*, where they are in greater Numbers than in any other Places of *Europe*. The *Tartars* have preserved several *Jewish* Customs. They eat no Swines-flesh, are circumcised at nine Years old, observe the *Levitical* Law, which requires that the Brother shall marry his Brother's Wife, if he dies without Children. *Davity* relates,[6] that the King of *Thabor* in *Tartary* came into *France* under the Reign of *Francis* I. and proposed to this Prince to become a *Jew*. He made the same Proposal to several other Princes of *Europe*, who received it with much Contempt.

'Tis believed that several *Jews* passed from *Tartary* into *China*; we have already mentioned this at length, under the Article CHINA.

As to that Opinion which supposes the *Israelites* of the Ten Tribes, at least a part of them, to have passed into *America*, the Foundation of it is this: *Montesini*, in his Relation addressed to *Manasseh Ben-Israel*, says, that he found many *Israelites* concealed behind the Mountains *Cordilleron*, which are upon the Confines of *Chilly* in *Armenia*. He adds, that when he advanced farther into this Country, he arrived at the Banks of a River, and a Signal being given, he saw People appear who pronounced in *Hebrew* these Words of *Deuteronomy*, *Hear, O Israel, the Lord thy God is the only Lord*. They held *Abraham, Isaac*, and *Jacob*, to have been their Progenitors, and pretended to be of the Posterity of *Reuben*. They said they had been brought into this Country by the particular and miraculous Providence of God; that at the Instigation of the *Magi*, the *Indians* had three times waged War against them, but that the *Israelites* had always been victorious. That at last the *Magi* having escaped the Slaughter, declared that the God of *Israel* was the only true God, and that at the Consummation of Ages the *Israelites* should become Masters of the World.

This Relation of *Montisini* deceived *Manasseh*, who thereupon composed his Treatise called, *The Hope of Israel*. In this he maintains, that *Asia* and *America* were heretofore but one Continent, which

Vol. III. [Isa. li. 5. Isa. xlii. 4.] God divided at the Streights of *Anian*: That it was before this Separation that the *Israelites* passed thither, and fixed themselves there, notwithstanding the Opposition of the Inhabitants of the Country. He supports this Opinion from these Words of the Scripture; *The Isles shall wait upon me*, *and on mine arm shall they trust. And again*, *The Isles shall wait for his Law*. It was *America*, says *Manasseh*, that the Prophet *Isaiah* meant by the Word *Isles* in these Passages.

Sir *William Penn*, in his Letter concerning the present State of the Dominions of the *English* in *America*, is persuaded, that the *Americans* originally were derived from the *Hebrews*. Their Countenances, especially those of their Children, have so exact a Resemblance to those of the *Jews*, that in looking upon them any one would think that they saw the *Jews* themselves. Their Eyes are small and black. They reckon by Moons: They offer up their First-fruits: their Altars are said to be composed of twelve Stones: Their Mournings continue for a Year: Their Women observe the same Customs as the *Jewessos*: Their Language is masculine, short, close, energetical; one Word serves instead of three, the rest being supplied by the Hearers.

Others add, that the *Mexicans* receive Circumcision; that Giants have been seen heretofore in this Country; that the *Americans* have some Notion of the Deluge, and of the Passage over the *Red* Sea: That in some places of *Peru* they kill a white Lamb, the Blood of which they mingle with Meal, and distribute it to the People, who with this Blood make a Token over the Doors of their Houses. Some of them believe a Resurrection; they keep up a perpetual Fire in honour of their Gods; observe a Year of Jubilee at the end of fifty Years, and a Sabbath every Week. These Marks of Conformity between the *Americans* and the *Israelites*, and many other that have been taken notice of, cannot be merely casual. It must therefore be acknowledged, that the *Israelites* penetrated as far as *America*, either by *China*, or some other Way.

There are some *Jews* who will have them to have passed thither even from *Spain* or *France*, and who understand those Words of *Obadiah* to allude to this Passage, [Obad. 20.] which are thus in the *Hebrew* Text: The Captives of *Israel* who came out of *Canaan* to go to *Zarephath*

B b (that, (that is, *France*) and the Captives taken out of *Jerusalem* which are at *Sepharad*, (that is, *Spain*, according to them,) shall possess the Cities of the *South*. Upon this may be consulted a *French* Book called *The Conformity of the Customs of the Indians in the East, with those of the* Jews; by M. *de la C*. at *Brussels*, in 1704. *in twelves*: And an *English* Book upon the same Subject, by *Thomas Thorowgood*, and some other Authors, quoted by M. *Fabricius*, in his *Bibliograph. Antiquar*. p. 16, 17, 18.

But when we consider all these Proofs with a little more Attention, and examine into all the Facts that are advanced as the Foundations of this Opinion, we shall find that a great part of these Characters are false, that others are doubtful, and others equivocal. And if we observe among the *Americans* some Footsteps of *Judaism*, so may we also observe some Marks of *Christianity* too, but especially a declared open *Paganism* and Idolatry. So that nothing can be reasonably concluded about the Original of the *Americans*, either as proceeding from the *Jews* or *Christians*. We shall not enter into a more prolix Discussion of these Matters; the Reader may consult such Authors as have wrote expressly about them; as Mr. *Basnage*, in his *History of the* Jews, l. 7. c. 1. our own Dissertation concerning the Country whither the Ten Tribes were transported; *Wolfius*, Bibliothec. Hist. Hebr. T. 1. Father *Lafiteau*, of the Manners and Customs of the wild *Americans*, T. 2. and in general, those that have wrote upon the Customs of the *Americans*.

It has been said a long time ago, that the Ten Tribes, at least a part of them, are settled in *Ethiopia*. 'Tis thought that even from the Time of *Solomon* many of them followed the Queen of *Sheba*. The Rabbi *Eliezer* tells us,[7] that in the time of *Jeroboam*, the Tribe of *Dan* went into this Country, and that the Tribes of *Naphthali*, of *Gad*, of *Asher*, and of *Moses*, went thither some time after. The Tribe of *Moses*, of which the Scripture mentions nothing, according to him, was idolatrous: But being converted, they built themselves Palaces in the Land of their Settlement. These Tribes united themselves together, and had a powerful Monarch of their own Nation, who could bring into the Field an Army of sixscore thousand Horse, and an hundred thousand Foot. But these are Fables. What we may be certain of is this; that in *Ethiopia* there are many *Jews*, that they are brave and warlike, and that some of them are powerful enough; since in the middle of the last Age there was one of them who set himself up for a King of a little mountainous Country, which was of very difficult Access; as we are informed by the two Ambassadors of the King of *Ethiopia*, whom Mr. *Bernier*[8] saw at the Court of the Great *Mogul*. But these *Jews* pretended to be descended from *Judah*, and there is no Proof of their Descent from those other Tribes now mentioned.

Olaus Rudbek, Son of the famous Mr. *Rudbek*, Author of the *Atlantica*, in his *Laponia illustrata*, pretends that we must not expect to find the Remains of the Ten Tribes of *Israel* either in *Asia* or in *Africa*, and much less in *America*; but that they are to be found in the utmost Northern Climes, even in his own Country of *Lapland*. And these his Surmises he supports by some general Probabilities, and upon the Conformity there is between the Manners and Ceremonies of the *Laplanders* and those of the *Jews*. But, upon this Foundation, there can be no Country in the World in which the *Jews*, and the Ten Tribes, may not be found.

For certain it is, first, that there is no Place of the Earth known to us, where the Ten Tribes can be found united, and making but one People: Secondly, that there are but few Countries where there are not *Jews* and *Israelites*, and

consequently some Footsteps of their Religion: Thirdly, that a great number of the captive *Israelites* returned into their own Country during the times of the Rule of the *Persians* and *Greeks*: Fourthly, that the Tribes of *Judah* and *Benjamin*, and the ten Tribes of *Israel*, are at present so blended together, that it is hardly possible to distinguish them, and therefore a needless thing to give our selves trouble in seeking the Ten Tribes in any Part of the World. See CAPTIVITY, &c.

Read this article in its place on the printed pages

Philo legat. ad Caium.
Joseph. Antiq. l. xi. c. 5.
Hieron. in Ezech. xxiii.
Manasse Ben-Israel, La Esperanca di Israel.
Philip. Mornay de verit. Relig. Christ. c. 26. Geneb. Chronic. Religions du Monde, T. 2. Vid. Grot. de origin. Gent. Americ.
Davity, Etats du Turc en Asie, p. 124, 168,
Vide Bartolocci Bibl. Rabbin. T. 1. p. 129.
Bernier, Voiage de Cachemire, l. 4. p. 218.

Treasure

TREASURE, in *Latin* and *Greek Thesaurus*; in *Hebrew*, *Ozer*.[1] The Word Treasure, among the *Hebrews*, signifies any thing collected together, Provisions, Magazines. So they say, a Treasure of Corn, of Wine, of Oil; Treasures of Gold, Silver, Brass; Treasures of Silver in Money. Snow, Winds, Hail, Rain, Waters, are in the Treasuries of God: *He bringeth the wind out of his treasuries*, Psal. cxxxv. 7. *Jerem*. li. 16. We say also, a Treasure of good Works, Treasures of Iniquity; to lay up Treasures in Heaven, to bring forth Good or Evil out of the Treasures of ones Heart. The Wisemen opened their Treasures, [Matth. ii.] that is, their Pacquets, or Bundles, to offer offer Presents to our Saviour. *Joseph* acquainted his Brethren, when they found [Gen. xliii. 23.] their Money returned in their Sacks, that God had given them Treasures. The Treasures of the House of God, whether in Silver, Corn, Wine, or Oil, was under the care of the *Levites*, who were the Porters or Door-keepers of the Temple. The Kings of *Judah* had also Keepers of the Treasures, both in City and Country;[2] and the Places where these Magazines were laid up were called Treasure-Cities.

Pharaoh compelled the *Hebrews* to build him *Treasure-Cities*, or Magazines:b *Urbes Tabernaculorum*, says the Vulgate; but the best Interpreters translate the *Hebrew* by *Treasure*. This Word is often used to express any thing whatever in great abundance: For example, *In Jesus Christ are hid all the treasures of wisdom and knowledge*. The *Wiseman* says, That Wisdom contains in its Treasuries Understanding, the Knowledge of Religion, &c. And [Rom. ii. 25.] St. *Paul*, You heap up to yourself a Treasure of Wrath against the Day of Vengeance, &c. The Prophet *Amos* says, [Amos iii. 10.] They treasure up Iniquity, they lay up Iniquity as it were in a Store-house, which will bring them a thousand Calamities.

[Prov. x. 2.] The Treasures of Impiety or Iniquity, stand for ill-got Riches. The Treasures of Iniquity, says the *Wiseman*, will bring no Profit; and in the same Sense *Christ* calls the Riches of Iniquity *Mammona iniquitatis*, an Estate wickedly acquired.

Faith is the Treasure of the Just; but St. *Paul* says, *We have this treasure in earthen* [Isaiah xxxiii. 6. Ecclus. xxix. 11.] *vessels. Isaiah* says of a good Man, that *the fear of the Lord is his treasure*. The *Wiseman* says, *Lay up thy treasure, according to the commandment of the most high, and it will bring thee more profit than* gold. Our Saviour tells us, *A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things*. Nothing can proceed from us, but what is within us, whether it be Good or Evil.

Under the Name of Treasure, is often understood some secret, unknown, and pre- *Deut*. xxxvi- cious thing. *The Lord shall open unto thee* [ii. 12.] *his good treasure, the heaven, to give the rain unto thy land, in his due season*. The terrible Effects of the Vengeance of the Lord, *Is not this laid up in the store with me, and sealed up among my treasures? Job* asks, Have you penetrated into the Treasuries of the Snow, and have you seen the Treasures of the Hail? All these things are unknown to Mortals; God keeps them concealed in his Treasuries.

Read this article in its place on the printed pages

אוצרOtzer. Θησαυρός. Thesaurus.
1 *Chron*. xxvii. 25. 2 *Chron*. xxii. 17, &c.

Trees

TREES. There is hardly any thing less certain in Scripture, than the *Hebrew* Names of Plants and Trees. We shall not attempt to enumerate them here, but rather, as Occasion shall offer, we shall speak of the chief of them that are mentioned in Scripture. When the *Jews* had planted a Vine or Fruit-tree, they were not allowed to eat of the Fruit for the first three Years: They [Levit. xix. 23.] offered to God that of the fourth Year, and afterwards might use whatever those Trees produced at their Discretion. The Fruit of the three first Years was accounted unclean: The Scripture says, that for these three Years they gave a sort of Circumcision to the Trees: *Auferetis præputia eorum*. After this they became common. They *profaned* (as it were) their Trees,[1] after they had offered the First-fruits to the Lord.

Read this article in its place on the printed pages

Vide Gen. iv. 20. וויוחיל כרם b *Exod*. i. 11. ערי מסכנות

Tree of Life

TREE *of Life*: This was a Tree planted in the midst of *Paradise*, the Fruit of which had the Power of preserving the Life of *Adam*, if he had continued to be obedient to the Commands of God: But this Tree of Life was to him a Tree of Death, because of his Infidelity and Disobedience.

Read this article in its place on the printed pages

Tree of the Knowledge of Good and

TREE *of the Knowledge of Good and Evil*. This was also planted in the midst of Paradise, and which it was forbid *Adam* to touch on pain of Death, *Gen*. ii. 17. *For in the day that thou eatest thereof, thou shalt surely die*. 'Tis disputed, whether the Tree of Life, and that of the Knowledge of Good and Evil, might not be the same Tree? and Opinions are divided thereupon: But that Opinion that makes them distinct, seems the most probable. See our Commentary upon *Gen*. ii. 9.

These are the Reasons that are generally alledged, both for and against the Opinion which supposes them to be two [Gen. ii. 9.] different Trees. *Moses* says, that God planted the Garden of *Eden*, and put therein all sorts of good Trees, particularly the Tree of Life in the midst of the Garden, as also the Tree of the Knowledge of Good and Evil. And when he placed *Adam* in [Ibid. 19, 17.] Paradise, he said to him, *Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die*. And when the Serpent tempted *Eve*, he said to [Gen. iii. 1, 2, 3.] her, *Yea, hath God said, ye shall not eat of every tree of the garden? Eve* made Answer, God hath given us leave to eat of the Fruits of Paradise, *but of the fruit of the tree which is in the midst of the garden*, *God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die*. To which the Serpent replied, *Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*. And after *Adam* and *Eve* had transgressed the Commands of God, he drove them out of Paradise, saying to [Gen. iii. 22.] them, *Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, therefore the Lord sent him forth from the garden of Eden*.

From all these Passages it may be concluded in favour of those who contend for one Tree only, the Use of which was forbid to *Adam*; *First*, that there can be no Necessity of admitting two; the same Fruit that could prolong *Adam's* Life, might also communicate Knowledge to him. *Secondly*, the Text of *Moses* may very well be understood but of one Tree: " God planted the Tree of Life, or the " Tree of Knowledge." Often in the *Hebrew* the Conjunction *and* is equivalent to the Disjunctive *or*; and in like manner, *lest he put forth his hand, and take also of the tree of life, and live for ever*, may be explained in the same Sense: Lest he should return to it again, to obtain Life also; as he has already eat of it in order to obtain Knowledge. *Thirdly*, and lastly, the Devil plainly ascribes to the same Tree, the Fruit of Life, and the Fruit of Knowledge: *Ye shall not surely die; for God doth know, that in the day ye eat thereof*, ye shall know Good and Evil. He confirms them against the Apprehensions of Death, and assures them of Knowledge, by their eating the forbidden Fruit.

But the contrary Opinion seems to have a better Foundation in the Letter of the Text. *Moses* plainly distinguishes these two Trees, the Tree of Life, and the Tree of Knowledge; and why should we confound them without any Necessity? Life and Knowledge are very different Effects; why should they be produced by one and the same Fruit: Was it too much to forbid *Adam* the use of two Trees? The Discourse which God holds with *Adam* after his Fall, seems to me to be very express, to make a Distinction here of two Trees: *Lest he take also of the tree of Life, and eat*, *and live for ever*. As if he had said, he has already tasted of the Fruit of Knowledge, he must be drove away from [Cant. viii. 5.] the Fruit of Life, lest he should take of that also. The Devil indeed assures *Eve* and *Adam* against the

Fear of Death; but he only offers them the Fruit of Knowledge, telling them, that as soon as they had tasted of it, they should have the Knowledge of Gods. Hence it was, that after their Sin, it is said, that their Eyes were opened. These Reasons incline us to give the Preference to this Opinion, instead of the former, which we had espoused. See St. *Austin*, l. 6. of his imperfect Work against *Julian*, c. 30. p. 1359, *&c*.

'Tis enquired, What was the Nature of the forbidden Fruit? Some have thought it to have been Wheat, others the Vine, a others, the Fig-tree,[1] others the Cherry-tree, others the Apple-tree. This last Sentiment has prevailed, tho' it is little better founded than the rest. To prove this, they quote this Passage of the *Canticles*; " I awakened you under an Apple-" tree; 'twas there your Mother lost her Innocence;[2] as if *Solomon* had here intended to speak of the Fall of the first Woman.

[Gen. xlviii. 5.] Many of the Ancients have taken this whole Relation of *Moses* in a figurative Sense, and were of opinion, that this Account could only be understood as an Allegory. St. *Austin* thought,[3] that the Virtue of the Tree of Life, and of the Knowledge of Good and Evil, were supernatural and miraculous. Others have thought,[4] that this Virtue was natural to them. According to *Philo*,[5] the Tree of Life represents Piety, and the Tree of Knowledge, Prudence. God is the Foundation of these Virtues. The Rabbins tells us very incredible and ridiculous Stories concerning the Tree of Life: It was of a prodigious size, and all the Waters of the Earth gushed out at its foot:[6] One could hardly go round it in five hundred Years. Perhaps all this is Allegorical; but the secret Meaning is hardly worth the trouble of penetrating into.

Read this article in its place on the printed pages

Theodor. apud Theodoret. qu. 28. in Genes. Isidor. Pelus. l. 1. ep. 2.

Translators' note. We read this Passage thus in our Translation: *I raised thee up under the apple-tree, where thy mother brought thee forth; there she brought thee forth that bare thee*.

Aug. de Genes. ad liter. l. 8. c. 5. & l. 2. de pecat. mentis. c. 21.

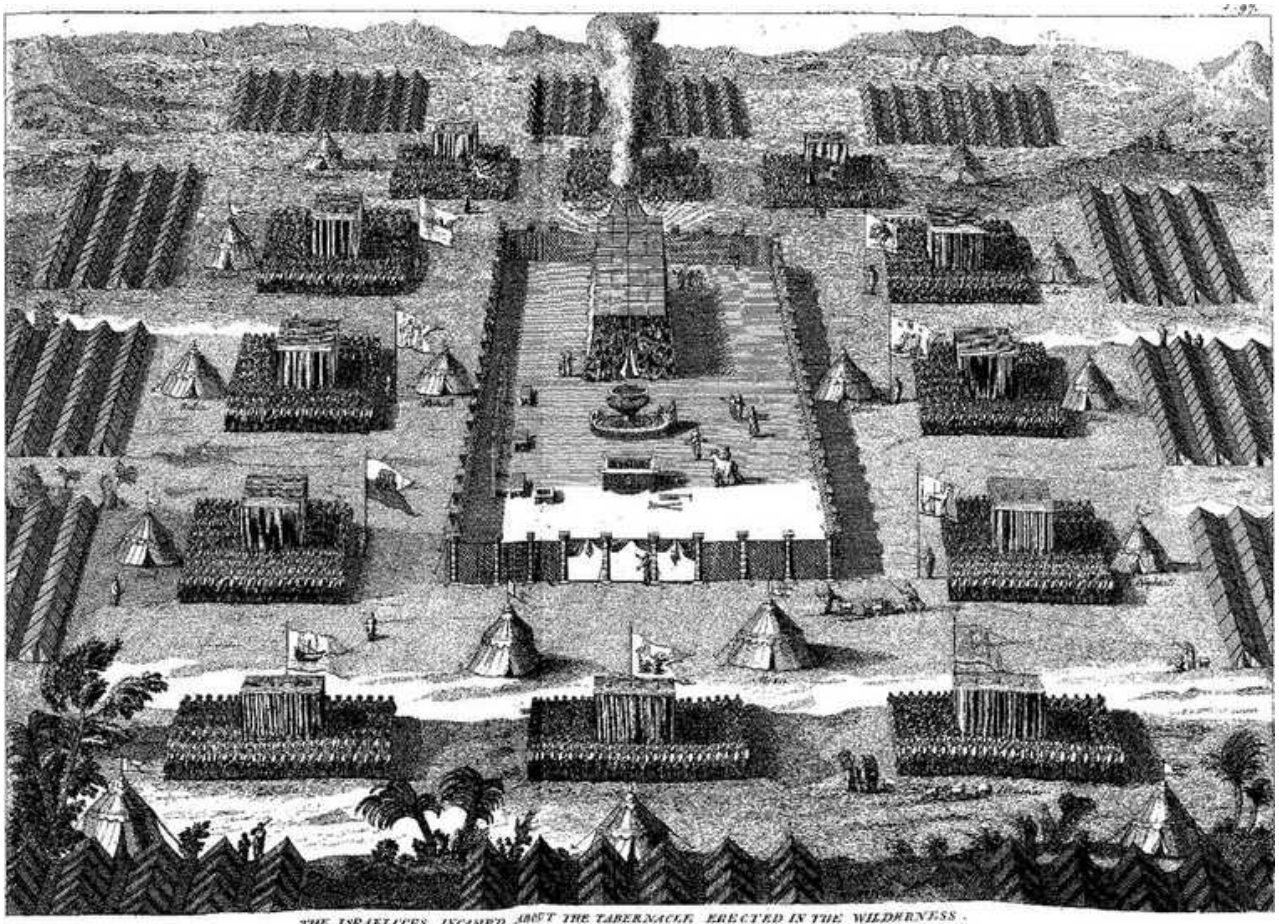
Joseph. Antiq. l. 1. c. 1. Bonavent. in 2. Sent. dist. 19. Strab. in Genes. Hug. Victor Abulens. Alii passim.

Philo de opificio mundi, p. 35.

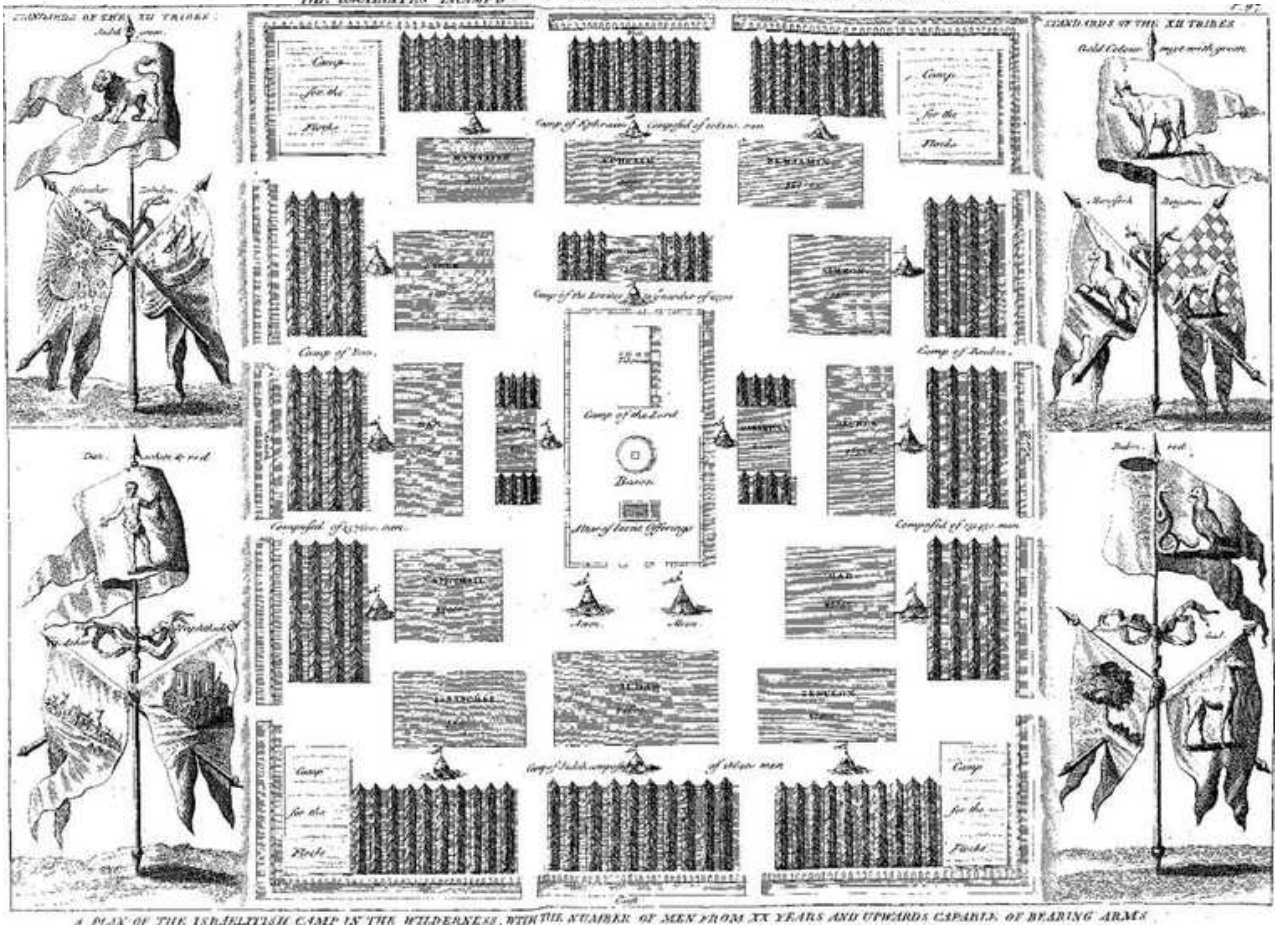
Basnage, Hist. of the *Jews*, l. 6. c. 12. art. 18.

Tribe

TRIBE. *Jacob* having twelve Sons, who were the Heads of so many great Families, which all together formed a great Nation; every one of these Families was called a *Tribe*. But *Jacob* on his Death-bed adopted *Ephraim* and *Manasseh*, the Sons of *Joseph*, and would have them also to constitute two Tribes of *Israel*. Instead of twelve Tribes, there were now thirteen, that of *Joseph* being divided into[1] two. However, in the Distribution of Lands to the People made by *Joshua*, by the Order of God, they counted but twelve Tribes, and made but twelve Lots. For the Tribe of *Levi*, which was appointed to the Service of the Tabernacle of the Lord, had no share in the Distribution of the Land, but only some Cities to dwell in, and the first Fruits, Tythes, and Oblations of the People, which was all their Subsistance.



THE ISRAELITES INCAMP'D ABOUT THE TABERNACLE, ERECTED IN THE WILDERNESS.



A PLAN OF THE ISRAELITISH CAMP IN THE WILDERNESS, WITH THE NUMBER OF MEN FROM XX YEARS AND UPWARDS CAPABLE OF BEARING ARMS.

STANDARDS OF THE XII TRIBES STANDARDS OF THE XII TRIBES A PLAN OF THE ISRAELITISH CAMP IN THE WILDERNESS, WITH THE NUMBER OF MEN FROM XX YEARS AND UPWARDS CAPABLE OF BEARING ARMS.Vol. III X³

The twelve Tribes, while they were in the Desart, encamped round about the Tabernacle of the Covenant, every one according to its Order. To the *East* were those of *Judah, Zebulun*, and *Issachar*: To the *West* were *Ephraim, Manasseh*, and *Benjamin*: To the *South, Reuben, Simeon*, and *Gad*: And to the *North* were *Dan*, *Asher*, and *Naphthali*. The *Levites* were distributed round about the Tabernacle, nearer the Holy Place than the other Tribes; so that *Moses* and *Aaron*, with their Families, were to the *East, Gershom* to the *West, Kohath* to the *South*, and *Merari* to the *North*.

In the Marches of the Army of *Israel*, the twelve Tribes were divided into four great Bodies, each composed of three Tribes. The first Body, which was the Front of the Army, was made up of the Tribes of *Judah, Issachar*, and *Zebulun*: The second was composed of *Reuben, Simeon*, and *Gad*. Between the second and third Body of Troops, came the *Levites* and Priests, with the Ark of the Lord, the Curtain, the Planks, the Pillars, and all the other Furniture of the Tabernacle.

The third Body of the Army of *Israel* was composed of the Tribes of *Ephraim*, *Manasseh*, and *Benjamin*. The fourth, and last, which brought up the Rear, was made up of the Tribes of *Dan, Asher*, and *Naphthali*.

In the Division made by *Joshua* of the Land of *Canaan* to the Tribes of *Israel*, *Reuben, Gad*, and half of the Tribe of *Manasseh*, had their Lot beyond *Jordan*: All the other Tribes, and the other Half of that of *Manasseh*, had their Distribution on this side the River. Under the Title of each of the twelve Tribes, we have given the History of the Patriarch who was the Head of it, and set down the Particulars relating to his Tribe, their Portion, Adventures, &c. So that the Reader may consult the several Articles of JUDAH, SIMEON, LEVI, BENJAMIN, DAN, EPHRAIM, MANASSEH, REUBEN, GAD, ASHER, ZEBULUN, ISSACHAR, and NAPHTHALI.

The twelve Tribes continued united under one Head, making but one State, one People, and one Monarchy, till after the Death of *Solomon*. Then ten of the Tribes of *Israel* revolted from the House of *David*, and received for their King *Jeroboam*, the Son of *Nebat*; and only the Tribes of *Judah* and *Benjamin* continued under the Government of *Reboboam*. This Separation may be looked upon as the chief Cause of those great Misfortunes that afterwards happened to those two Kingdoms, and to the whole *Hebrew* Nation. For, first, it was the Cause of the Alteration and Change of the old Religion, and of the ancient Worship of their Forefathers. *Jeroboam* the Son of *Nebat* substituted the Worship of Golden Calves instead of the Worship of the Lord; which was the Occasion of the ten Tribes forsaking the Temple of the Lord. Secondly, This Schism caused an irreconcileable Hatred between the ten Tribes, and those of *Judah* and *Benjamin*, and created an infinite number of Wars and Disputes between them. The Lord being provoked, delivered them up to their Enemies. *Tiglath-Pilneser* first took away captive the Tribes of *Reuben*, *Gad, Naphthali*, and the Half Tribe of *Manasseh* which were beyond *Jordan*, and carried them beyond the *Euphrates*, in the Year of the World 3264, before *Christ* 736, [2 Kings xv. 29. 1 Chron. v. 26.] before the Vulgar Æra 740.

Some Years after, *Shalmaneser*, King of *Assyria*, took the City of *Samaria*, destroyed it, took away the rest of the Inhabitants of *Israel*, carried them beyond the *Euphrates*, [2 King xvii. 6. xviii. 10, 11.] and sent other Inhabitants into the Country, to cultivate and possess it. Thus ended the Kingdom of the ten Tribes of *Israel*, in the Year of the World 3283, before *Christ* 717, before the Vulgar Æra 721. It has been a great Problem among the Fathers and Interpreters to determine whether these ten Tribes still continue in their Settlement beyond the *Euphrates*, or whether they returned again into their own Country. The greatest part are of opinion, that they never did return; but the contrary Opinion seems to have a better Foundation in Scripture, which in several Places promises the Return of these Tribes, and which represents all *Palestine* to us as well peopled by the *Israelites* of all the Tribes, long before the Coming of *Christ*. However, it must be owned, that this Return is not clearly made out by History, because it was performed by insensible Degrees, and was not so compleat and entire, but that a great number of *Israelites* still remained beyond the *Euphrates*; so that St. *Peter* addresses his First Epistle to the converted *Jews* that were dispersed in the Provinces of *Pontus*, of *Cappadocia, Bythinia, Asia*, &c. The Reader may see our Dissertation upon this Question, *Whether or no the ten Tribes*

C c ever the Second Book of the *Chronicles?*

As to the Tribes of *Judah* and *Benjamin*, who remained under the Government of the Kings of the Family of *David*, they continued a much longer time in their own Country: But at last, after they had fulfill'd the Measure of their Iniquity, God delivered them up into the hands of their Enemies. *Nebuchadnezzar* took the City of *Jerusalem*, entirely ruined it, and burnt the Temple, and took away all the Inhabitants of *Judah* and *Benjamin* to *Babylon*, and to the other Provinces of his Empire.[2] This happened in the Year of the World 3416, before *Christ* 584, before the Vulgar Æra 588.

The Captivity of *Judah* continued for seventy Years, as the Prophets had foretold [Jerem. xxv. 11, 12. xxix. 10.] them. The Beginning of it may be fixed in 3398, and the End in 3468, which is the first Year of *Cyrus* at *Babylon*. Or else,

by putting the Beginning in the Year 3416, which is that of the taking of *Jerusalem*, and of its Destruction by *Nebuchadnezzar*, and the End in 3486, which is the Beginning of the Reign of *Darius* Son of *Hystaspes*, the Spouse of Queen *Esther*, and the Protector of the *Jewish* Nation. The Return of *Judah* is plainly assigned at the end of the Second Book of the *Chronicles*, [2 Chron. xxxvi. 20, 21, 22, 23.] and in the Books of *Ezra* and *Nehemiah*. The Decree of *Cyrus*, which allows them to return into their County, is in the Year of the World 3468, before *Christ* 532, before the Vulgar Æra 536.

Read this article in its place on the printed pages

Rabb. in Sanhedrin. fol. 70. Bemidbar. Rabb. fol. 170, & 238.
2 Kings xxv. 1, 2, 3, *&c*. 2 Chron. xxxvi. 17, 18, *&c*.

Tribunal

TRIBUNAL. The Place where judicial Proceedings are exercised and administred. *Moses* appointed,[1] that in every City there should be Judges and Magistrates, who should hear and determine Differences that might arise in the Country: And that if any thing of difficulty should occur, it should be referred to the Place which the Lord should chuse, and be laid before the High-Priest, or Priests of the Race of *Aaron*, and before the Judge that the Lord should raise up there for the time being. See what is said before, in the Articles JUDGE, and SANHEDRIM. The Rabbins pretend, that there were three kinds of Tribunals in *Israel*; one of three Judges, another of twenty -three, and another of sixty. The Tribunal of three Judges was in every Village, and determined Causes where only Money Matters, and ordinary Affairs were concerned: The Tribunal of three and twenty Judges was kept in Cities, and could take cognizance of Matters relating to Life and Death. Lastly, the [xvii. 31.] third Tribunal of sixty, was singular, being held only at *Jerusalem*, in one of the Apartments in the Temple. This is what the *Jews* call the great *Sanhedrim*, to the Authority of which, even the King, the High-Priest, the Tribes of *Israel*, the false Prophets, and the Affairs of Religion, were subject. The Rabbins affirm, that the Privilege of judging in capital Causes was taken away from this Council forty Years before the Destruction of the City and Temple of *Jerusalem*; that is to say, in the 30th Year of the Vulgar Æra, and seven Years before the Death of our Saviour. Wherefore the *Jews* said then to *Pilate*, that it was not permitted them to condemn any one to death: *It is not lawful for us to put any man to death*.

Read this article in its place on the printed pages

Deut. xvi. 18. xvii. 8, 9. Ezek. xliv. 24. Joseph. Antiq. l. 10. c. ult.

Tribune

TRIBUNE, an Office of Dignity among the *Romans*. They had Tribunes of several kinds. Some had the Command of the Troops, others had a share in the Administration of the Commonwealth. We find some to be called *Tribuni Celerum*, who commanded a sort of Light Horse: Others were called *Tribuni Ærarii*, who had an Inspection into the Publick Treasure. Others were *Tribuni Fabricarum*, who took care about the making of Arms and Armour. Others were *Tribuni Maritimorum*, who had the Oversight of Sea-ports, of the Channels of Rivers, of the Salt-works. *Tribuni Plebis* were the Guardians and Patrons of the People, and were to protect them from any Injuries they might receive from the great ones. Lastly, *Tribuni Militum*, or *Militiæ*, who were divided into Greater and Lesser Tribunes; the first were Tribunes of Legions, the others Tribunes of Troops or Cohorts.

In Scripture the Word Tribune is often used, even in the *Latin* Text of the Old Testament; because the Translators know no Word more proper to express certain Employments, which have some Resemblance to that of the Tribunes of the *Roman* Republick. For example; St. *Jerome*[1] translates by *Tribunes* what the *Hebrew* calls *Princes of a thousand*, and the *Septuagint, Chiliarchæ*; which has the same Signification as the *Hebrew*. In the New Testament, the Word *Tribune* has more Relation to the Offices and Employments of the *Romans*, since they were really Officers of the *Roman* Troops: For example, in St. *John* xviii. 12. *Acts* xxi. 31, 32, 33, 37, &c. St. *Mark* speaks of the Tribunes of the Court of *Herod* the

Tetrarch, *Tetrarch, Mark* vi. 22. Each of these in the *Greek* are called *Chiliarchoi*, or Captains of a thousand Men, as the Tribunes of Legions were. But he that apprehended St. *Paul*, and took him out of the hands of the *Jews*, *Acts* xxi. 31. was only a Captain or Tribune of a Company.

Read this article in its place on the printed pages

Exod. xviii. 21, 25. שרי אלפים*Principes Militum*. 70. Χιλιάρχος. Vide Num. xxxi. 14, 48, 52. Deut. i. 15. 1 Reg. viii. 12. xvii. 18. & passim.

Tribute

TRIBUTE, *Tributum*; in *Greek*, *Phoros*; in *Hebrew, Mas*;[1] which is derived from the Verb *Masas*, to *melt*, or *liquify*. The *Hebrews* acknowledged none for Sovereign over them, but God alone: Whence *Josephus*[2] calls their Government a *Theocracy*, or Divine Government. They acknowledged the Sovereign Dominion of God by a Tribute, or Capitation, of half a [Exod. xxx. 13.] Shekel a Head, which every *Israelite* paid him yearly. Our Saviour, in the Gospel thus reasons with St. *Peter: What thinkest thou*, [Matth. xvii. 25.] *Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?* Meaning, that as he was the Son of God, he ought to be exempt from this Capitation. I do not find that either the Kings or the Judges of the *Hebrews*, when they were of that Nation, demanded any Tribute of them.

Solomon, at the Beginning of his Reign,[3] compelled the *Canaanites*, who were left in the Country, to pay him Tribute, and to perform the Drudgery of the Publick Works he had undertaken. And as to the Children of *Israel*, he would not suffer one of them to be employed therein, but made them his Soldiers, his Ministers, his chief Officers, to command his Armies, his Chariots, and his Horsemen. Yet however, towards the End of his Reign, he imposed a Tribute upon them, and made them work at the Publick Buildings;[4] which much alienated their Minds from him, and sowed the Seeds of that Discontent which afterwards appeared in an open Revolt, by the Rebellion of *Jeroboam* the Son of *Nebat*. He was at first indeed obliged to take shelter in *Egypt*; but afterwards the Defection became general, by the total Revolt of the ten Tribes. Hence it was, that the *Israelites* said to *Reboboam* the Son of *Solomon*; *Thy father made our yoke grievous; now therefore, make* [1 Kings xii. 4.] *thou the grievous service of thy father, and the heavy yoke which he put upon us, lighter*, *and we will serve thee*.

'Tis needless to observe, that the *Israelites* were frequently subdued by foreign Princes, who laid great Taxes and Tribute upon them; to which, Fear and Necessity compelled them to submit. Yet in the latter Times, that is, after *Archilaus* had been banished to *Vienne* in *France*, in the 6th Year of the Vulgar Æra, and after *Judæa* was reduced to a Province, *Augustus* sent *Quirinius* into this Country, to [Josephi Antiq. l. 17. c. 15.] take a new Poll of the People, and to make a new Estimate of their Substance, that he might thereby regulate the Tribute that every one was to pay to the *Romans*. Then *Judas*, surnamed the *Galilean*, or the *Gaulonite*, because he was a Native of *Gamala* in *Galilee*, in the Canton of *Gaulonitis*, formed a Sedition, and made an Insurrection, to oppose the levying of this Tribute. His Pretence was, that it was not lawful to pay any Tribute to Foreigners; that it was the Badge of a real Servitude, and that it was not allowed them to own any for their Masters, who had not the Lord for their God. This was the Origin of the Sect of the *Galileans*, or of the *Herodians*, of whom we have spoke under the Article JUDAS *the Galilean*, and that of the HERODIANS.

See in St. *Matthew* xxii. 16, 17, 18, &c. the Answer that *Jesus Christ* returned to the *Pharisees*, who came with an insidious Design of tempting him, and asked him, Whether or no it was lawful to pay Tribute to *Cæsar*? And in St. *John*, viii. 33. where the *Jews* boast of having never been Slaves to any body, *Nemini servivimus unquam*, of being a free Nation, that acknowledges God only for Master and Sovereign. As at that time there were many *Jews* who had imbibed the same Principles as *Judas* the *Gaulonite*, and who infused into the People the same Notions of Independence, and a vain Shew of Liberty; so on the contrary, the Apostles St. *Peter* and St. *Paul*, in their Epistles, have always endeavour'd to recommend and inculcate to the faithful *Christians*, Submission and Obedience to Princes, and a conscientious Discharge of their Duty, in paying them their Tributes. See *Rom*. xiii. 1.---- 8. 1 *Pet*. ii. 13.

Read this article in its place on the printed pages

מס*Mas*. Φόρος, *Tributum*.
Joseph. contra App. l. 2. p. 1071.
1 *Kings* xi. 21, 22, 33. 2 *Chron*. viii. 9.
1 *Kings* v. 13, 14. ix. 15. xi. 27.

Trinity

TRINITY. This is the Term that Divines, and all true *Christians* make use of, to express the greatest of the Mysteries of the *Christian* Religion; which is, that one only God is distinguished into three Persons, the Father, the Son, and the Holy Ghost. The Word *Trinity* is not to be met with in Scripture; but these three divine Persons are very plainly expressed and distinguished. For example, *God created the heaven and the earth*: Here is God the Father. The Son is expressed through the whole Scripture, by the Name of *The Word, The Wisdom, The Saviour, The Deliverer*. The Holy Ghost, which inspired the Prophets, is called in the Gospel, *The Comforter, or Paracletus*. The Father and the Son are represented in *Psalm* cx. 1. *The Lord said unto my Lord*, *Sit thou at my right hand*, &c. In the New Testament the three Persons are distinctly expressed in many Places. For example, *Go* [Matth. xxxviii. 19.] *and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost*. And when *Jesus Christ* came out of the Water after his Baptism, the Heaven was opened, and the Spirit of God was seen to descend upon him in the Form of a Dove, and a Voice was heard from Heaven, saying, *This is my beloved Son, in whom I am well pleased*. See again the Father, and the Son, and the Holy Ghost, plainly distinguished. The whole Gospel of St. *John*, especially his First Chapter, marks distinctly the Father, the Word, which is God, and the Holy Ghost, to whom *John* the Baptist gives his Testimony, saying, that he saw the Holy Ghost [John i. 32, 33, 34.] descend upon *Jesus* in the Form of a Dove. He adds, that the same Spirit that sent him to baptize, said to him, *Upon whom thou shalt see the Spirit descending*, *and remaining on him, the same is he which baptizeth with the Holy Ghost*. 'Tis needless to heap together a multitude of Passages, which prove and confirm the Doctrine of the Trinity. 'Tis no part of this Undertaking, to write a Treatise of Divinity or Controversy.

It has been thought, that the Distinction of the three Persons of the Trinity was not unknown to *Plato* and his Disciples; and some of the Moderns have even dared to affirm, that it was from their Writings that the Fathers of the Church borrowed the greatest part of their Expressions concerning the Trinity. The Reader may see the Book called *Platonism Unveiled*, and Father *Baltus*'s Defence of the Fathers unjustly accused of *Platonism*. See also M. *Basnage*'s History of the *Jews*, Tom. 4. lib. 6. Chap. 4. Edit. *Paris*.

It cannot be denied that some of the ancient *Jews*, who lived before *Jesus Christ*, and those also that lived in his time, were ignorant of the Mystery of the Holy Trinity. This Mystery is so clearly revealed in the Old Testament, and makes so considerable a part of the Creed of true Believers, that it could not be unknown to the Patriarchs, the Prophets, and the more enlightened of the ancient *Hebrews*. *Raymund Martin*,[1] *Galatine*,[2] and several others, have undertook to shew, that the *Chaldee* Paraphrasts, and the ancient Rabbins, have made express mention of the Trinity, and of the Three Persons. We find indeed in their Writings the Words *Shalishith*,[3] which signifies Trinity, and *Memar*,[4] which signifies The Word, and *Ruach Hakkadoshah*,[5] which signifies the Holy Spirit. We also find *God the Father, God the Son, and God the Holy Ghost*. Lastly, the *Tri-une, Three in One, and One in Three*[6]; and *Jehovah*, to express the Father, *Memara-jah* for the Word of the Father, and *Shechinah* for the Holy Ghost.

'Tis true, that the modern Rabbins disclaim part of the Books in which these Words are found, maintaining that they were not written by *Jews*: Others they explain in another Sense: And they not only do not acknowledge the Trinity, but they expresly deny it, and declare against it; either because they have departed in this from the Sentiments of their Forefathers, or that their Antipathy and Hatred to the *Christians* has excited them to dispute this Truth, which is so clearly revealed by *Christ* and his Apostles; or that this Mystery from the Beginning was unknown to the generality of the *Jews*, and the People had but a very imperfect Idea of it. And indeed the Conceptions of the *Jews* were so very gross, and they were so little acquainted with abstract Speculations, that from the belief of the Trinity, it would have been very easy to them to have passed to that of the Plurality of Gods. For which reason, perhaps, the Wisdom of God might have thought fit not to discover this Mystery so plainly to them. Upon this Subject the Reader may consult M. *Basnage*, and the Authors which he quotes, in his History of the *Jews*, t. 4. l. 6. c. 4, 5. Edit. *Paris*; and the Lexicon of *Suicerus*, under the Word *Trias*; and Mr. *Cudworth*'s Intellectual System of the Universe, l. 1. c. 4. and *Joshua Arndi, Diatriba de mysterio Trinit*. è *scriptis Rabb*.

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Raymund. Mart. Pugio fidei.

Galatin. de arcanis Cathol. verit. l. 2. c. 1.

שלושית*Trinitas*.

מימר*Memar, Verbum*.

רוח הקדשה*Sanctus Spiritus*.

שלשה באחד*Tres in Uno*. אחד בשלשה*Unus in Tribus*.

Tripolis

TRIPOLIS, a City of *Phœnicia*, lying upon the *Mediterranean* Sea, between *Botrys* to the South, and *Arca* to the North. 'Tis watered by a River that runs down from *Libanus*. 'Tis mentioned in the Second Book of the *Maccabees*, xiv. 1. where it is said, that three Years after the Death of *Antiochus Epiphanes*, *Demetrius*, the Son of *Seleucus*, to whom the Kingdom of *Syria* of right belonged, made his Escape from *Rome*, and landed at *Tripolis*, in the Year of the World 3642, before *Christ* 358, before the Vulgar *Æra* 362. The Word *Tripolis*, in *Greek*, signifies three Cities; because in reality it was made up of three Cities, which were distant from one another the

Length Length of a Stadium, or Furlong. One of these Cities belonged to the *Arabians*, another to the *Sidonians*, and the third to the *Tyrians*.a It is still to this Day a considerable Place, because of its Harbour.



4. Tower for the defence of the Harbour. A PROSPECT OF THE TOWN, AND HARBOUR OF TRIPOLI IN SYRIA. 5. Fishermens Houses. 6. The mountains of Libanus.

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Tripolis of Syria

TRIPOLIS of *Syria*: Its Harbour being in the Form of a *Peninsula*, pretty much resembles that of *Jaffa*, having a vast number of small Rocks or Shallows at its Entrance, which oblige Ships to keep off, and to cast Anchor out of the Road. The City has no Fortifications, the Buildings and Houses are instead of Walls, and its Streets are very narrow. At the foot of the Castle runs the River called *Nahar-kadisha*, or the Holy River. It has its Source from the Springs and melted Snow that run down from *Libanus*, and particularly from the Fountain called in Scripture *The Fountain of Gardens*.[1] The City is watered by the Waters of this River, which the Inhabitants convey as they please, by little Canals, and stop up the Outlets to overflow the Land and the neighbouring Gardens. This City is still famous for its extensive Trade, which is carried on there, for Merchandises which are brought thither both by Sea and Land.

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Cant. iv. 15. Fons hortorum, puteus aquarum viventium, quæ fluunt impetu de Libano.

Trituration

TRITURATION, Threshing, treading out of Corn; or rather, treading the Straw under the Feet of Beasts, to make the Corn [1 Cor. ix. 9. 1 Tim. v. 18. Deut. xxv. 4.] come out. St. *Paul* says, after *Moses*, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*. They used to muzzle these Animals, or they rubbed their Snouts with Cow-dung, that they might not eat the Corn as they trod it. The Business of Trituration was performed after this manner: They provided a Floor in the Fields, that was well beat, and very clean, about a Tree, as near as possible. They set up Sheaves one by another, very thick, round about the Body of the Tree. Then, by whipping the Oxen or Horses, they made them to mount up upon the Sheaves so set up, and made them run all together about the Tree, to bruise the Sheaves, to reduce them to Chaff, and to make the Corn fall out of the Ears. This was generally done at the hottest time of the Day; and at Evening they cleansed the Floor, by tossing up the Corn and Chaff together into the Air, by which the Chaff was driven by the Wind without the Floor, and the Corn fell down again within it.

The Scripture often alludes to this manner of threshing and winnowing Corn. [Mic. iv. 13.] *Arise, and thresh, O daughter of Sion; for I will make thine horn iron, and I will make thine hoofs brass; and thou shalt beat in*

Vol. III. pieces many people; thou shalt bruise them *Isai*. xxi. 10. to dust. *Isaiah* calls *Babylon*, at the time of its Destruction, *O my threshing, and the corn of my floor*: You are, as it were, my Harvest, gathered into the Floor, and prepared to be trod out by Beasts: Your Enemies are going to begin their Trituration, and you shall be reduced to Chaff. *Jeremiah* makes use of the same Similitude, in *Jerem*. li, 33. speaking of the same thing. *Filia Babylonis quasi area, tempus triturae ejus. Adhuc modicum, & venit tempus messionis ejus*. The Author of the Second Book of *Kings* says, that the King of *Syria* had reduced *Judea* to the Condition of a Floor, where 2 *Kings* xiii. 7. Corn was threshed: He had brought it to Dust. *Redegerat quasi pulverem in tritura areæ*.

The Business of Trituration was very laborious; whence it is that God forbad the muzzling of those Creatures that were employed in this Work, to teach Men Lessons of Humanity and Compassion towards others. The Prophet *Hosea* compares *Ephraim* [Hos. x. 11.] to a Heifer accustomed to Trituration, full fed, and that would not submit to the Yoke: *Ephraim vitula docta diligere trituram*: But the Lord says, I will tame her; I will take her by the Neck, and put on her Yoke: *Transivi super pulchritudinem colli ejus*.

There was another manner of Trituration, which was performed with Sledges or Carriages shod with Iron. See before, the Article FLOOR.

Read this article in its place on the printed pages

Troas

TROAS, a City of *Phrygia*, or of *Mysia*, upon the *Hellespont*, between the City of *Troy* to the North, and the City of *Assos* to the South. Sometimes the Name of *Troas* signifies the whole Country of the *Trojans*, the Province where the City of *Troy* stood. But in the New Testament, wherein the Word *Troas* is found, it always signifies a particular City of that Name, which also sometimes is called by the Names of *Antigonia*, and *Alexandria*: *Ipsa Troas, Antigonia dicta, nunc Alexandria*, [Plin. l. 5. c. 30.] says *Pliny*. Sometimes both Names are joined, *Alexandria-Troas*. St. *Paul* was at [Acts xvi. 8, &c.] *Troas* in the Year 52 of the Vulgar Æra, and had this Vision in the Night: A Man of *Macedonia* stood before him, and made this Request to him: Come over to *Macedonia*, and assist us. He embarked therefore at *Troas*, and passed over into *Macedonia*. This Man that appeared to him, is supposed to be the Guardian Angel of *Macedonia*, who invited him to preach in that Kingdom. Besides this, the Apostle was several other times at *Troas*; but we know nothing particular of his Transactions there. See *Acts* xx. 5, 6. 2 *Cor*. ii. 14. He left be-

hind[1] hind him at *Troas*, in the custody of one *Carpus*, some Cloaths and Books, which he desired *Timothy* to bring along with him to *Rome*, when he came thither, in the Year 65 of the Vulgar Æra, a little before St. *Paul's* Death, which happened in the Year 66. See 2 *Tim*. iv. 13.

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Diodor. Sicul. l. 16. c. 41. Strab. l. 16. p. 519. Plin. l. 5. c. 20.

Troglodytes

TROGLODYTES. This Word, in *Greek*,[1] signifies those that have their Abode in Holes and Caverns. There are many of this sort of People about *Palestine*, in *Arabia*, upon the Coasts of the *Red* Sea, and the *Persian* Gulph, and in *Egypt*. The Scripture mentions the *Troglodytes* only in one Place, which is 2 *Chron*. xii. 3. *Lybies & Troglodytæ, & Æthiopes*. The *Hebrew* says,b the *Lubims*, the *Sukkims, Cushims*, or *Æthiopians*.

The greatest part of Interpreters agree, that the *Sukkim*, in reality signifies the *Troglodytes*. *Bochart* is of this Opinion, *Phaleg*. l. 4. c. 29. where he shews, that *Sukkah* in *Hebrew* signifies a Hole or Cave; and that [Plin. l. 6. c. 29.] *Pliny* places the City of *Succha* upon the Shore of the *Red* Sea, in the Country of the *Troglodytes*. *Grotius*, and some others, chuse rather to suppose that the *Sukkims*, mentioned in the *Chronicles*, and which were in the Army of *Shishack* King of *Egypt*, stand for People that dwell in Tents, as the *Arabian Scenites*. There were many of these sorts of *Arabians* in *Arabia Petrea*, and about *Egypt*, who did not take the trouble of cultivating their Lands, or of building Houses.

Read this article in its place on the printed pages

Τρωγλοδύται, *Troglodytæ*, ἀ τρώγλη, *foramen*; δύω, *or* δύμι, *subeo*.

Trophimus

TROPHIMUS, a Disciple of St. *Paul*, a *Gentile* by Religion, and an *Ephesian* by Birth. After St. *Paul* had converted him, he adhered constantly to him, nor quitted him ever after. He came from *Ephesus* to *Corinth* with the Apostle, and kept him company in his whole Journey from *Corinth* to *Jerusalem*, in the Year of our Lord 58. When St. *Paul* was in the Temple there, the *Jews* laid hold of him, crying out, *Men of Israel, help; this is the man that teacheth all men every where against the people, and the* [Acts xxi. 28, 29.] *law, and this place; and farther, brought Greeks also into the temple, and hath polluted this holy place*. And this they said, because certain *Jews* of *Ephesus* having seen *Trophimus* with St. *Paul* in the City, whom they looked upon as a *Gentile*, imagined that St. *Paul* had introduced him into the Temple. The whole City was immediately in an Uproar, and St. *Paul* was secured, as we have said before, under his Article. It is very probable that *Trophimus* followed him to *Rome*, and forsook him not in his Bonds. It is pretended, that after the Apostle had obtained his Liberty, in the Year 63, he went into *Spain*; and that passing through the Country of the *Gauls*, he left *Trophimus* at *Arles*, as Bishop there. See *Baronius* in the Year 62, Sect. 4. But this is very difficult to reconcile with what St. *Paul* writes to [2 Tim. iv. 20.] *Timothy*, that he had left *Trophimus* sick at *Miletus*. *Trophimus* must necessarily have gone back into *Asia*, about a Year after that St. *Paul* had left him at *Arles*. The *Greeks* keep *April* 14. in honour of *Trophimus*, and say he had his Head cut off by the Command of *Nero*, along with St. *Paul*. Those of *Arles* keep his Feast on the 29th Day of *December*.

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Trumpet

TRUMPET. The Lord commanded [Numb. x. 2, 3, 4, 5, &c.] *Moses* to make two Trumpets of beaten Silver, to be made use of to call the People together, when they were to decamp. He adds, " After you shall " have sounded these Trumpets, all the " People shall assemble to you at the Entry of the Tabernacle of the Covenant. " If you sound but once, the Princes " and chief of the People of *Israel*, shall " come to you: But if the Sound of the " Trumpet is longer, and more interrupted, then those that are on the East " side shall decamp first. At the second " Sound of the Trumpet, those that are " to the South shall take down their " Tents. At the third Sounding, those " that are to the West: And at the " fourth, those that are to the North " shall decamp. But when it is only to " assemble the People, the Trumpets " shall sound with a more simple and " uniform Blast, and not with an interrupted or discontinued Sound.

"The Priests the Sons of *Aaron* shall only have the Privilege of sounding the Trumpets, and this shall be an immutable Law throughout all your Generations. They shall sound when you go forth to War against your Enemies, and the Lord your God shall remember you to succour you. They shall also sound when you are to keep your religious Festivals, when you celebrate your solemn Feasts; when you offer your Burnt-Offerings, and your Peace-Offerings; and on the first Day of every Month." They also chiefly made use of these Trumpets, to proclaim the Beginning of the Civil Year, the Beginning of the Sabbatical Year,[1] and the Beginning of the Jubilee. [Levit. xxv. 9, 10. Joseph. Antiq. l. 3. c. 11.] *Josephus* says, that these Trumpets were near a Cubit long, and had a Tube or Pipe of the Thickness of a common Flute. Their Mouths were no wider than just to blow into them, and their Ends were like those of a modern Trumpet. At first there were but two in the Camp, but afterwards they made a greater number. Even in the time of *Joshua* there [Josh. vi. 4. 2 Chron. v. 12.] were seven of them. At the Dedication of the Temple of *Solomon* there were six score Priests that sounded the Trumpets. *Josephus* will have it, that this Prince made *two hundred thousand Trumpets, as Moses had commanded*. I know not from whence he took this Account, of so great number of Trumpets.

Besides the sacred Trumpets of the Temple, the use of which was restrained to the Priests only, even in War and in the Battel, there were others, which the Generals made use of sometimes, to gather their Troops together. For example, *Ehud* [Judg. vi. 27.] sounded the Trumpet, to assemble the *Israelites* against the *Moabites*, who oppressed

them, and whose King *Eglon* he had lately slain. *Gideon* took a Trumpet in his Hand, and gave every one of his People [Judg. vii. 2, 16.] one, when he assaulted the *Midianites*. *Joab* sounded the Trumpet, to give the Signal of Retreat to his Soldiers, in the [2 Sam. ii. 28. 2 Sam. xviii. 16.] Battel against those of *Abner's* Party, and in that against *Absalom*; and lastly, in the Pursuit of *Sheba* the Son of *Bichri*. We may see the same thing in twenty other Places of the History of the *Hebrews*.

The Feast of Trumpets: It was kept on the first Day of the seventh Month of the Sacred Year, which was the first of the Civil Year. This Month was called *Tizri*, and answered to the Moon of *September*. The Beginning of the Year was proclaimed by Sound of Trumpet: This Day was kept solemn; all servile Business was forbid to be done upon it. They offered a solemn Holocaust upon it, in the name of the whole Nation, of a Calf, two Rams, and seven Lambs, of the same Year, with the Offerings of Flour and Wine, that were usual with these Sacrifices. The Scripture does not acquaint us with the Occasion of appointing this Feast. *Theodoret* believes, it was in memory of the Thunder and Lightning upon Mount *Sinai*, when God gave his Law from thence. The Rabbins will have it, that it was in Remembrance of the Deliverance of *Isaac*, in whose stead a Ram was sacrificed by *Abraham*.

At present the *Jews* are accustomed upon this Evening to wish one another a good Year, to make better Chear than ordinary, and to sound the Trumpet thirty times successively. *Leo of Modena* observes, that heretofore there was a Dispute among the Rabbins concerning the Time at which the World began. Some maintained it was at the Beginning of the Spring, and others at Autumn. But the Opinion prevailed that placed the Beginning in Autumn; and 'twas upon this Occasion that the Feast of Trumpets was founded, which is kept on the Beginning of *Tizri*, which answers to our *September*. During this Feast, which lasts the two first Days of the Month, all Labour and Business are suspended. The *Jews* hold it from Tradition, that on this Day God particularly judges of the Actions of the foregoing Year, and disposes of the Events of the Year following. Wherefore, on the first Days of the foregoing Month, or at least, eight Days before the Feast of Trumpets, they generally apply themselves to Works of Penitence and Mortification; and the Evening before, many of them cause to be given them thirty -nine blows with a Whip, by way of Discipline.

On the first Evening that begins the Year, and which precedes the first Day of *Tizri*, as they return from the Synagogue they say to one another, *May you be written in a good Year*; the other answers, *And you also*. Being returned into their Houses, they serve at Table Honey and leavened Bread, and whatever may betoken a happy and plentiful Year. Some of them on the Morning of these two Feasts go to the Synagogue cloathed in White, as a Token of Purity and Penitence. Among the *Germans*, some of 'em then wear the Habit that they have appointed for their Burial; and this in a sense of Mortification. This Day they repeat in the Synagogue several particular Prayers and Benedictions. They take the Pentateuch very solemnly out of the Chest, and they read to five Persons the Sacrifice that was performed on that Day. Then they sound twenty times upon a Horn, sometimes after a very slow manner, and then very briskly. They say it is to make them think of the Judgments of God, to intimidate Sinners, and to induce them to repent. After some Prayers they return to their Houses, sit down at Table, and pass the rest of the Day in hearing some Sermons, and in other Exercises of Devotion. The two Days of the Feast are just alike.

To prepare themselves for the Feast of Trumpets, or for the Beginning of the Civil Year, many *Jews* plunge themselves into cold Water, and as they sink in they confess their Sins, and beat their Breasts. They plunge over Head

and and Ears, that they may appear entirely clean to the Eyes of God. They think that on this Day God assembles his Council, or his Angels, and that he opens his Books to judge all Men. Three sorts of Books are opened; the Book of Life, for the Just; the Book of Death, for the Wicked, and the Book of a Middle State, for such Men as are neither entirely good, nor entirely bad. In the two Books of Life and of Death, there are two kinds of Pages; one for this Life, and the other for Eternity. For it often happens, that the Wicked are not punished in this Life according to their Demerits, and that the Just are used with Severity, as if they had incurred the Anger of God. This Conduct of God is the Occasion that no one can be sure of his Condition, but is always uncertain, whether he is worthy to be loved or hated. As for the middling ones, who are neither quite good, nor quite bad, they are not written down any where, as the *Jews* say; God stays till the Day of Expiation, which is the tenth of the Year, to try if they will be converted. On this Day their Sentence passes, and their Fate is determined, whether for Life or Death, according to their Merits.

Read this article in its place on the printed pages

Levit. xxiii. 24. Numb. xxix. 1. *Joseph. Antiq*. l. 2. c. 8. p. 262. Levit. xxiii. 2. Numb. xxix. 1, 2, 3, 4, &c. Theodoret. qu. 32. in Levit. Buxtorf. Synag. Jud. c. 19. *Leo of Mod- ena*, his Cerem. of the *Jews*; p. 3. c. 5.

Truth

TRUTH, *Veritas*, is used in several Senses in the Scriptures. First, for what is opposed to Falshood, a Lye, a Mistake, a Deceit. For example, There shall be none among you that shall consult the Dead, to learn the Truth from them; *aut quæras* à [Deut. xviii. 11. Psal. v. 5. Rom. ix. 1.] *mortuis veritatem*. And the *Psalmist*, speaking of the Wicked, *Non est in ore eorum veritas*. And St. *Paul*, I *speak the truth in Christ, I lye not*.

Secondly, Truth is put for Fidelity, Sincerity, and Punctuality in keeping Promises. Generally to Truth, taken in this Sense, is joined Mercy or Kindness. For example, *Gen*. xxiv. 27. *Eliezer*, the Servant of *Abraham* gives Thanks to God, that he had shewed Kindness and Truth to his Master *Abraham: Benedictus Dominus, qui non abstulit misericordiam & veritatem suam* à *Domino meo*: He has given him plenty of good things by his Mercy, and has compleatly fulfilled all his Promises to him. *Misericordia & veritas*, may also express a stable, constant, and permanent Mercy or Kindness: The Lord be praised, who has favoured my Lord and Master *Abraham* in so constant and uniform a manner.

Those Expressions, *Misericordia & veritas*, are very frequent in Scripture. *Gen*. xxiv. 29. *Si facitis misericordiam & veritatem cum Domino meo, judicate mihi*. And *Gen*. xlvii. 49. *Jacob* says to his Son *Joseph, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me*; *bury me not, I pray thee, in Egypt*: You shall promise this Favour, and you shall faithfully perform it. And in *Joshua*, ii. 14. the Spies of the *Israelites* promised *Rahab*, to deal with her *kindly and truly*, that they would faithfully perform what they had promised. And 2 *Samuel* ii. 6. *David* sent to tell the Inhabitants of *Jabesh-Gilead*, that the *Lord would shew kindness and truth to them*, for their Piety in burying the Bones of *Saul*, and that he himself would requite it to them. Lastly, as this manner of speaking occurs in almost every Page of the Scripture, in my opinion it may signify, that God will bestow his Kindness and Favour to all those to whom he promises Mercy and Truth; and that he will do it in a fixed and permanent manner.

There are some to whom he makes Promises, but they are only conditional; others on whom he confers Favours, but they are only for a season; others are prevented with his first Blessings, but do not obtain the Favour of a final Perseverance. God made many Promises to the *Israelites*, but merely on condition that they should continue faithful to him. He gave the Royal Dignity to *Saul*, but it was only for a time. *Solomon* partook plentifully of his first Favours, but it is doubted whether he had the Gift of Perseverance. In this Sense God may be said to have granted them his Kindness, but not his Truth. On the contrary, he granted both to *David*, in a still particular manner, and in a more perfect manner to the *Messiah. David* says of himself, [Psalm xxxix. 12.] *Misericordia tua & veritas tua semper susceperunt me*. And again, *Psal*. lvi. 4. *Misit Deus misericordiam suam & veritatem suam, eripuit animam meam de medio catulorum leonum*, &c. And elsewhere, [Psal. lxxxviii. 34.] speaking of the *Messiah, Misericordiam autem meam non dispergam ab eo, neque nocebo in veritate mea*, &c.

The *Septuagint* generally translate the *Hebrew* Word *Chesed* by *Justice*, which the *Vulgate* renders by *Mercy*. Blessed be the Lord, who hath not withdrawn *his Justice and Truth* from my Master. But in these Passages, as in many others, the Words Mercy and Justice are synonymous, even in the *Hebrew*.

Isaiah desires of the Lord, that Peace and Truth may be established for his Days: [2 Kings xx. 19. Isaiah xxxix. 8.] *Sit pax & veritas in diebus meis*, where the *Hebrew* hath it, Shall there be Peace and Truth for my Life? May I flatter myself, that God will suspend the terrible Effects of his Vengeance till after my Death? Peace and Truth stand here for a constant and continual Prosperity. *Jeremiah* xxxiii.6. makes use of almost the same Expression: *Revelabo illis deprecationem pacis & veritatis*: I will discover to them [John xiv. 6. John i. 14.] an effectual manner of Prayer, to obtain Peace and Truth, or a fixed and durable Peace. Otherwise, I will make them to taste that solid Happiness they wish for. *Deprecationem pacis*, is as much as to say, *Pacem quam enix*è *precantur*. And *Zechariah*, viii. 19. *Pacem & veritatem diligite*, which relates to what he said a little before, *Verse* 16. *Veritatem & judicium pacis judicate*; Judge in Truth and Peace; live in Peace, and exercise Justice over your Brethren: Let the Judges and Magistrates do Justice to their Inferiors, in Truth and Equity, and let them preserve Peace among them. Or else, *Judicium veritatis & pacis*, is put for Judgment that procures Peace to them, a constant Prosperity. Or, lastly, it is put for *Judicium verum & perfectum*, Judgment attended by perfect Equity. The *Hebrew* Word *Shalom*, which signifies Peace, stands also for Perfection.

Jesus Christ is the eternal and essential Truth: *Ego sum via, veritas, & vita*. And again, in the First *Epistle* of St. *John*, v. 6. *Quoniam Christus est veritas*: He is the Word, full of Grace and Truth. *Plenum gratiæ & veritatis*: 'Tis he that has granted and communicated to us a Plenitude of both [Ibid. 17.] of these. *Gratia & veritas per Jesum* [John iv. 26] *Christum facta est*. 'Tis he that has sent to his Apostles the Spirit of Truth: *Spiritum veritas qui* à *Patre procedit*.

The Word of Truth, the Way of Truth, *the Knowledge of Truth, to walk in the Truth, to speak in Truth, to give Testimony to the Truth*, in the sacred Authors of the New Testament, import the Truth of the Gospel, the holy Truths of *Christianity*.

[Psal. xxxv. 6. lvi. 11.] The *Psalmist* says, that the Mercy of the Lord reaches to the Heavens, and his Truth to the Clouds; to express their Greatness, Immensity, and Extent; and that all Creatures partake of them. Elsewhere he says, [Psalm lxxxv. 10, 11.] *Mercy and Truth are met together; righteousness and peace have kissed each other*. *Truth shall spring out of the earth, and righteousness shall look down from heaven*. In this Place the Prophet describes the Happiness of the Land of *Judah*, after the Return from the Captivity; and in a more exalted Sense, the Advantages the Church was to enjoy after the Coming of the *Messiah*. Mercy and Justice, Peace and Truth, in these Places may be considered as synonymous Terms. In *Judah* shall be seen to flourish Mercy, Justice, Peace and Truth; a constant and permanent Mercy, a full and perfect Justice. Certain it is, that Justice is often put for Clemency, Benignity, Mercy.

David, in *Psalm* lxxxviii. in several manners extols the Truth of God, or his Fidelity in his Promises. 'Tis a Song of Thanksgiving for the Mercies that God had vouchsafed to the House of *David*. The fruitful Invention of the Prophet has furnished him with great Variety of Ways to declare the Greatness of God's Favour, and the Effectualness of his Promises. “I will for ever shew forth “ his Mercies; I will publish his Truth “ from Generation to Generation.- -- His “ Mercy is founded in Heaven, he has “ confirmed his Truth. ---- His Truth “ shall be magnified in the Congregation “ of the Saints. ---- His Power is infinite, and his Truth surrounds it on “ all sides. ---- Justice and Equity are “ the Supporters of his Throne. ----- “ Mercy and Truth march before him.--- “ His Mercy and his Truth shall be always displayed to *David*.” All these Expressions and different Turns amount to this, that it is his Mercy that prevents and promises, and it is his Truth that executes and performs.

Read this article in its place on the printed pages

Tryphena and Tryphosa

[Rom. xvi. 12.] TRYPHENA *and* TRYPHOSA, *Christian* Women, whom St. *Paul* mentions in his Epistle to the *Romans*. *Salute Tryphena and Tryphosa, who labour in the Lord*. Much mention is made of these two Women in the History of St. *Thecla*; but as this History is thought to have been corrupted, it can give no Authority to the Actions of these holy Women. The *Roman* Martyrology puts down their Feasts on the 10th of *November*. 'Tis said they went to *Rome* to be serviceable to the Saints, and to obtain a Crown of Martyrdom there; but God did not permit that their Desires should be gratified in this City. They returned into the East, where their Blood was spilt for the sake of *Jesus Christ*.

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Tryphon

TRYPHON, a King of *Syria*. See DIODOTUS, before, and 1 *Macc*. xi. 39, 54, *&c*. xii. 42, 49. xiii. 1, 12, *&c*. xv. 10, 15, *&c*.

Read this article in its place on the printed pages

Tubal

TUBAL, or *Thubal*, the fifth Son of *Japheth*. The Scripture commonly joins together *Tubal* and *Meshech*, which makes it thought that they peopled Countries bordering upon each other. The *Chaldee* Interpreters, by *Tubal* and *Meshech* understand *Italy* and *Asia*, or rather *Ausonia*. *Josephus* thinks *Iberia* and *Cappadocia*. St. *Jerome* will have it, that *Tubal* represents the *Spaniards*, heretofore called *Iberians*. *Bochart* is very copious to prove, that by *Meshech* and *Tubal* are intended the *Muscovites* and the *Tibarenians*. See the Commentators upon *Gen*. x. 2.

Read this article in its place on the printed pages

Tubal-Cain

TUBAL-CAIN, or *Thubal-cain*, Son of *Lamech* the Bigamous, and of *Zillah*. The Scripture tells us, that he was the Father [Genesis iv. 22.] and Inventor, or Master of the Art of forging and managing Iron, and of making all kinds of Iron-work. It is not doubted but it was he that gave

E e occasion to the *Vulcan* of the *Heathens*. The Name *Tubal-cain*, is not very remote from *Vulcan*.

Read this article in its place on the printed pages

Tubins

TUBINS, or the *Tubianians*, or *Tubienians*, 1 *Macc*. v. 13. are the same as the People of the Land of *Tob*, to the North of *Batanea*. See TOB.

Read this article in its place on the printed pages

Turtle

TURTLE, a clean Bird which is often mentioned in Scripture, and which was sometimes offered in Sacrifice. They might offer either Turtles or young Pigeons. These Sacrifices were appointed in favour of the Poor, who could not go to the Charge of more substantial Sacrifices. Before the giving of the Law, *Abraham* offered to God a Burnt-offering of an Heifer, a she Goat, a Ram, each of three [Gen. xv. 9.] Years old, and of two Birds, which were a Turtle and a Pigeon; and when he cut the other Victims into two Parts, he left the two Birds entire. *Moses* appointed, that when a Woman came to the Tabernacle, in order to her Purification after Child-birth, if she had [Levit. xii. 6, 7, 8.] not wherewithal to offer a Lamb for a Sin-Offering, and another for a Burnt-Offering, she should bring two Turtles, or two young Pigeons, one for a Burnt-Offering, and the other for a Sin-Offering. 'Twas thus that the Holy Virgin did at the time of her Purification, *Luke* ii. 24.

[Numb. vi. 10.] The *Nazarites* offered two Turtles, or two young Pigeons, at the Door of the Tabernacle; one to be sacrificed for Sin, and the other for a Burnt-offering, when during the time of their *Nazariteship*, they had been accidentally defiled by the Presence of a dead Body. When a Leper was poor, and could [Levit. xiv. 22.] not afford to offer the larger Sacrifices, the Law appointed him, on the Day of his Purification, to offer two Turtles, or two young Pigeons, one for a Sin-Offering, and the other for a Burnt-Offering. A Man troubled with a Genorrhea, or a Woman that had an irregular Flux, were each obliged to offer two Turtles, or two young Pigeons, one for Sin, and the other for a Holocaust, and that on the eighth Day that followed their Cure. A Man that had unadvisedly touched any impure Animal, or had rashly made any inconsiderate Vows or Promises, when he was sensible of his Error, if he was poor, he was to offer to the Lord two Turtles, or two young Pigeons, one for Sin, and the other for an Holocaust. These are the Cases in which they offered Turtles in Sacrifice.

[Jerem. viii. 7.] *Jeremiah* says, that *the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming*. And indeed the Turtle is a Bird of Passage, as well as the Swallow and the Stork: The Spouse in the *Canticles* compares the Cheeks of his Spouse,[1] to the Beauty of the Turtle: *Pulchræ sunt genæ tuæ sicut Turturis*. But the *Hebrew* intimates, *Thy cheeks are comely with rows of Jewels*. The Women of that Country wore a kind of Bracelets about their Faces. See the Travels of M. *D'Arvieux* to the Camp of the *Grand Emir*, p. 27, 28.

Read this article in its place on the printed pages

Cant. i. 9. לחיין בתורים

Tychicus

[Acts xx. 4. Tit. iii. 12.] **TYCHICUS**, a Disciple of St. *Paul*, whom the Apostle often made use of, to carry his Letters to the several Churches. He was of the Province of *Asia*, and accompanied St. *Paul*, when in the Year 58 he made his Journey from *Corinth* to *Jerusalem*. 'Twas he that carried the Epistle to the *Colossians*, written in 61; and that to the *Ephesians*, written in 65; and the First to *Timothy*, written in 64. St. *Paul* did not send him merely to carry his Letters, but also to learn the State of the Churches, and to bring him an Account of them. Wherefore he calls him his dear Brother, a faithful Minister of the Lord, and his Companion in the Service of God.[1] He had Thoughts also of sending him into *Crete*, to preside over that Church in the absence of *Titus*. 'Tis thought also,[2] that he was deputed to *Ephesus*, to govern this Church while *Timothy* should be at *Rome*, when he carried a Letter to the *Ephesians* from this Apostle. The *Greeks* celebrate the Feast of St. *Tychicus* on the 8th or 9th of *December*, and give him the Title of one of the Seventy Disciples, and Bishop of *Colophon* in the Province of *Asia*. *Usuard, Adod*, and the other Martyrologists, mark his Feast at *Paphos* in *Cyprus*, on the 19th of *April*. *Usuard* only gives him the Title of Deacon.

Read this article in its place on the printed pages

Ephes. vi. 21, 22. Colos. iv. 7, 8.
Vide Est. in Ephes. p. 855.

Tympanum

TYMPANUM, a Timbrel, or Instrument of Musick, which is often mentioned in Scripture. The *Hebrews* call it *Toph*;[1] and I suppose under this Name they comprehend all kinds of Drums, Tabors, and Timbrels. I do not find the *Hebrews* made use of it in their Wars, but only at their publick Rejoicings; and it was commonly put into the Hands of Women. After the Passage of the *Red Sea, Miriam*, the Sister of *Moses* took a *Tympanum*, or Timbrel, and began to play and dance with the Women. The Daughter [Exod. xv. 20.] of *Jephthah* came to meet her Father with Timbrels, and other Musical Instruments. [Judg. xi. 34.] 'Twas probably of the same kind as those ancient *Tympana*, which are put into the Hands of *Cybele* the Mother of the Gods. *Tympana habet Cybele, sunt & mihi Tympana cribri*.

The

The ancient Marbles generally represent *Cybele* with a *Tympanum*. They used also to play on this Instrument at the Feast of *Bacchus*. Its Figure is not uniform, but is sometimes represented as a Tabor, with little Bells;[2] and at other times as an Instrument of hollow Brass, with Bells also, and a Stick to play upon it. But there does not appear to be any Skin stretched upon its Opening. At other times they are two sorts of Brazen Caps, which were struck against one another on the Sides that were open.

Tympanum, in the Sense of an Instrument of Punishment, is met with in the *Greek* of St. *Paul* to the *Hebrews*, xi. 35.[3] Both ancient and modern Interpreters are much divided about the Sense of this Word. Some have explained it of the *Tressel*, or *Chivalet*, a Punishment very frequent in Antiquity, but very much unknown at this Day. St. *Chrysostom*, and the other *Greek* Interpreters that have followed him, and who ought to have understood the Meaning of this Word better than the *Latins*, thought that the Apostle, in the Place where he speaks of *Tympanum*, alludes to the Death of *John* the Baptist, and to that of St. *James*, who were both beheaded. *Hesychius, Suidas* and *Oecumenius*, think the Verb *Tympanizin* signifies to flea alive. Others,[4] more modern, take it in a generical Sense, for all kinds of capital Punishments and violent Deaths. And it is true that the *Greek* Verb we are speaking of, is sometimes used in this manner.

But we think the Apostle, in the Place we are speaking of, means the *Bastinado*, or Punishment of the Whip, and that he makes Allusion to the Cruelties exercised upon old *Eliazar*, and the seven Brethren the *Maccabees*. The Second Book of the *Maccabees*,[5] speaking of the Martyrdom of *Eleazar*, says, that he went to the *Tympanum*, and that being at the Point of expiring under the Blows of the Switches or Rods, he said, groaning; The Lord, who knows all things, knows this, that tho' I could escape Death, yet I chuse to suffer these violent Pains in my Body, being torn with the Rods. St. *Paul* seems plainly to allude to this Passage, when he says, Some have suffered the Punishment of the *Tympanum*, not desiring to rescue themselves from this Torture, in hopes of a better Resurrection. [2 Macc. vii. 1.] The seven Brethren *Maccabees* were also tormented with Stripes and Rods: *Flagris*

& tauris cruciatos. The Scholiast of *Aristophanes*,[6] speaking of the Punishment of the *Tympanum*, says, that they called *Tympana* those Instruments of Wood, upon which such Criminals were whipt as were condemned by the Judges to suffer the *Bastinado*. This Punishment is still in use among the Eastern Countries. See the Article PUNISHMENTS.

Read this article in its place on the printed pages

Toph.

See the Supplement to *Antiquitée Expliquée*, T. 3. p. 197, 198.

Distenti sunt. Græc. Ἐτυμπανίσθησαν.

Camerar. Castal. Grot. Gataker. &c.

2 Macc. vi. 19. Ἐλεάζαρος ἀνθαιρέτως ὅτι τὸ τύμπανον προσῆγε. Verse 28. Τοιαῦτα ἢ εἰπὼν ἐπὶ τὸ τύμπανον ἐνθέως ἦλθε.

Aristophan. Scoliast. in Plutum. Τύμπαν' ἀξύλα ἐφ' οἷς ἐτυμπάνιζον.

Typhon

TYPHON, an *Egyptian* Deity. This People admitted of two Principles, one Good, and the other Bad.[1] From the good Principle proceeded Generation, and from the bad one proceeded the Corruption of every thing. The good Principle had a Superiority over the evil one; but not so far as to destroy it, and to hinder its Operations. *Isis, Osiris*, and *Orus*, were the good Principles; *Typhon* was the bad Principle. *Osiris* was in the Universe what Reason is in Man, and *Typhon* was analogous to the Passions that are contrary to Reason. In the Human Body a good Temperament proceeded from *Osiris*; but Diseases and Indispositions came from *Tryphon*. To him also were imputed Tempests, Inundations, Earthquakes, Eclipses of the Sun and Moon, and every thing that passed for an Irregularity in Nature. The Ass was his Symbol, as also the Crocodile. He had divine Honours paid to him in the Canton of *Egypt* called *Papremis*.

Typhon was Brother to *Osiris*,[2] who reigned in *Egypt* with Equity and Justice. But *Typhon* was a violent and cruel Man, killed his Brother, and cut his Body into twenty-six Parts, of which he gave one to every one of those who had conspired along with him, to engage them farther by that, in making them equally obliged to support him in his Usurpation of the Kingdom of *Egypt*. But *Isis*, the Wife and Sister of *Osiris*, and *Orus*, their Son, revenged his Death upon *Typhon*, put him to death, and all that had conspired with him. He was drowned in the River *Orontes*.

He is said to have been buried under the Island of *Sicily*; which Island was hardly sufficient to cover his Body, it being of so enormous a Size.

We should not here have spoke of *Typhon*, who is not mentioned in Scripture, had not some Criticks maintained, that *Typhon* is the same as *Shem* the Son of *Noah*; and that several Particulars of his Life and Death have great Resemblance with those of the King of *Basan*. The *Egyptians* give to *Typhon* the Name of

Seth, *Seth*, a or of *Smy*, which has a good deal of relation to that of *Shem*. *Marsham* thinks,[3] that the City of *Pithom*, mentioned in *Exodus*, [Exod. i. 11.] takes its Name from *Typhon*; the *Hebrews* having purposely changed and disguised the Name, because it was forbid them to name the Name of strange Gods. The *Egyptians* gave to *Shem*, who was blessed by *Noah*,[4] the odious Names of the Evil Principle, and of an Usurper, which would much better agree to their Founder, *Ham*.

Typhon is said to have been drowned in the River *Orontes*, or in the Lake *Sirbon*, [Herodot. l. 3. c. 5.] near to *Egypt*. The *Egyptians* accuse this Deity of Outrage in several of their Ceremonies. [Plutarch. de Iside.] Those of the *Coptæ* throw an Ass down a Precipice, in contempt of *Typhon*, because this God was ruddy, and of the Colour of an Ass. *Typhon* is commonly described [Homer. Iliad. 2.] with Serpents. *Homer* says, that the Bed of *Typhon* was at *Arymes*, or *Arame*, that is to say, in *Syria*. The same *Homer* says, that *Typhon* was killed at *Ydes*, in a Country full of Oaks, in the midst of a very fat People. The greatest part of these Characters agree to King *Og*; he was a Giant of a great Stature. *Typhon* was so large, as that the Island of *Sicily* was hardly sufficient to cover him. He was cast into the Lake *Sirbon*. *Job* says, that the ancient Giants groan under the Waters. *Og* persecuted the *Hebrews*, and made War against them; he died in *Syria*, in the Country of *Aram*, beyond *Jordan*, in a fat and fruitful Land, the Land of *Basan*. The *Ydes* of *Homer* may stand for *Judea*. The Name *Hivites* signifies Serpents. *Og* was of the number of the *Giants* of the *Hivites* and *Amorites*. But we must own, that all this is far-fetched, and can give but little Assistance, in clearing up, or illustrating the sacred History.

Read this article in its place on the printed pages

Vide Plutarch de Iside & Osiride.
Diodor. Sicul. Bibl. l. 1. p. 18
Marsham. Can. chr. Egypt. secul. viii.
Dickinson, Delphi Phænicisantes. c. 1. 2. Fascic. 1. Cremi.

Tyrannus

TYRANNUS. 'Tis said in the *Acts of the Apostles*,[1] that St. *Paul* being at *Ephesus*, and seeing that the *Jews* to whom he preached, instead of being converted, were rather more hardened and obstinate, he withdrew from their Society nor went to preach in their Synagogue, but taught every Day in the School of one *Tyrannus*. 'Tis enquired, who this *Tyrannus* was? Some think[2] him to have been a Prince or great Lord, who accommodated him with his House, in which to receive and instruct his Disciples. But the generality conclude, that *Tyrannus* was a converted *Gentile*, a Friend of St. *Paul's*, to whom he withdrew. The Name of *one Tyrannus* may be said, either of a Man of this Name, or of some sovereign Prince. But, besides, the Name *Tyrannus* was then become so odious, that it would not have been given to a Man that deserved nothing but what was good to be said of him, without some kind of Softening or Mitigation. Some *Greek* Manuscripts have *Tyrannios* instead of *Tyrannos*; and other Copies intimate, that he taught from the fifth to the tenth Hour. We find in History more Men than one by the Name of *Tyrannus*.

Read this article in its place on the printed pages

Acts xix. 9. In the Year of *Christ* 54 or 55.
Lyr. Erasm. Cajet. Gagn. Knatchbull. &c.

Tyrant

TYRANT. This Word is commonly taken in an odious Sense in most modern Languages, for a Prince that abuses his Authority to oppress his Subjects, and to disturb his Neighbours. But in the *Greek* and *Latin, Tyrannus* is often taken in a good Sense, and formerly there was no Distinction or Difference of Signification between *Tyrannus* and *Rex: Nihil intererat apud majores inter Tyrannum & Regem*.[1] Afterwards the Word *Tyrant* became a Word of Reproach and Detestation, especially in free Cities.

The sacred Authors sometimes make use of the Word *Tyrannus*, to express a Prince or King. For example, *Esth*. vi. 9. *Primus de Regiis Principibus ac Tyrannis*. The *Hebrew* reads it *Parthumim*,[2] which seems to answer to the *Greek* Word *Paratimios*, an illustrious Man. We read the same Word *Parthumim* in *Daniel*, i. 3. where it is also translated by *Tyrannus* in the Vulgate. But in the same *Daniel*, iii. 2, 3. we read in the *Hebrew, Gedabræ*[3], instead of *Tyrannus*, as it is in the *Greek* and *Latin*. In *Job*, xxxiv. 19. *Tyrannus* answers to the *Hebrew* Word *Shar*, a Prince; and in xxxv. 9. it answers to *Rabbim*, great Men. In *Ezekiel*, xxiii. 23. *Tyrannus* is put for the *Hebrew* Word *Shuah*.[4] In *Habakkuk*, i. 10. *Tyrannus* is put for the *Hebrew* Word *Rasen*, which signifies a Lord, a Governor; and is probably the same as *Saren* or *Suren*, a great Lord. I shall not speak of the Books that are written in *Greek*, as the Book of *Wisdom, Ecclesiasticus*, and the *Maccabees*, where the Word *Tyrannus* is used sometimes in a good Sense, and sometimes in a bad one, as by other *Greek* Authors.

Read this article in its place on the printed pages

Servius in Æneid. l. 4.
Esth. vi. 9. פרתמים*Parthumim*, Παρθίμιος.
Joseph. Antiq. l. 18. c. 5. p. 623.
Ezek. xxiii. 23. שוע*Shuah*.

Tyrataba

TYRATABA, a Village near the Mountain *Gerizim*, i where a great number of the *Samaritans* being gathered together in Arms, after an Impostor that pretended to discover certain sacred Vessels that had been hid there by *Moses*, under Ground; *Pilate* having Intelligence of it, marched[1] marched a Party against them, gave them Battel, put them to Flight, killed a great number of them, and took several Prisoners, the chief of which he afterwards beheaded. This happened in the Year of *Christ*, or of the Vulgar Æra 36.

Read this article in its place on the printed pages

Plutarch. de Iside & Osiride.

Tyre

TYRE, or *Tyrus*, a famous City of *Phœnicia*. Its *Hebrew* Name is *Tsor*, or *Zor*,[1] which signifies a *Rock*. *Aulus Gellius* says,[2] that its ancient Name was *Sarra*. *Plautus*[3] calls it *Sara: Purpuram tibi ex Sara attuli*. And *Silius Italicus*[4] puts *Sarranus murex* for *Tyrius: Sarrano murice fulgens*. The City of *Tyre* was allotted to the Tribe of *Asher*,[5] as also the other Maritime Cities of the same Canton; but it does not appear that the *Asherites* ever drove out the *Canaanites* that possessed them. Yet there are very learned Men that maintain, that in *Joshua's* time *Tyre* was not yet built, and that *Mibzar-zor*, which the Author of the Vulgate translates by *Urbem munitissimam Tyrum*, is not the City of *Tyre*. *Isaiah*[6] calls *Sidon* the Daughter of *Tyre*, that is, a Colony derived from it. *Homer* never speaks of *Tyre*, but only of *Sidon*. *Josephus* says,[7] that *Tyre* was built not above two hundred and forty Years before the Temple of *Solomon*; which falls in with the Year of the World 2760, two hundred Years after *Joshua*. *Herodotus* says,[8] that it was affirmed by the Priests of *Tyre*, that the Temple of *Hercules* in this City was built at the same time as the City itself, which was two thousand three hundred Years before the time of his Writing; that is, before the Year 3596.[9] By which Account *Tyre* must have been built 656 Years before the Deluge; which by no means can be admitted.

But there seems to be a way of reconciling these Variations, by allowing two Cities of *Tyre*; the old one known to the Ancients by the Name of *Palæ-Tyrus*; the other a more modern City, called only *Tzor*, or *Tyre*. The first was built upon the Continent, and there stood the Temple of *Hercules*, of the Antiquity of which the Priests of *Tyre* made such an extravagant Boasting to *Herodotus*. 'Twas to this Temple the *Tyrians* would have sent *Alexander* to sacrifice, when he sent them word he had a Desire to come into their City, under Pretence of offering Sacrifices to *Hercules*.[10] *Tyrum se ire velle ad vota Herculi reddenda dixit. Legati responderunt, esse Templum Herculis extra urbem, in ea sede quam Palæ-tyron, sive vete-*

Vol. III. *rem Tyrum ipsi vocant, ibique in antiquiore templo rectius id eum esse facturum*, &c. The other *Tyre* was in an Island, over-against the old one, from which it was divided but by a narrow Slip of the Sea. *Pliny* says,[11] that the Distance of the Island from the main Land was not above seven hundred Paces. *Alexander* the Great filled up all this Space, in order to take the City; and the Island was still joined to the Continent in *Pliny*'s time: *Tyrus quondam Insula prœalto mari septingentis passibus divisa; nunc ver*ò *Alexandri oppugnantis operibus continens*.

'Twas therefore of the ancient *Tyre* that *Joshua* must be understood. The new one was not yet built, even in the time of *Solomon*; there was only a Temple in the Island, dedicated to *Jupiter Olympius*. *Dius*, and *Menander* the *Ephesian*,[12] who wrote the *Phœnician* History, relate, that *Hiram*, the Friend of *Solomon*, joined to the City of *Tyre*

the Temple of *Hercules*, which stood by itself in the Island, by a Mole that he made, by throwing Earth and other Materials into the Sea. It is true, that when *Hiram* wrote to *Solomon*, he asked Corn of him; because, says he, we have need of it, living in an Island wherein our City is built. But there is great Probability that this Circumstance was added by *Josephus*,[13] since we read the same Letters in *Eupolemus*[14] in a very different Style, and where this Circumstance is not to be found. There are still seen to this Day many Footsteps of the ancient *Tyre*, as large Cisterns, and the Remains of an Aquaduct, which conveyed the Water from the main Land into the Island. This Island was 22 *Stadia*, or 3190 Paces in Circumference, and the old *Tyre* was 19000 Paces.

Menander of *Ephesus* relates,[15] that *Shalmaneser*, King of *Assyria*, subdued all *Phœnicia*. For the Inhabitants of *Sidon*, of *Ace*, and of some other Cities of this Country, having renounced their Alliance with the *Tyrians*, and having surrender'd themselves to the King of *Assyria*, *Shalmaneser* made War against the *Tyrians*, who refused to submit to his Government, with a Fleet of sixty Ships, and eight hundred Rowers. The *Tyrians* had but twelve Ships, yet they gave him Battel, and obtained the Victory, dispersing the King's Fleet, and taking five hundred Prisoners. *Shalmaneser* was then obliged to return to *Nineveh*, but he left his Land Forces before

F f fore *Tyre*, who took possession of the Waters of the River, and of the Aqueducts. This continuing for five Years, the *Tyrians* were forced to dig Wells in their own City. *Usher* places this Expedition of *Shalmaneser* in the Year of the World 3287, under the Reign of *Hezekiah* King of *Judah*, before *Christ* 713, before the Vulgar Æra 717.

Ezekiel describes at length the Siege of [Ezek. xxvii, xxviii.] *Tyre*, formed by *Nebuchadnezzar* in the Year of the World 3419, before *Christ* 381, before the Vulgar Æra 385. The Learned are not agreed, whether he speaks of old or new *Tyre*. St. *Jerome*[16] thinks it to be new *Tyre*, because he says *Nebuchadnezzar* joined the Isle to the Continent, by Earth, Stones, and Wood, which he cast into the Water. *Marsham*,[17] *Perisonius*,[18] and some others, think, on the contrary, that it was old *Tyre*. It must be owned that there are Expressions in *Ezekiel* that will favour either Opinion, for which reason we shall not [Genesis xxvii. 22] take upon us to decide any thing in this matter. But, however this be, *Nebuchadnezzar* ruined the City of *Tyre*; and the Prophets shew clearly enough[19] that it was never rebuilt. This cannot be strictly understood of any other but of old *Tyre*; for it is known that new *Tyre* flourished afterwards, long since the time of *Nebuchadnezzar*. It even raised itself up again, after its Fall by *Alexander*.

[Isa. xxiii. 15,17,18.] *Isaiah* says, that *It shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as an harlot. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with the kingdoms of the world upon the face of the earth. And her merchandize, and her hire shall be holiness to* [Matth. xi. xxiii. 23. Luke xi. 42.] *the Lord, it shall not be treasured nor laid up*; *for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable cloathing*. It is not easy to fix either the Beginning or the End of these seventy Years of Oblivion of the City of *Tyre*. For if we put its Beginning at the taking of this City by *Nebuchadnezzar*, or by *Alexander* the Great, we must take the Word *Oblivion*, in an unusual Sense, since we read that *Nebuchadnezzar* left *Ithobal*[20] for King of *Tyre*, and that *Alexander* left therein *Abdalonymus*, or *Ballonymus*, or *Strato*; for all these Names are found in the Ancients:[21] And that these Princes and their Successors reigned there for a long time. And we do not perceive that the *Tyrians*, before the time of *Jesus Christ*, shewed any Zeal for the Lord, or for his Worship. Therefore, to reconcile these Prophecies together, it must be supposed, that when the Prophets speak of the total Destruction of *Tyre*, they mean the ancient *Tyre*, which was never rebuilt. And that when they foretel the Re-establishment of the same City, they must be understood of the New one, which became very flourishing, and always extricated itself out of its Misfortunes. And that when finally it embraced the *Christian* Religion, it offered to the Lord the Fruits of its Labours and Traffick. Even in the time of St. *Paul*, there were already a great number [Acts xxi. 3, 4, &c.] of Believers in *Tyre*; and afterwards the Church of *Tyre* became very famous. It afforded a great number of Martyrs for the *Christian* Faith, and several illustrious Bishops; and also Councils have been held there.

Read this article in its place on the printed pages

צורor .צרTheodoret. in Ezek. xxvi. Σορ. *Sor*.
Aul. Gel. l. 14. c. 6.
Plaut. in Trucul.
Sil. Italic. l. 15.
Josh. xix. 29. מבצר צר*Urbem munitissimam Tyrum*.
Isaiah xxiii. 12.
Joseph. Antiq. l. 8. c. 2.
Herodot. l. 2. c. 44.
Vide Usser. ad An. Mund. 3559.
Quint. Curt. l. 4. c. 5. Justin. l. 11. c. 1.

Plin. l. 5. c. 19.
Dius & Menand. apud Joseph. contra Appion. l. 1. p. 1042, 1043, l. 8. p. 267.
Joseph. Antiq. l. 8. c. 2. p. 258.
Euseb. præpar. l. 10. c. 33, 34.
Joseph. Antiq. l. 9. c. ult.
Hieron. in Ezech. xxvii. xxviii. & in Amos i.
Marsham. Canon. Chron. Sæcul. 18. p. 578.
Perison. Orig. Babylon.
Isa. xxiii. Jerem xxvii. 3. xlvii. 4. Ezek. xxvi. xxvii. xxviii.
Joseph. cont. Appion. l. 1.
Diodor. Sicul. Justin. &c.

Tythes

TYTHES. We have nothing more ancient concerning Tythes, than what we find *Gen*. xiv. 20. that *Abraham* gave Tythes to *Melchisedech*, King of *Salem*, at his Return from his Expedition against *Chedorlaomer*, and the four Kings in Confederacy with him. *Abraham* gave him Tythe of all the Booty he had taken from the Enemy. *Jacob* imitated this Piety of his Grandfather, when he vowed to the Lord the Tythe of all the Substance he might acquire in *Mesopotamia*. Under the Law, *Moses* ordained, *All the tythe of the land, whether of the seed of the* [Levit. xxvii. 30. 31, 32.] *land, or of the fruit of the tree, is the Lord's*; *it is holy unto the Lord. And if a man will at all redeem ought of his tythes, he shall add thereto the fifth part thereof. And concerning the tythe of the herd, or of the flock, even of whatsoever passeth under the rod, the Tenth shall be holy unto the Lord*.

The *Pharisees*, in the time of *Jesus Christ*, to distinguish themselves by a more scrupulous Observance of the Law, did not content themselves with paying the Tythe of the Grain and Fruits growing in the Fields, which are comprehended under the general Word *Proventus*, or Revenue; but they also paid Tythe of the Pulse and Herbs growing in their Gardens, which was more than the Law required of them. Our Saviour did not disapprove of this Exactness of theirs; but he blames them for their Hypocrisy and Pride. We read also in their *Talmud*,[1] that whatever is eaten or laid up in reserve, and which is produced from the Earth, is liable to First-fruits and Tythes.

The Tythes were taken from what remained, after the Offerings and First-fruits were paid. They brought the Tythes to the *Levites* in the City of *Jerusalem*, as appears by *Josephus* and *Tobit*. The *Levites* set apart the tenth part of their Tythes for the Priest; for the Priests did not receive them immediately from the People, and the *Levites* were not to meddle with the Tythes they had received, before they had given the Priests such a part as the Law assigned them.

Of those nine Parts that remained to the Proprietors, after the Tythe was paid to the *Levites*, they took still another Tenth Part, which was either sent to *Jerusalem* in Kind, or, if it was too far, they sent the Value in Money, adding thereto a Fifth from the whole, as the Rabbins inform us. [Vide Lyran. Deut. xxvi. 12.] This Tenth Part was applied towards the celebrating the Festivals in the Temple, and was nearly resembled by the *Agapæ*, or Love-Feasts of the first *Christians*. Thus are those Words of *Deuteronomy* understood by the Rabbins: *Thou shalt truly tithe* [Deut. xiv. 22, 23.] *all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall chuse to place his Name there, the tythe of thy corn, of thy wine, and of thy Oil, and the firstlings of thy herds and of thy flocks: that thou mayst learn to fear the Lord thy God always*. *Josephus* [Joseph. Antiq. l. 4. c. 8. Tob. i 6.] also speaks of these Feasts which were made in the Temple, and in the holy City.

Tobit says, that every three Years he paid punctually his Tythe to Strangers and Proselytes. This was probably because there were neither Priests nor *Levites* in the City wherein he dwelt. *Moses* speaks of this last [Deut. xiv. 28. xxvi. 12.] kind of Tythe: *At the end of three years thou shalt bring forth all the tythe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou dost*. We think this third Tythe not to be different from the second before taken notice of, except that in the third Year it was not brought to the Temple, but was used upon the Spot by every one in the City of his Habitation. So, properly speaking, there were only two sorts of Tythes, that which was given to the *Levites* and Priests, and that which was apply'd to making Feasts of Charity, either in the Temple of *Jerusalem*, or in other Cities.

Samuel tells the Children of *Israel*, that Joseph. Antiq. 1.

c. 8. Tob. i. 6. the King they had a mind to have over

1 Sam. viii. 15, them would *take the tenth of their seed*, 16. *and of their vineyards, and give to his officers, and his servants. He will take the tenth of your sheep, and ye shall be his servants*. Yet it does not clearly appear from

the History of the *Jews*, that they regularly paid any Tythe to their Princes. But the manner in which *Samuel* expresses himself seems to insinuate, that it was looked upon as a common Right among the Kings of the *East*. The Reader may see our Commentary upon *Leviticus* xxvii. 30.

At this Day the *Jews* no longer pay [Leo of Modena, p. 1. c. 12.] any Tythe, at least they do not think themselves obliged to do it, except it be those that are settled in the Territory of *Jerusalem*, and the ancient *Judea*. For there are few *Jews* now that have any Lands of their own, or any Flocks. They only give something for the Redemption of the First-born, to those that have any Proofs of their being descended from the Race of the Priests or *Levites*. However, we are assured, that such among the *Jews* as would be thought to be very strict and religious, give the Tenth Part of their whole Income to the Poor.

The *Christians* also pay the Tythe of the Produce of their Estates to the Ministers of the Lord. But this is not by vertue of any Law that either *Jesus Christ* or his Apostles have enacted. Our Saviour has commanded nothing in this Affair; only when he sent his Apostles to preach in the Cities of *Israel*, he [Matth. x. 10. Luke x. 7, 8.] forbad them to carry either Purse or Provisions along with them, but to enter into the Houses of those that were willing to receive them, and to eat what should be set before them: For, as he adds, the Labourer is worthy of his Hire, and of his Maintenance. And St. *Paul* would have it, that he that receives Instruction, should adminster some of his good things to him that gives it him. It is agreeable to Nature and Reason, that [Galat. vi. 6.] they which wait at the Altar should live by the Altar; and who ever undertook a Warfare [1 Cor. ix. 13] at his own Expence?

But in the Infancy of the Church, the Ministers of the Altars lived only upon the Alms and Oblations of the Faithful. Afterwards Lands and fixt Revenues were given to Churches, and to the Ministers of the Lord. Good People began betimes to give them a certain Portion of their Substance, which was called *Tythe*, in imitation of that which was paid to the Priests of the Old Covenant, tho' every one gave only as his Devotion prompted him, without any express Obligation, either as to Quantity or Quality. Lastly, the Bishops, in concurrence with Secular Princes, made a Law for this Occasion, and obliged

Christians *Christians* to give to the Ecclesiasticks the Tythe of their Revenues, and of the Fruits which they produced from the Earth. As these Regulations were not all made at the same time, nor in an uniform manner, we cannot precisely fix the Time of the Establishment of Tythes. But it is far in Antiquity, and it was paid as far up as the sixth Century; tho' not in an uniform manner, nor every where under the [Origen. Homil. xi. in Numeros.] same Obligations. *Origen* thinks, that the Laws of *Moses* concerning Tythes and First-fruits are not repealed by the Gospel, and that they ought still to be observed under the New Law. *F. Paul*, in his Treatise of Benefices, observes, that before the Eighth and Ninth Century, they did not pay Tythes in the *East*, and in *Africa*. But those that have treated on this Matter with greater Accuracy, shew that Tythes had been paid even from the earliest Times. All the *East* being at present under the Dominion of Infidel Princes, the Custom of paying Tythes must needs be discontinued there.

The most barbarous Nations, the Heathen *Greeks* and *Romans*, out of a Principle of Religion, common to all Men, have often dedicated their Tythes to their Gods. Some have made it a

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Talmud. Seder. Serain Massec.

The Letter U & V

Vale

VALE, or *Valley*. There are several Vallies mentioned in Scripture. For example, *the Valley of Berachah*, or of Blessing, in the Tribe of *Judah*, to the West of the *Dead* Sea, 2 *Chron*. xx. 26.

The Vale of Siddim, the Vale of the Wood, Vallis Sylvestris, Gen. xiv. 3, 8, 20. The *Hebrew* has it, a The Valley of *Hashedim*, which some translate, the Vale of the Fields, others the Vale of Chalk; the *Septuagint*, the Vale of Salt. 'Twas in this Vale that the Cities of *Sodom* and *Gomorrah* were built, and where, afterwards, the Lake *Asphaltites*, or the *Dead* Sea was formed.

The Vale of Shaveh, or, otherwise, the *King's Dale*, Gen. xiv. 17. 2 Sam. xviii. 18. *Shevah* is a City lying in the *King's Dale*, over-against *Jerusalem*, according to *Eusebius*. 'Twas in this Vale that *Melchisedech* met *Abraham*, at his Return from his Victory over the five Kings. But some think this Interview was at the Foot of Mount *Tabor*.[1] standing Obligation, others have done it upon particular Occasions, and by the Impulse of a transient Devotion. The *Arabian* Merchants who traded in Spices, durst not sell any till they had paid the Tythe to their God *Sabis*. The *Persians* [Plin. l. 12. c. 14. Xenoph. Cyropæd. l. 4, 5, 7. Solin. c. 27. Mela. l. 2. c. 5. Diodor. l. 20. Justin. l. 18.] were very exact in offering to their Gods the Tythe of the Spoils that they had taken from their Enemies. The *Scythians* themselves sent their Tythes to *Apollo*. The *Carthaginians* were used to send to *Tyre*, of which they were a Colony, the Tythe of all their Goods; and they sent to *Hercules Tyrius* the Tenth of the Spoils that they took in *Sicily*. The Ship that brought the usual Tythe of the *Carthaginians* to *Tyre*, happened to arrive [Q. Curt. l. 4. c. 2. Laert. l. 1.] there a little before *Alexander* made the Siege of that City. When *Pisistratus* wrote to *Solon*, to persuade him to return to *Athens*, he tells him, that every one there pays the Tythe of his Goods for the offering of Sacrifices to the Gods. The *Pelasgians* that were settled in *Italy*, received a Command from the Oracle, to [Dionys. Halicarn.] send their Tythes to *Apollo* of *Delphos*. *Plutarch*, in more Places than one, mentions a Custom of the *Romans* of offering to *Hercules* the Tythe of what they took from their Enemies.

V , *o r* U .

The Valley of Salt, Vallis Salinarum, 2 *Sam*. viii. 13. 2 *Kings* xiv. 7. This Valley is generally placed in the Southern Parts of *Idumea*, to the South of the *Dead* -Sea. 'Twas there, they say, that the *Idumeans* were defeated by *David*, or by *Joab*; and again by *Amasiah*, the Son of *Joash* King of *Judah*. We place it in the Eastern Parts of *Idumea*, between *Tadmor* and *Bozrah*. See SALT.

The Valley of Raphaim, or the Valley of the Giants, 2 *Sam*. v. 18. xxiii. 13. See the Article RAPHAIM.

The Valley of Eshcol, or the Valley of Grapes, *Vallis Botri*, Numb. xxxii. 9. See NEHEL ESHCOL, before.

The Valley of Jezreel. This is the same as the Vale of *Esdrelon*, or the Plain that extends itself East and West, from *Scythopolis* to the foot of Mount *Carmel*.

The Valley of Mamre near *Hebron*. See MAMRE.

The Valley of Moreh near *Sichem*. See MOREH. 'Tis also called the Plain of *Moreh*, Gen. xii. 6.

The[2] *The Valley of Achor*, Josh. vii. 24. 26. Isai. lxv. 10. Hos. ii. 15. to the North of *Jericho*, according to St. *Jerome*. 'Twas there that the unfortunate *Achan* was stoned. See ACHOR.

The Valley of Ajalon. See AJALON. 'Twas this City that gave its Name to the Valley.

The Valley of Reeds, Vallis Arundinis, Josh. xvi. 8. xvii. 9. The *Hebrew* reads, the Valley, Brook, or River of *Kanah*.[3] It was not far from the *Dead* Sea, nor from *Tapuah*.

The Valley of Jehoshaphat. It is generally understood to be the Valley wherein the Brook *Kidron* runs, to the East and South of *Jerusalem*. See JEHOSHAPHAT, and *Joel*, iii. 12.

The Valley of Hinnom, or *the Valley of the Sons of Hinnom*. In *Hebrew*,[4] *'tis Gehennon*, or *Ge-bene-hennon*, whence comes the Word *Gehenna*. It was to the East and South of *Jerusalem*. See HINNOM, HENNON, or TOPHET.

The King's Dale or Valley. See before, the Valley of *Shaveh*.

The Valley of Charashim, or of *Craftsmen, Vallis Artificum*. See 1 *Chron*. iv. 14. *Nehem*. xi. 35. In *Hebrew*[5] *Ge-charashim*. It is placed upon the side of the *Jordan*, in the Tribe of *Benjamin*.

The Valley of Keziz,[6] in the Tribe of *Benjamin*. Its Situation is not exactly known. Some translate the *Hebrew* by *the Valley of Incision*. 'Tis conjectured that this Name was given it, because, perhaps, they here cultivated Balm, which is drawn out by Incision. But I cannot think this Plant was cultivated there so early as the Times of *Joshua*.

[Josh. xix. 14, 27.] *The Valley of Jipkthah-el*. It probably took its Name from the City of *Jiphthahel*, on the Frontiers of *Zebulun*. The true Situation is unknown.

[Judg. xvi. 4.] *The Valley of Sorek*, in which was the City of *Sorek*, in the Tribe of *Dan*. Perhaps it may be the same as the Valley of *Eshcol*, or the Valley of the Grape. See SOREK.

[1 Sam. xiii. 18. Gen. x. xviii. xix.] *The Valley of Zeboim. Zeboim* was one of the four Cities that were consumed with *Sodom* by Fire from Heaven. The Valley of *Zeboim* was therefore upon the *Dead* Sea, but its Situation is not known. Perhaps afterwards *Zeboim* was rebuilt; see *Nehemiah*, xi. 34. as also *Sodom*. Some[7] take *Zeboim*, or *Tzeboim*, in a generical Sense, for Serpents, Basilisks, or Dragons.

[2 Sam. xxiv. 5.] *The Valley* of *Gad*; a Valley lying beyond *Jordan*, in the Portion of *Gad*, and probably along the *Arnon*.

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Psalm lxxxiv. 6. *The Vale of Baca*, or of *Tears*, probably the same as the Valley of Tears, or Weepers, or *Bochim*. See *Judges* ii. 1. 2 *Sam*. v. 23. See also the Article BOCHIM, before, or CLAUTHMON. This Valley was to the South of *Jerusalem*. Isa. xxii.

The Valley of Vision, in the Prophetical 1 ---- 5.

Gen. xxii. and Figurative Style, signifies *Jerusalem*. 14. It is called a Valley by *Antiphrasis*, because it stood upon a Mountain. And the additional Name of Vision was given to it, because it is the Subject of the Prophecy of *Isaiah*; or because the Temple of *Jerusalem* was built upon Mount *Moriah*, which is *the Mountain of Vision*. Isa. xxvi-

ii. 1, 4. *The fat Valley, Vallis Pinguium*. This is the Valley which lies below and about the City of *Samaria*. This Country was very fat and fruitful. *Samaria* stood upon a rising Ground that commanded this Valley:

The Valley of Slaughter, Vallis inter- In vertice vallis pinguissimæ. fectionis. This is the Name that according to the Prophet *Jeremiah's* Prediction, should be given to the Valley of *Hinnom*, or *Tophet*. See TOPHET, and *Jerem*. vii. 32. xix. 6. xxxi. 40. It is called *the Valley of Decision*, or Concision, in *Joel*, iii. 14. and in the same Chapter, *the Valley of Jehoshaphat*, [Jerem. vii. 32. Jerem. xxxi. 40. Ezek. xxxix. 11. Ezek. xxxix. 11, 15.] or of the Judgment of God.

The Valley of the dead Bodies, Vallis Cadaverum. The same as *Topheth*, which was the Slaughter-house of *Jerusalem*.

The Valley of the Passengers, or Travellers, *Vallis Viatorum ad orientem maris*. We think this stands for the great Road, which was at the foot of Mount *Carmel*, to go from *Judea, Egypt*, and the Country of the *Philistines*, into *Phœnicia*; and back from *Phœnicia* into those Countries. This Road was to the East of the *Mediterranean* Sea.

The Valley of Hamon-gog, or the Burying-place of the Army of *Gog*. 'Twas probably the Valley of *Jezreel*, in which we think the Army of *Cambyses* was defeated, after the Death of that Prince. See the Commentary upon *Ezek*. xxxix. and the Articles CAMBYSES and GOG, in this [Zech. xiv. 5.] Dictionary.

The Valley of the Mountains, Vallis Montium. The Prophet *Zechariah* thus calls the Vallies which were round about *Jerusalem*, and where the Inhabitants of this City took shelter in their last Misfortunes, when the City was besieged by the *Romans*.

The Illustrious Valley, near *Sichem*. The same as the Vale or Plain of *Moreh*. The *Hebrew* calls it[8] *Elon-Moreh*, the Oak or Grove of *Moreh*. The

G g

The Vale of Kidron, or the Fields of the [2 Kings xxiii. 4, 6.] Brook *Kidron*, to the East of *Jerusalem*, between this City and the Mount of *Olives*.

[2 Chron. xxxiii. 14.] *The Valley of Gihon*, to the West of *Jerusalem*. It took its Name from the Fountain of *Gihon*, whose Spring is in this Place, and which runs from West to South, to discharge itself into the Brook *Kidron*.

[Psal. lx. 6. cviii. 7.] *The Valley of Succoth*, or, the Valley of Tents, *Convallis Tabernaculorum*. It was beyond *Jordan*, and near the City of *Succoth*. The *Psalmist* puts the Valley of *Succoth* for the whole Country beyond *Jordan*.

[Judg. iv. 11.] *The Valley*, or Plain, *of Zaanaim*, where dwelt *Heber* the *Kenite*. It was in *Galilee*, near *Zaanaim*, and *Kedesh* of *Naphthali*.

The Valley of Elah,[9] of the Oak, or of the *Terebinthus*. *Saul* was here encamped with the Army of *Israel*, when the Giant *Goliah* came to insult the Troops of the *Hebrews*. This Valley was to the South of *Jerusalem*, towards *Socoh* and *Azeka*. Also the Name of the Valley of the *Terebinthus* is given to the Valley of *Mamre*, because of the *Terebinthus* under which *Abraham* entertained the three Angels. See the Article TEREBINTHUS, before.

The Valley of Zephathah, at *Mareshah*. [2 Chron. xiv. 10.] 'Twas here that *Asa* King of *Judah* defeated a great Army of *Ethiopians* or *Cushims*. This Valley was towards *Mareshah* and *Eleutheropolis*.

Read this article in its place on the printed pages

Vide vit. Melchisedech. T. 3. Oper. S. Athanas. p. 239. & Brochard. descript. Ter. Sanct.
Gen. xiv. 3. גיא השדים
גיא קנה*Ge-Kana*.
Josh. xv. 8. גיא הנום*Ge-hennon*.
גיא חרשים*Ge-charashim*.
Josh. xviii. 21. עמק קציץ
Ita Chald. Hebr. Vatab.
Gen. xii. 6. אלון מורה*Elon-Moreh*.
1 Sam. xvii. 2. עמק אלהThe Vale of *Elah*, or of the Oak.

Vaniah

VANIAH. He was one of those that put away their strange Wives, after the Return from the Captivity of *Babylon*, *Ezra* x. 36.

Read this article in its place on the printed pages

Vanity

VANITY. The Interpreters of Scripture generally translate by *Vanitas* and *Vanum*, the *Hebrew* Words[1] *Shave* and *Habel*, the first of which rather signifies what is opposite to Truth, and the second what is opposite to Reality and Solidity. Thus the Word *Vanity* comes to be taken in several Senses in the Sacred Writers.

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שוא*Vanitas, Mendacium*. הבל*Vanitas, in- utilitas*.

Vanity (1)

VANITY is put for *Vain-glory*, or Pride, which makes Men entertain a great Opinion of themselves, to boast, or be selfconceited. [Psal. cxix. 37. 2 Pet. ii. 18.] For example, *Turn away mine eyes from beholding vanity*: And *They speak great swelling words of vanity: Superba vanitatis loquentes*.

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Vanity (2)

VANITY is taken for Lying: [Psal. iv. 2. Exod. xx. 7.] *How long will ye love vanity, and seek after leasing?* And *thou shalt not take the name of the Lord thy God in vain*; or, thou [Eccles. i. 2, 3.] shalt not swear to confirm a thing that is false; thou shalt not appeal to the Lord as a Witness of thy Lies. Visions of Vanity, Words of Vanity, signify false and deceitful Discourses, or Lyes.

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Vanity (3)

[Psal. cxliv. 4. Deut. xxxii. 21.] 3. **VANITY** is taken for mere Nothing, or Emptiness. As, for example, *Vanity of vanities, saith the preacher, vanity of vanities, all is vanity*: I have seen nothing but Vanity and Vexation of Spirit, in every thing that is done in this World, or under the Sun. *Every Man living is but altogether vanity: Universa vanitas, omnis homo vivens. Man is like to vanity, his days are as a shadow that passeth away*: *Homo vanitati similis factus est; dies ejus sicut umbra prætereunt*.

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Vanity (4)

[Jerem. xviii. 19.] 4. **VANITY** is taken for *Idols*: *They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: They followed* [2 Kings xvii. 15. Jerem. ii. 5.] *vanity, and became vain: Secuti sunt vanitates & vane egerunt*: The *Hebrew* says, *& vani facti sunt. Is not the Lord in Sion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities*.

[Psal. v. 10.] *Vain* is often put for *false: Thou shalt not take the name of the Lord thy God in vain*:[1] Thou shalt not swear falsly;[2] or, thou shalt not take uselesly, needlesly, and without very good and substantial Reasons, the Name of God to witness what thou affirmest. The *Hebrew* Word *Shave*, which is here translated by *vain*, is put for *false* in many Places of Scripture; as *Deut*. v. 20. *Exod*. xx. 16. *Levit*. xix. 12. *Psalm* iv. 3. xxxvii. 13. lxi. 10. *Ezek*. xii. 24. xiii. 6. *Hos*. x. 4. xii. 11. *Jonah*, ii. 9. *Zech*. x. 2. *Matth*. v. 33. *Tertullian*,[3] and some other of the ancient Fathers, were of opinion, that this Passage forbad to give the Name of God to false Gods, to Idols. It is certain, that *vana* is often taken for false Gods: But this is not the literal Meaning of this Place.

Vain is opposed to *true, real, substantial*. Their Heart is vain, or full of Vanity and [Psal. xi. 3.] Lying: *Vana locuti sunt unusquisque ad proximum suum*: They have deceived their Neighbour by vain Discourses, by Words full of Deceit and Lyes. The false [Ezek. xiii. 6.] Prophets, *vident vana & divinant mendacium*, have only idle Dreams, and empty Visions: They pronounce only vain and false Predictions. See also *Isai*. lvi. 10. *Speculatores ejus cæci - - - - videntes vana, dormientes & amantes somnia*. They are mere Dreamers.

Vain

[1 Sam. xii. 21.] *Vain things*, are Idols: *Nolite declinare post vana*: Do not run after Idols, that cannot protect you; for they are nothing at all. See *Acts* xiv. 14. *Annunciantes vobis ab his vanis converti ad Deum vivum*.

[Psal. xxiv. 4. Psal. lxii. 10.] *To lift up the Soul to Vanity*; that is to say, to swear by his own Life, and to swear vainly and falsly. They have sought my Soul in vain; they have unsuccessfully endeavoured to take away my Life; God has preserved me, and defended me from their Snares; or, rather, they have sought, without any reason, and under false and vain Pretences, to put me to death.

Vain Men, does not only signify Men puffed up with Pride, and full of Vanity, but also worthless and insignificant Persons, without Religion, without Rule or Conduct, brainless Fellows. For example;[4] *Viri vanissimi, & filii Belial*. The *Hebrew* says, Men void of Sense, or Beggars, miserable Children, without a Yoke, worthless Children. *Rekim*, which the *Vulgate* translates by *vanissimi*, is the same as *Raca*, which we find in the *Gospel: Qui dixerit* [Matth. v. 22.] *fratri sua Raka*, instead of *Vanissimi*. The *Septuagint* renders it it *pestilential and dangerous Fellows*.

He that heaps up Riches by lying is vain, and without Understanding;[5] *Vanus est & excors*. The *Hebrew* says, Vanity is driven by the Wind; is as Chaff, which is the Sport of the Winds. And elsewhere,[6] *Qui vanis est & excors patebit contemtui*: He that is vain, and without Understanding, shall be exposed to Contempt. The *Hebrew says*, He that hath a perverse and corrupted Heart, *&c. Vani sunt omnes hominos in quibus non subest scientia Dei*: Those that have no Knowledge of God, are only Vanity; all their other Qualities, their Science, their Skill, is nothing but Ignorance, without this Knowledge of the Saints. The *Greek* intimates, All Men are by Nature vain; they can do nothing of themselves, they tend to nothing, &c.

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Exod. xx. 7. לשוא
Ita plerique Interpretes. שוא*pro falso sumitur*, Deut. v. 20. Exod. xx. 16, &c.
Tertull. de Idololat. c. 20. Cyrill. Clem. Alex. *&c*.
2 Chron. xiii. 7. 70 .ιομίολ ςερδνἄλιεβ ינב ריקם ישנא.
Prov. xxi. 6. הבל נדף
Prov. xii. 8. נעוה לב*Perversus corde*.

Vaphres

VAPHRES. This is the same as *Pharaoh Hophra*, of whom we have spoke elsewhere. See HOPHRA, and *Jerem*. xliv. 30. We find a *Greek* Letter of *Solomon* to *Vaphres* King of *Egypt*, in which *Solomon* notifies to him his succeeding to the Crown, and asks Workmen of him, to assist him in building a Temple to God. *Vaphres* returns an Answer to *Solomon*, congratulates him upon his Elevation to the Throne of *Israel*, and informs him, that he sent him fourscore thousand Artificers, to perform such Works as he should require. He tells him also the Names of the Provinces, from whence he had taken these Workmen. But these two Pieces do not deserve any Credit, tho' they are taken out of *Eupolemus*, from whom *Eusebius* quotes them, and has inserted them in his *Gospel-Preparation*, ix. 31.

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Vashni

VASHNI, or *Vasseni*, the eldest Son of *Samuel*, according to this Text of the *Chronicles; And the Sons of Samuel, the first-born*, [1 Chron. vi. 28.] *Vashni, and Abiah*. Some *Latin* Copies have *Vashni, Joel, and Abiah*. But this Passage is visibly corrupted. *Vashni*, which is put for a proper Name in *Hebrew*, signifies *The Second*; so that it should be thus supplied, *The Sons of Samuel were Joel the first-born, and the second Abiah*. See 1 *Chron*. vi. 33.

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Vashti

[Esth. i. 9, &c.] **VASHTI**, or *Vashti*, the Wife of King *Ahasuerus*. This Prince made a great Feast for all the Nobles of his Kingdom, and even for his whole People; and Queen *Vashti* also made a Feast to entertain the Women in her Palace. On the seventh Day of the Feast, when the King was more merry than usual, being warm'd with Wine, he ordered his principal Officers to fetch Queen *Vashti*, with the Crown Royal upon her Head, that he might shew her extraordinary Beauty to his Nobles, and to all his Subjects: But she, in a haughty Fit, refused to come. This publick Repulse and Affront put the King in a great Passion; and he consulted with his chief Counsellors and Statesmen, asking their Opinion, what Punishment *Vashti* had deserved, for thus disobeying the King's Commands. *Memucan*, the first of the Counsellors, answered, that the King's Anger was very just; that the example of *Vashti* might have mischievous Effects through the whole Kingdom, by encouraging all other Wives to be disobedient to their Husbands. He concluded with this Advice to the King, that she should be divorced, her Crown taken from her, and given to another, who might be more worthy of it. This Advice prevailed, *Vashti* was repudiated, and *Esther* taken into her Place. See the Article ESTHER. This happened in the Year of the World 3486, before *Christ* 514, before the Vulgar Æra 518.

'Tis enquired, who this Queen *Vashti* was? Some have thought her to be the same as *Athessa* the Daughter of *Cyrus*, who was first married to *Cambyses*, her own Brother, afterwards to the *Magian*, who endeavoured to be taken for *Smerdis*; and, lastly, to *Darius* the Son of *Hystaspis*, whom we take to be the same as *Abasuerus*. She was of very exquisite Beauty; [Herodot. l. 7. c. 3.] and *Herodotus* assures us, that *Darius* had four Sons by her, and that she had for a long time a Share in the Ma nagement of his Affairs. Therefore she could not be *Vashti*, who was divorced in the third Year of this Prince. Others think her to have been *Abasuerus*'s own Daughter. The *Persians* made no scruple of this kind of Marriages, and Polygamy was customary among them. But History gives us no Warrant for this Conjecture. *Herodotus* speaks likewise [Herodot. l. 7. c. 59.] of *Aristone*, the Wife of *Darius* Son of *Hystaspes*; we think it probable that she may be *Esther*.

The *Hebrews* tells us, that what made *Vashti* refuse to obey the King, was, because he required her to shew herself naked before all the People; which she peremptorily refused to do.

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Vectis

VECTIS, a sort of Fish, of which mention is made in *Isaiah*; a *Super Leviathan serpentem Vectem*. This is thought to be the *Zygæna* of the *Greeks*. See LEVIATHAN.

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Vengeance

VENGEANCE. See REVENGE.

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Ventriloquus

VENTRILOQUUS, in *Greek*, *Engastrimythos*, he that speaks out of his Belly, or from the bottom of his Stomach. A Sorcerer, or Witch, who either had, or pretended to have, a Familiar Spirit, a Spirit of *Python*, that returned Answers from the bottom of his Stomach. See PYTHON.

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Venus

[Valer. Max. l. 2. c. 6.] **VENUS**, the Goddess of Lasciviousness, worshipped by the Heathen. Some think that her Name is derived from the *Hebrew* [2 Kings xvii. 30.] Word *Succoth-benoth*, or *Venos*, according to another Pronunciation. See what has been observed upon these Words. She was adored under several Apellations: The *Egyptians* called her *Nephtis*; the *Assyrians*, *Militta*; the *Arabians*, *Alitta*; the *Persians*, *Mitra*: She was also known by the Name of *Tanais*, at *Babylon*; of *Erycina*, in *Sicily*, of *Aphrodite*, among the *Greeks*. I believe she was generally worshipped in the Territories of *Israel* by the Name of *Astarte*, or *Astaroth*, or *Averah*, or the Goddess of the Groves. She is confounded with the Moon, whom the *Pagans* called the Heavenly *Venus*, and the *Hebrews* the Queen of Heaven, or the Goddess *Meni*. The God *Dagon* was also very probably *Venus*. The Dove was consecrated to this false Deity.

Three Leagues from *Carthage* was to be seen a Temple called *Sicca Veneria*, which had so much the more relation to the *Succoth -benoth* of the Scripture, as that Women there sacrificed their Virginity in honour of *Venus*, and there obtained Portions to place them out in Matrimony afterwards. *Siccæ enim fanum est Veneris, in quod se matronæ conferebant, atque inde procedentes ad quæstum, dotes corporis injuria contrahebant: honesta nimirum tam inhonesto vinculo conjugia juncturæ*.

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Vermilion

[Wisd. xiii. 14. Vitruv. l. 7. c. 5.] **VERMILION**. This Word comes from the *Latin*, *Vermis*, or *Vermiculus*, *a Worm*; because Crimson and Scarlet are dyed with those little Worms that are gathered from a kind of green Oak, which affords the *Kermes*, or Grain of Scarlet. See WORM. But the true Vermilion is quite another thing, and has no relation to the *Vermiculus*, but in point of Colour. The Vermilion that was known to the Ancients[1] was found in *Spain*, upon inaccessible Rocks. They were Stones that were beat down with Arrows. They were found also in *Cholchis*. The Artificial was made of a red Sand, which was got near *Ephesus*, after it was washed several times. The Vermilion made use of at present is composed of an artificial Cinnaber, which has been levigated for a long time upon Porphyry, and reduced to an impalpable Powder.

T he Book of *Wisdom* speaks of Vermilion, with which they formerly painted the Statues of the Gods: *Laying it over with vermilion and with paint, colouring it red, and covering every spot therein*. When the Statuary had formed a Statue of crooked and knotty Wood, he rubbed it with Vermilion and red Paint, to give it a borrowed Colour, and by the Paint to hide the Deformities of the Wood. The Ancients much esteemed Vermilion, and were very thrifty in the use of it, because of its Scarcity and great Price. In the time of *Vitruvius*, it was grown pretty common, and whole Walls were to be seen that were painted with it. *Verrius*, quoted in *Pliny*, [Plin. l. 33. c. 6.] informs us, that on high Festival Days, there was a Ceremony, and a kind of Prodigality, in daubing the Face of *Jupiter* with Vermilion. I have seen a *Diana*'s Head, wherein the Vermilion might still be perceived, if it were rubbed with a little Water. The *Censors* in *Pliny*'s time, hired out to Undertakers, the care of painting *Jupiter*'s Statue with Vermilion: *A Censoribus Jovem miniandum locari*. *Camillus* triumphed all daubed over with Vermilion. Such was the Taste and Delicacy of the ancient *Romans*. Among the *Ethiopians*, they painted the Statues of their Gods with this Colour; and great Men daubed their whole Bodies with it.

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Vide Plin. Theophrast. Dioscorid. Vitruv.

Veronica

VERONICA. The popular Tradition is this; that as *Jesus Christ* was going to *Calvary*, a Woman, called *Veronica*, or, perhaps, *Berenice*, lent him her Handkerchief to wipe his Face; which when our Saviour had done, he left the Image of his Face imprinted upon the Handkerchief. This is the Representation of the Head of *Jesus Christ*, which is called *The Holy Face*, or *The Veronica*.

One b *Vide Plin. Theophrast. Dioscorid. Vitruv*. One of them is preserved at *Rome*, one at *Jerusalem*, and another at *Jernes* in *Spain*: Probably one of 'em has been taken from the other. Some of the Moderns have put *Veronica* into the List of the Saints, on the fourth of *February*; but she is not in the *Roman* Martyrology, tho' it is pretended she died at *Rome*, and that her Body is still there. *Marianus Scotus*, who wrote about the End of the eleventh Century, says several things of her, which he quotes from one *Methodius*, whom some have taken for St. *Methodius* of *Tyre*. But others maintain, that the Author we now have under the Name of *Methodius*, is much more modern. 'Tis plain, he tells a great many Stories, and that St. *Veronica* was unknown to the more genuine Ancients, before the Tenth Century. There are also some of opinion, that the very Name is fictitious, being taken by way of

Anagram from *vera icon*, the true Image of our Saviour, of which they have made the Name of a Woman. See *Bollandus* upon the 4th of *February*, p. 449, *&c*. and M. *De Tillemont*, Note 33, upon *Jesus Christ*.

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Verses

VERSES. Several have been of opinion, that the *Hebrews* had measured Verses, after the Manner of the *Greeks* and *Romans*; others think, that all their Poetry consisted of Rhymes: Lastly, it is the Sentiment of some, that their Poetry was composed of a free kind of Verse, the Beauty of which consisted in the Boldness of the Thoughts and Expressions, and in certain agreeable Cadences. See our Dissertation upon the Poetry of the *Hebrews* before *Exodus*, and the Article POETRY, before.

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Versions of Scripture

VERSIONS *of Scripture*. It was late before the Books of the Old Testament were translated into a foreign Tongue. The *Hebrews* were always jealous of their Privileges, and of being distinguished from all other Nations of the World, as the only Depositaries of the Oracles of the Prophets, and of the Laws of God. They did not readily converse with Strangers, but kept shut up in their own Country, which they looked upon as the finest and best of the whole World. They made Excursions from hence as little as they could; and, contenting themselves with their own Language, and the Study of their Laws, they despised the Study of profane Sciences, and the Conversation of Foreigners. This is the Observation of their Historian *Josephus*.[1]

They did not think of translating their Books into *Greek*, till the time of the Reign of the Successors of *Alexander* the Great. Before then, tho' many of them were scattered in *Persia*, *Media*, *Assyria*,

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1038, 1039. and *Chaldea*; yet they had no Thoughts of translating their Sacred Books into other Tongues; the Proximity and Relation of the Languages of these Countries with the *Hebrew*, or, rather, the Care they took to preserve the use of their own Tongue, in the midst of those People, was the Reason that they found no Necessity of translating the *Hebrew* Books into other Tongues. They satisfied themselves with expounding them, *vivâ voce*, to such as did not understand the *Hebrew*. This was the Method of *Esdras* after the Return from the Captivity, and this was continued by his Successors, or such as undertook to read and explain the Law to the People. Nothing of these *Chaldee* Paraphrases or Interpretations was committed to Writing till about the time of our Saviour, when *Onkelos* and *Jonathan* composed their *Targums*. See their several Articles.

But after the Conquests of *Alexander* the Great, when the *Jews* were dispersed through all the vast Empire of this Conqueror, and the *Greek* Tongue being now become the universal Language for all those Provinces, which had no relation to the *Hebrew*, many of the *Jews* were no longer in a Capacity of understanding the Sacred Books, and consequently were under a Necessity of having recourse to some *Greek* Translation. This first produced that Version said to be of the Seventy Interpreters, whose History and Criticism we have given under the Article SEPTUAGINT; then those of *Aquila*, *Symmachus*, and *Theodotion*, of which we have also treated under the Names of those Writers.

The other Versions of the Scriptures, both of the Old and New Testament, made into *Latin*, *Syriac*, *Arabick*, and into the Vulgar Tongues of *Europe*, *Asia*, and *Africa*, were procured and performed chiefly by *Christians*. These were urged by a Spirit very different from that of the *Jews*, and desired nothing more eagerly than to publish to the whole World the Truths belonging to Salvation, and to spread every where the Light of the Law and of the Gospel. We shall not here enlarge upon the several Translations of the Scriptures, because we have already done this under the Word BIBLE.

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[1] Joseph. contr. Appian. l. p. 2.

Virtue

VIRTUE. This Word is very equivocal. It is used, first, for that *Virtue* which makes us acceptable both to God and Man, and which answers to the *Greek* Word *Arete*. Secondly, for *Power*, *Valour*, and agrees with the *Greek* Word *Dynamis*. Thirdly, for *a Miracle*, or a supernatural Power. Fourthly, for the Cœlestial Powers or Virtues. We shall

give give Examples of these several Significations.

First, *Virtue*, in the Sense of a moral Virtue, is rarely found in Scripture. I know no *Hebrew* Word that answers to it in this Sense; and even *Arete*, which the *Greeks* use to express Moral Virtue by, is often put to signify *Force* or *Strength* in the New Testament. For instance, 1 *Pet*. ii. 9. *Ut virtutes annuncietis ejus, qui de tenebris vos vocavit*. The *Greek* Word *Aretas* plainly in this Place signifies Power; as also 2 *Pet*. i. 3. *Qui vocavit nos propria gloria & virtute*. But at the fifth Verse of the same Chapter, *Virtus* is used for Virtue: *Ministrate in fide vestra virtutem, in virtute autem scientiam*.

Secondly, nothing is more common in the Old and New Testament, than the Word Virtue, for Power, Valour, Strength, Army. This Term answers to the *Hebrew* Words,a *On, Ail, Geburah, Chail, Coach*, and to the *Greek* Words *Dynamis* and *Arete*, *Ruth* iii. 11. *Scit omnis populus mulierem te esse virtutis*: A Woman of Courage, a stout Woman. And 2 *Chron*. ix. 5. *In manu tua virtus & potentia*: Strength and Power are within your Hands. *Judith* ii. 7. *Virtus Assyriorum*, the Armies of the *Assyrians*. 1 *Macc*. i. 4. *Congregavit virtutem*, he assembled an Army, he got Forces together.

[Rom. viii. 38.] Thirdly, *Virtue* is put for Miracles. *Matth*. vii. 22. *Nonne in nomine tuo virtutes multas fecimus?* Have we not wrought many Wonders in your Name? And xiii. 58. *Non fecit ibi virtutes multas*: And *Acts* xix. 11. *Virtutes non quaslibet faciebat Deus per manum Pauli*.

Lastly, the Word *Virtue, Virtutes*, is put to signify the Heavenly Host, or Powers: Thus St. *Paul: Certus sum quia neque virtutes, neque instantia, neque futura---neque creatura alia poterit nos separare* à [1 Pet. iii. 22.] *charitate Dei*. And St. *Peter, Jesus Christ* ascending into Heaven, has subdued to his Majesty, the Angels, the Powers, and the Virtues.

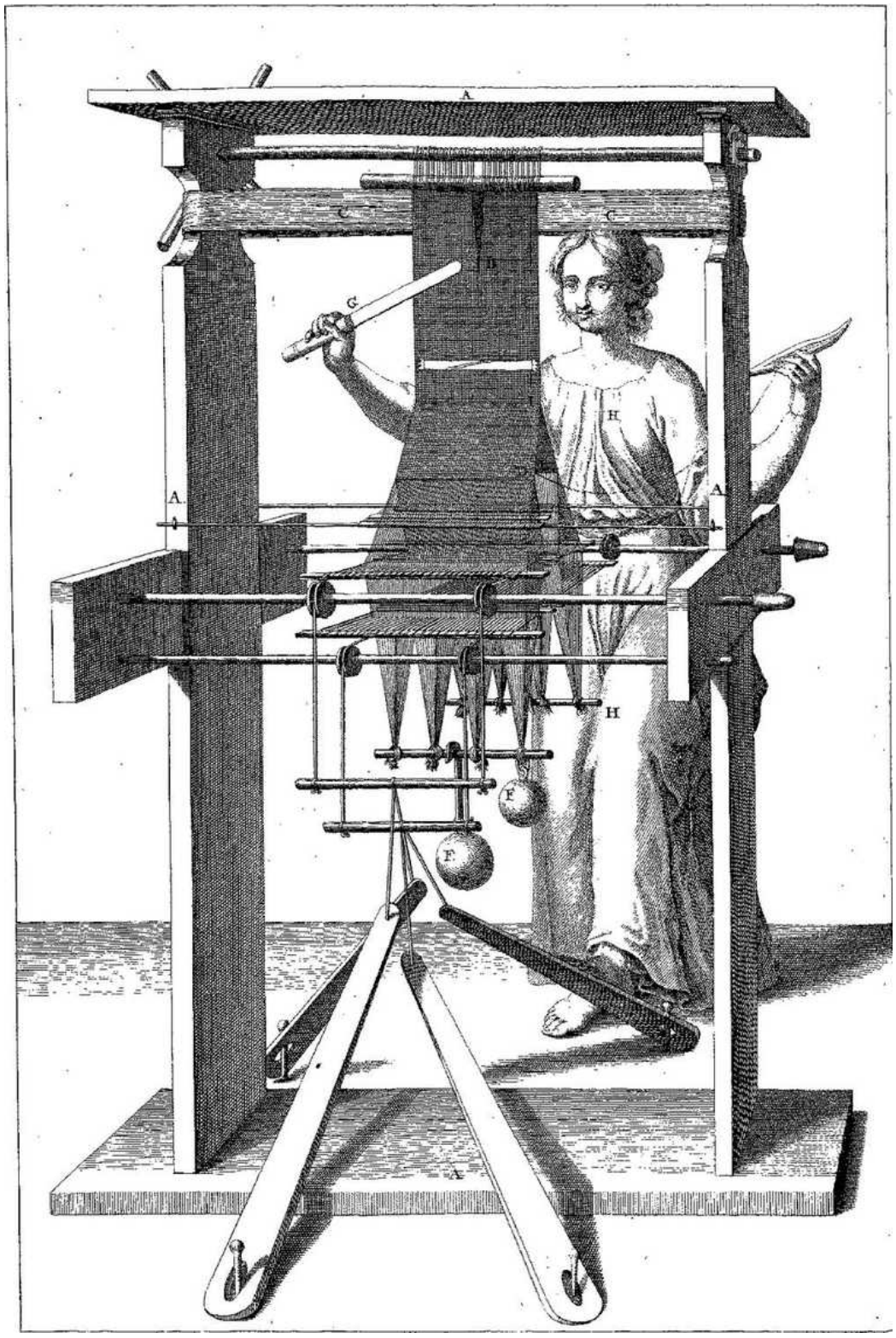
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Vespasian

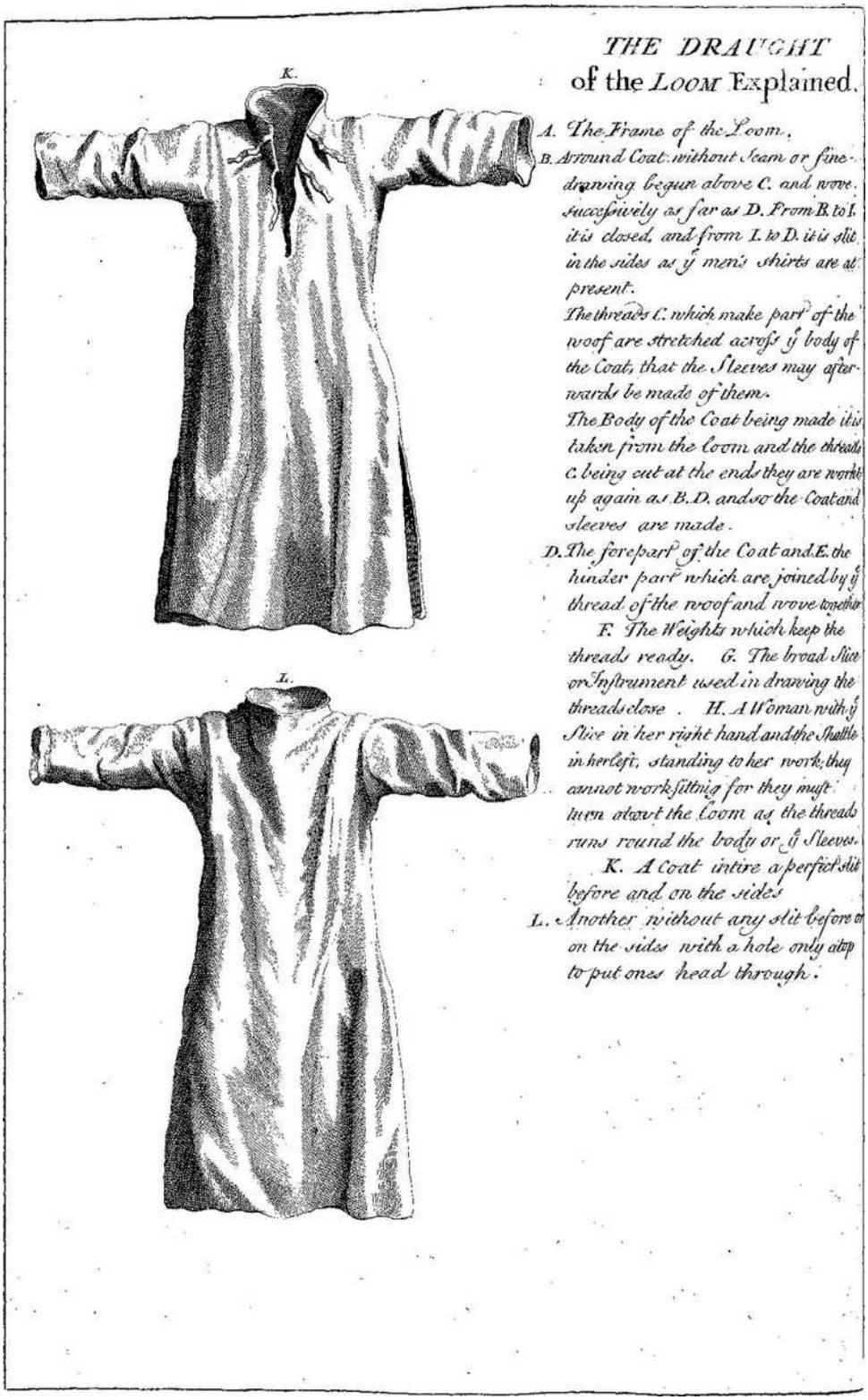
VESPASIAN was nominated by the Emperor *Nero*, to manage the War against the *Jews*,[1] in the 66th Year of the Vulgar Æra. He was then in *Achaia* with the Emperor, and began immediately to get together such Troops as he should have occasion for, knowing the great Importance of this Undertaking. He did not come into *Judea* till the Year 67, and began the War in *Galilee*, where he took *Gadara* and *Jotapata*, the latter of which Places was defended by *Josephus* in Person. Thence he returned to *Ptolemais*, and thence to *Cæsarea*, where he gave his Army some Refreshment for a time. Then he began the War again, and took *Tiberias, Tarichea*, and *Gamala*, and thus made himself Master of all *Galilee*. The Year following, which was the 68th of *Jesus Christ*, in order to prepare for the Siege of *Jerusalem, Vespasian* took care to make himself Master of all the Posts and strong Places round about.

In the mean time *Nero* dies, in this Year 68, and *Galba* was declared Emperor; but was killed at the Beginning of the Year following. *Vitellius* was proclaimed Emperor at *Cologn*, and at the same time *Otho* was made Emperor at *Rome. Otho* losing the Battel at *Bebriac*, slew himself on the 15th of *April*, in the Year 69, and *Vitellius* was acknowledged Emperor alone, and reigned about eight Months. While this was doing, *Vespasian* was declared Emperor by the Army then at *Alexandria*, on the first of *July*, in the same Year; and by his own Army at *Cæsarea*, on the third of the same Month. Immediately all the *East* declared for him, and soon after all the *West* also acknowledged him as Emperor. His more necessary Affairs calling him to *Italy*, he left his Son *Titus* to manage the War of the *Jews*; who besieged *Jerusalem*, and took it in the 70th Year of the Vulgar Æra, or in the 73 Year of *Christ*.

Vitellius came to *Rome* with his Army about the middle of *July*, in the Year 69; and the Legions of *Illyrium*, who had espoused the Side of *Vespasian*, under the Conduct of *Antonius Primus*, defeated the Army of *Vitellius* in two Battels, near *Cremona*. This Prince himself was killed on the 20th of *December*, and *Vespasian* came to *Rome* some Time after. His Son *Titus* came thither also, in the Year of *Christ* 71. after he had reduced *Judæa*, and demolished *Jerusalem*; upon which occasion they had both together a Triumph over the *Jews*.[2] *Vespasian* sold all the Lands of *Judæa*,[3] sent a Colony to *Emmaus* which he called *Nicopolis*, and obliged the *Jews* to pay the Half-shekel a Head to the Capitol, which before they had paid to the Temple of *Jerusalem*.[4] Lastly, he made a strict Enquiry for all those that were of the Lineage of *David*,[5] in order to extirpate the whole Race, if it had been in his Power. But tho' these Commands of his were executed with a great deal of Rigour, yet he could never succeed in destroying that illustrious Family. And this is as much of the History of this Prince, as falls in with our Design. He died on the 24th of *June*, in the 79th Year of *Jesus Christ*, at the Age of of sixty-nine Years, seven Months, and seven Days, after he had reigned ten Years all but six Days. He was succeeded by his Son *Titus*.



A DRAUGHT OF THE LOOM MADE BY BRAUNIUS'S DIRECTION.Upon which one may weave coats with the sleeves all of a piece and without seams



THE DRAUGHTof the Loom Explained. A. The Frame of the Loom. B. Around Coat without Seam or fine -drawing begun above C. and wove succesively as far as D. From B. to I. it is closed, and from I. to D. it is slit in the sides as ye men's shirts are at present. The threads C. which make part of the woof are stretched across ye body of the Coat, that the Sleeves may afterwards be made of them. The Body of the Coat being made it is taken from the loom and the threads C. being cut at the ends they are workt up again as B. D. and so the Coat and sleeves are made. D. The forepart of the Coat and E. the hinder part which are joined by ye thread of the woof and wove together. F. The Weights which keep the threads ready. G. The broad Slice or Instrument used in drawing the threads close. H. A Woman with ye Slice in her right hand and the Shuttle in her left, standing to her work; they cannot work sitting for they must turn about the Loom as the threads runs round the body or ye Sleeves. K. A Coat intire a perfect slit before and on the sides Vol. III Y3.

Read this article in its place on the printed pages

Sueton. in Vespas. c. 4. Tacit. Hist. l. 5. Joseph. de Bell. l. 3. c. 1.
Joseph. de Bell. l. 7. c. 16.

Joseph de Bell. l. 7. c. 27.
Dio. l. 66. p. 748. Vide Origen. ad African.
Euseb. Hist. Eccles. l. 3. c. 12. Ex Hegisippo.

Vestments

[Eccles. ix. 8.] **VESTMENTS**, or *Garments*. The *Hebrews* wore no other Cloaths but a Coat, or Wastcoat, called *Chetonet*,[1] and a Cloak, called in *Hebrew, Mebil*. The Coat was their under Garment, which they wore next their Skin, and the Cloak over this. These two Garments together made what the Scripture calls a *Change of Raiment*; *Mutatorias vestes*, or *mutatoria vestium*, [2 Kings v. 15.] which *Naaman* brought as a Present to the Prophet *Elisha*. The Coat was commonly of Linnen, and the Cloak of Stuff, or Woolen. As the Cloaks were only a great piece of Stuff, that was not cut; there were often Remnants of it, of which they used to make Presents. The *Hebrews* never changed the Fashion of their Cloaths, as we know of; but they dressed themselves after the Manner of the Country wherein they dwelt. A white Colour, or a Purple, were in most Esteem among them. *Solomon*, in his *Ecclesiastes* advises him that would live agreeably, *Let thy Garments be always white. Josephus* observes of this Prince, that being the most splendid and magnificent of all Kings, he was commonly [Joseph. Antiq. l. 8. c. 2.] cloathed in bright and white Garments. The Angels generally appeared in this Colour; and in our Saviour's Transfiguration, his Cloaths appeared as white as Snow. *Moses* appoints none but white Coats to the Priests.

Mention is made in the Scripture,[2] of a Coat of many Colours, *Chetonet passim*, with which *Joseph* was cloathed. *Tamar*, [2 Sam. xiii. 18.] the Daughter of *David*, wore one also. Interpreters are divided about the Signification of this Word. Some translate it by a long Gown; others, by a Gown striped with several Colours; and others by a Gown with large Sleeves. The *Arabians* wore very great Sleeves to their Coats. These Sleeves have a very wide Opening at the End, which hangs sometimes down to the Ground, but at the Shoulder they are much narrower. In their Houses this Coat or Gown dragged upon the Ground, but abroad they tucked it up, that they might walk at more liberty; or else they tied it up with a Girdle.

We shall not here speak of the Women's Veils or Gowns, with which they covered themselves when they appeared in Publick: We have already said something of it, under the Article THERISTRUM. *Isaiah*, iii. 16. - - - 25, makes a long Enumeration of the Dresses of the Women of his time. We shall not undertake to explain them, because the greatest part of the Terms which the *Hebrew* uses are unknown to Interpreters. The Reader may have recourse to the Commentators upon this Chapter.

[Exod. xxviiii. 32.] The Coats were often without Seams, and wove in a Loom, and had no Slit either at the Breast or on the sides; but only at the top, to let the Head through. Such, probably, were the Coats of the Priests, and that of our Lord *Jesus Christ*, which the [John xix. 23.] Soldiers would not divide, but chose rather to cast Lots, to determine the Possession of the whole. St. *Chrysostom, Theophylact*, and *Theophanes*, are of opinion, that it was made of two pieces of Woollen Stuff, wove in a Loom, and fine drawn together with a Needle and Woolen Yarn, as the Pieces of a wove Stocking are joined together; so that it seems to be but one Piece. Others will have it to be all needle Work from top to bottom. But the Reader may only turn to our Commentary upon St. *John*, xix. 23. or read *Braunius de vestitu Sacerdotum Hœbrœorum*, l. 1. c. 16. in order to be convinced, that it was all wove in a Loom. They still make 'em after the same manner in the *Eastern* Countries.

'Tis an ancient Tradition,[3] that the Holy Virgin herself wove her Son's Coat. 'Twas the Women formerly that made the Stuffs and the Cloth, not only for their own Cloaths, but also for their Husbands and Children. This appears from the Example of the virtuous Woman, whose [Prov. xxxi. 13.] Character *Solomon* gives us in his *Proverbs*, and also from that of Queen *Penelope*, the Wife of *Ulysses*. *Alexander* the Great, *Augustus*, and *Charlemaign*, wore Cloaths made by the Hands of their Mothers, their Wives, or their Daughters. 'Tis another popular Tradition, that the Coat of *Jesus Christ*, for which the Soldiers drew Lots, was the same he had received from the Virgin *Mary*, while he was yet a Child, which had continually grown with him, without being wore out. But this Tradition is not vouched for by Antiquity. They preserve still the Holy Coat of our Saviour in the Cathedral Church of *Treves*. That which is to be seen at the Priory of *Argeneüil*, near *Paris*, is not a Coat, but a Cloak of a Purple Colour.

[Deut. viii. 4.] *Moses* informs us, that the Cloaths which the *Hebrews* used in the Wilderness did not wear out. *Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Justin Martyr*,[4] and some Interpreters,[5] following the Rabbins, take

these Words in a literal Sense, and think that not only the Cloaths of the *Israelites* did not grow old, or wear out, but also that those of the Children grew along with them, and were always fit for them, at every Age. St. *Jerome*[6] asserts, that so much as their Hair or Nails did not grow too long: *Frustra tonsores & artificia didicerunt, scientes Israelitarum populum per quadraginta annos nec unguium, nec capilitiorum incrementa sensisse*. But others[7] think,

with much more Probability, that *Moses* intended no more, than that God so provided them with Necessaries, that they did not so much as want Cloaths in all their Journey.

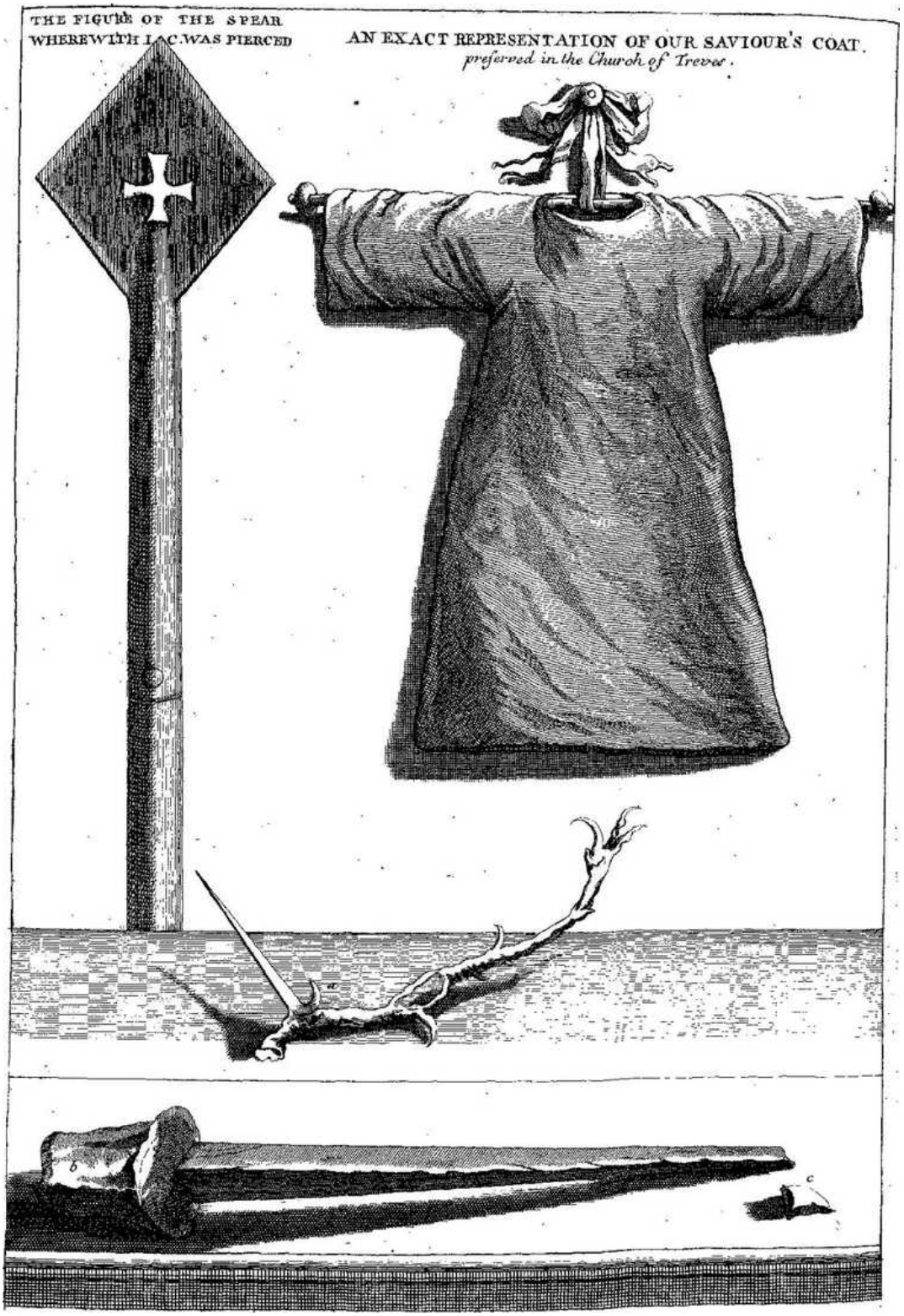
To distinguish the *Israelites* from other People, the Lord commanded them to wear Tufts or Fringes at the four Corners of their upper Garments, of a blue Colour, and a Border of Galoon upon the Edges.[8] 'Tis [Matth. ix. 20.] seen by the Gospel, that our Saviour wore these sorts of Fringes at the bottom of his Cloak. For the Woman that had the Issue of Blood for twelve Years, promised herself a Cure, if she could but touch the Hem or Fringe of his Garment. The *Pharisees*, the more to distinguish themselves, wore these [Matth. xxiii. 5.] Borders or Fringes longer than others: *Magnificent fimbrias*. St. *Jerome* adds,[9] that to make a shew of greater Austerity, they fastened Thorns to them, that when they struck against their naked Legs, they might be put in mind of the Law of God.

The *Jews* at this Day,[10] that they may comply with the Law,[11] that says, *neither shall a garment mingled of linnen and woollen come upon thee*, do not so much as sew a woollen Garment with Thread, nor a linnen Garment with Yarn. They take care also not to dress themselves up in the Cloaths of a different Sex, according to the Command of the Law, *The Woman shall not* [Deut. xxii. 5.] *wear that which appertaineth unto a Man*, *neither shall a Man put on a Woman's Garment*. As to the Tufts and Fringes which we have mentioned before, and which only belonged to Men to wear, the present *Jews*, that they may not appear ridiculous to other People, dress themselves outwardly as other Nations do, with whom they live: But under their Cloaths they wear a square piece of Stuff, with four Tufts, or *Zirit*. These Tufts are made of eight Woollen Threads, wove on purpose, each with five Knots that take up half the Length. That which is not knotted, is unravelled, and makes a kind of Tuft. But at the time of Prayers in their Synagogue, they cover themselves with a Wollen Veil called *Taled*, which has these Tufts at the four Corners. See TALED.

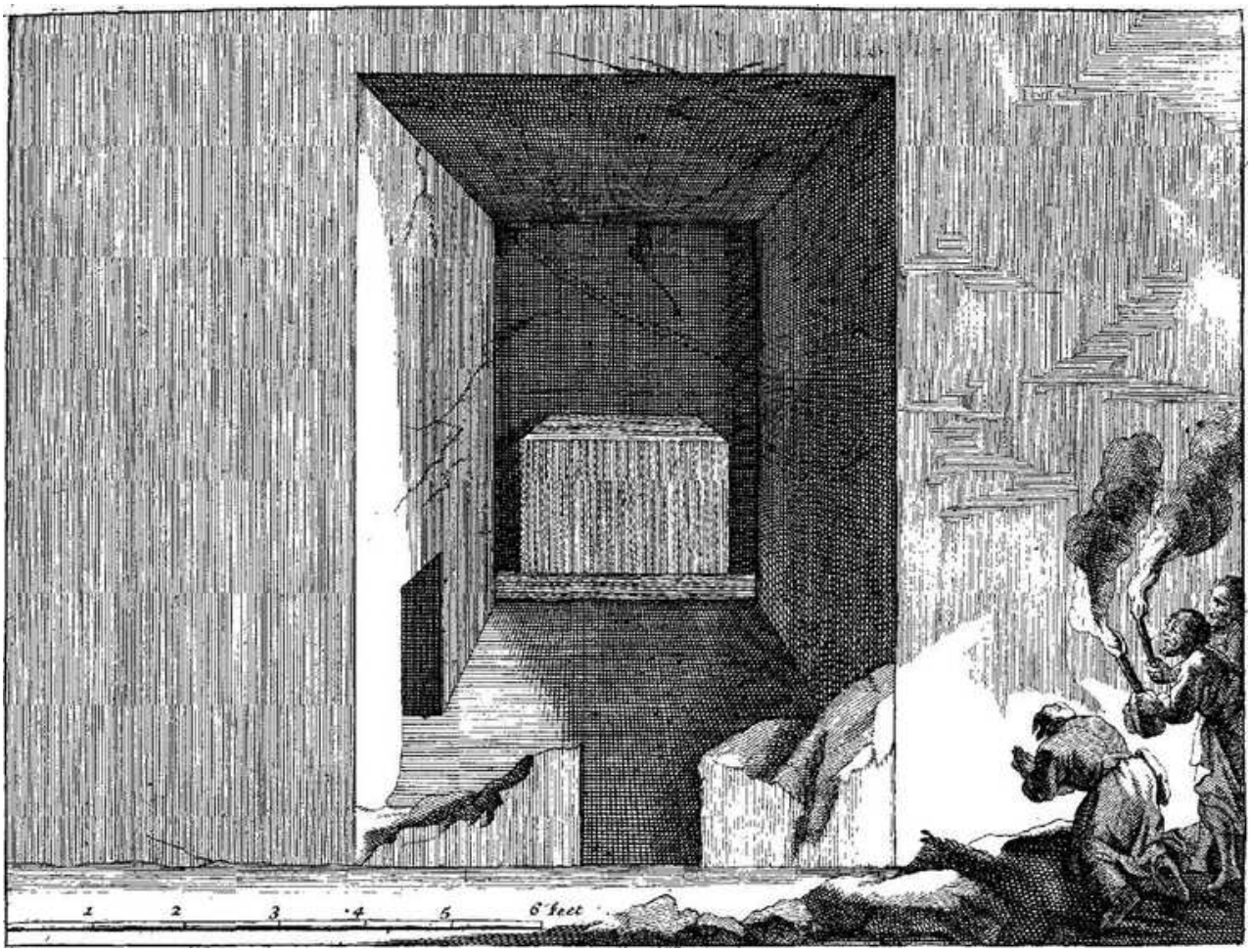
The Garments of Mourning among the *Hebrews* were Sackcloth and Hair-cloth; their Colour was dark Brown, or Black. As the Prophets were continual Penitents by Profession, their common Cloathing was Mourning. Widows also dressed themselves much in the same manner. *Judith* fasted every Day, except on Festival Days, and the Sabbath-day, and wore a Hair-cloth next her Skin. The Prophets *Elias*, and *John* the Baptist, were cloathed in Skins, or coarse Stuffs, [Judith viii. 6. 2 Kings i. 7, 8. Matth. iii. 4. Heb. xi. 37. Zech. xiii. 4.] and wore Girdles of Leather. St. *Paul* says, that the Prophets wore *Melotes*, Sheep-skins, or Goat-skins. The false Prophets put on Habits of Mourning and Penitence, the better to deceive the People: *Non operientur pallio saccino ut mentiantur*, says Zechariah. *Leo* of *Modena* tells us,[12] that the modern *Jews* dress themselves in Mourning, after the Manner of the Country they dwell in, without any Commandment for it.

[Judg. xvii. 10. 2 Kings v. 22. Prov. xxxi. 21.] 'Tis disputed, whether the ancient *Hebrews* lined their Cloaths. Doubled or lined Garments are pretty often mentioned in Scripture. *Micah* offers his *Levite* ten Pieces of Money a Year, *& vestem duplicem*. *Gehazi* asks *Naaman* for a Talent of Silver, and doubled or lined Garments; *Vestes mutatorias duplices*. The Houshold of the virtuous Woman in the *Proverbs*, are cloathed with lined Garments: *Vestiti sunt duplicibus*. But it is imagined from these Expressions, that Changes of Raiment are to be understood, a Pair of Garments, two Coats, and two Cloaks; or, simply, a Coat and a Cloak, a compleat Suit; or, perhaps, a Garment so large, as that it may be doubled about one. But yet it must be owned, that *Duplex*, in speaking of Cloaths, is sometimes taken for a Garment that is really doubled, or lined. For example, *Moses* appoints that the Pectoral, or Breast-piece of the High-Priest shall be made square and lined; *Quadrangulum & Duplex*[13].

To see Garments or Frocks entire without Seam, with Sleeves and Quarters of the same Piece, wove together in the Loom, is no rarity in the *East*. We are told, that in the *Maldivee* Islands,[14] there are Workmen and Weavers so ingenious, that that they make entire Shirts and Wastcoats of the Tow of the *Cocoa-tree*, after the manner before described. And in other Places a we hear of Cloaths wove of Cotton after so particular a manner, that the like is not to be found elsewhere. These are generally round Garments, wove so fine, that they may be drawn through the Eye of a moderate Needle.



preserved in the Church of Treves. b. One of the Nails of the Cross represented at its full length. These two Relicks are preserved in the Church of Treves c. This little piece of Nail is in the Church of Toul.



THE BLESSED VIRGIN'S TOMB NEAR JERUSALEM THE RUINS OF THE TOMBS OF THE KINGS OF ISRAEL AT JERUSALEM,according to the accounts of Travellers.

The Sacred Tunick which is preserved at *Treves*, and which is without Seam, is five Foot all but half a Finger:[15] Its Wideness, from the End of one Sleeve to the other, is five Foot four Fingers. Each Sleeve is half a Foot long, and of the breadth of one Foot. And as the Tunick is narrower below the Sleeves, and then goes on widening downwards, its Wideness below the Sleeves is but two Foot three Inches. See its Figure, annexed, taken from the Additions of *Mazenius* to the Annals of Father *Bronverus*.

Read this article in its place on the printed pages

כתנת*Chetonet*; מעיל*Mebil*.
Gen. xxxvii. 3. כתנת פסים
Vide Euthym. in Joan. xx.
Just Martyr. Dialog. cum Tryphon.
Vide Grot. Bonfr. Jansen. &c.
Hieronym. Ep. 38. p. 325. nov. Edit.
Abenezra, Cesm. Monach. l. 5. p. 205. Vidu Est. Jun. Druf. Joan. Cleric.
Numb. xv. 38. Deut. xxii. 12.
Hieronym. in Matth. xxiii.
Leo of *Modena*, Ceremonies of the *Jews*, p. 1. c. 5.
Levit. xix. 19. Deut. xxii. 11.
Leo of *Modena*, Ceremonies of the *Jews*, par. 5. c. 9.
Exod. xxviii 16. xxxix. 9.
Voyage to *China*, by two *Arabians*, in the Ninth Century. At *Paris*, 1718, *in octavo*, p. 2.
Masen. Addit. ad Annal. Bronveri. Tom. 1. p. 583.

Vetches

VETCHES, or *Fitches, Vicia*; a Plant that creeps close to the Ground, and has several Stalks, which entangle one in another, and put out small, narrow, longish Leaves; less than those of a Lentil. Its Flower is small, reddish, and sometimes white. Its Pods are like those of Pease, but that they are shorter and slenderer. The Grain they enclose is round and blackish, and they are used for feeding Pigeons, who are very greedy of them.

Isaiah xxviii. 25. speaks of Fitches. *Doth he not cast abroad the Fitches?* The *Hebrew* has *Cusmeth*,[1] which some translate by *Spelta*, others by *Zea*, a kind of Wheat. *Ezek*. iv. 9. uses the same Word, and the *Seventy* render it by *Olyra*, a kind of Wheat. We have given Notice, more than once, that we can have no certainty in what relates to the Plants mentioned in Scripture.

Read this article in its place on the printed pages

וכסמת גבלתו

Vines

VINES, *Vineyards, Vintage*. There were in *Palestine* many excellent Vineyards. The Scripture celebrates the Vines of *Sorek*, of *Sebamah*, of *Jazer*, of *Abel*. Profane Authors mention the excellent Wines of *Gaza, Sarepta, Libanus, Saron*, [Coripp. l. 3.] *Ascalon*, and *Tyre*,

—— *Dulcia Bachi*

[Gen. xlix. 11.] Munera, quæ Sarepta ferax, quæ Gaza

creârat.

Jacob, in the Blessing he gave to *Judah*, says, *binding his foal unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his cloaths in the*

VOL. III. *blood of grapes*. And this was to shew the [Cant. i. 13.] abundance of Vines, that should fall to his Lot. The Spouse in the *Canticles*, compares her beloved to a Cluster of *Cypress* that grew in the Vineyards of *En-gedi*. The Cypress is a Shrub that bears Grapes that are very sweet-scented. See the Articles COPHER and CYPRESS, before. Those that came from *En-gedi* were of great Reputation. These Vineyards of *En-gedi* were not therefore Vineyards of Grapes to make Wine, but of Plants of Cypress. 'Twas at the same Place that the Plants of Balsam grew, which may be put into the Rank of Vineyards.

[Gen. ix. 20.] *Noah* planted the Vine after the Deluge, and was the first that cultivated it. Many are of opinion, that Wine was not unknown before the Deluge, and that this Patriarch only continued to cultivate the Vine after this great Catastrophe, as he had done before. But the Fathers think[1] that he knew not the Force of Wine, having never used it before, nor having ever seen any one use it. He was the first that gathered the Juice of the Grape, and reduced it to a potable Liquor. Before him, Men only eat the Grapes, like other Fruit.

[John xv. 1, 2, 3, &c.] God often compares his People to a Vine,[2] which he had brought out of *Egypt*, and planted in *Palestine*, as a good Soil, but which, instead of bringing forth good Fruit, brought forth only bitter Fruit, and wild Grapes. *Jesus Christ* tells us, that the Housholder having lett this Vine to Tenants, who ought to have rendered him the Fruit of it, instead of that, they abused his Servants, and killed his own Son, who went to require the Payment of what was owing to him. In another Place our Saviour says to his Disciples, *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit*.

The Law of *Moses* did not allow, that whoever planted a Vine should eat of the [Deut. xx. 6. Levit.xix. 24, 25. Levit.xxv. 3, 4. Deut. xxiii. 14.] Fruit of it before the fifth Year. They also did not gather their Grapes on the seventh Year; the Fruit was then left for the Poor, the Orphan, and the Stranger. A Traveller was allowed to gather and eat Grapes in a Vineyard as he passed along, but he was not permitted to carry away. It was also forbidden to sow any thing else in a Vineyard: *Thou shalt not* [Deut. xxii. 9.] *sow thy vineyard with olive seeds*.

Wild[3]

Wild VINE, *Labrusca*. It grew without any Culture, near the Highways and Hedges. Its Fruit was a very small Grape, which became black when it was ripe: But often it did not ripen at all. See WILD GRAPE, and *Isai*. v. 2, 4.

The Wild Vine mentioned 2 *Kings* iv. 39. was not the *Labrusca*, but the wild Gourd, a Plant that produced the *Coloquintida*, a Fruit of a deadly Bitterness. See COLOQUINTIDA.

The Vine of Sodom, mentioned by *Moses*, [Deut. xxxii. 32.] is a Vine of a Plant from *Sodom*, which brings forth only bitter Grapes, and of which no use can be made: Wine as bad as the Gall of a Dragon; Grapes as bitter as Gall: *Fel*

draconum vinum eorum. Uva eorum uva fellis, & botri amarissimi. It is well known that the Fruits which grow about the *Dead* Sea are all rotten within; and when they are open are only full of Dust: *Cuncta sponte edita aut manu sata sive herbâ tenus aut flore, seu solitam in speciem adolevêre, atra & inania velut in cinerem vanescunt*.[4]

Naboth's Vineyard is passed into a Proverb, to express an Inheritance usurped by an high Hand from a poor Man, who is unable to defend it. See the Story, 1 *Kings* xxi. 1, 2, *&c*.

To express a Time of publick Tranquility, of profound Peace, 'tis said that every one lives in quiet under his own Vine, and under his own Fig-tree. All the Time of the Reign [1 Kings iv. 25.] of *Solomon, Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beersheba*. And the Prophet *Micah; They shall sit every man under* [Mic. iv. 4.] *his vine, and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it*. And under the Government of *Simon* the High-Priest, *Then* [1 Macc. xv. 8,-12.] *did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world. He made peace in the land, and Israel rejoiced with great joy. For every man sat under his vine, and his fig-tree, and there were none to fray them*.

Read this article in its place on the printed pages

Hieron. l.1. contr. Jovian. Chrysostom. Homil. 29. in Genes. Theodoret. Qu. 56. Basil. de jejunio, Homil. 1. Ambros. de Noë, & Arca, c. 29. Psal. lxxx. 8. Isai. v. 1, *&c*. Jerem. ii, 21. Ezek. xvii. Joel. i. 7. Matth. xx. 1.
Voyage to *China*, &c. p. 21.
Tacit. Hist. l. 5. c. 5. Vide & Joseph. de Bell. l. 5. c. 5. Solin. c. 44.

Vintage

VINTAGE. We have reserved this Place, to speak of the Vintages of the *Hebrews*. This Season was accompanied with Feasts and great Rejoicings. *Isaiah* says, *In* [Isai. xxv. 6.] *this mountain shall the Lord of Hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined*. The *Hebrew* says, literally, a Feast of Fatness, a Feast of Lees, of marrowy Fatnesses, of clarified Lees. And elsewhere; *Gladness is taken away, and joy out*

Isaiah *of the plentiful field; and in the vineyards* xvi. 10. *there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses: I have made their vintageshouting to cease*. The *Hebrew* says, out of *Carmel*. Now *Carmel* signifies an excellent Vineyard. And *Jeremiah* says, *Joy and*

Jerem. *gladness is taken from the plentiful field*

xlviii. (from the *Carmel*) *and from the land of* 33. *Moab*, (which was fruitful in Vines) *and I* Psal.

lxxx. *have caused wine to fail from the wine press*- 13. *es, none shall tread with shouting, their shouting shall be no shouting*. The *Hebrew* says, literally, they shall no longer tread the Grape, and he that crys *Hedad*, shall no more cry *Hedad, Hedad*. This last Term is the Cry of the Vintagers, from whence is formed, *Heth*, and *de Heth*, a way of speaking which is as much as to say, with Vigor, with Courage, chearfully.

In a figurative Sense, Vintager is often taken for one that ravages a Country, or carries on a bloody War in it. The Prophets frequently make use of this Metaphor, to express the Vengeance which the Lord takes of his Enemies. Thou hast planted thy People as a Vine, and now all that pass by partake of the Vintage: *Et vindemiant eam omnes qui prætergrediuntur viam*. And *Jeremiah*, in his *Lamentations*, makes *Jerusalem* speak [Lam. i. 12. Isai. lxiii. 2.] in this manner; *Vindemiavit me sicut locutus est Dominus, in die furoris sui*. To which is added, Deal with them, O Lord, as thou hast dealt with me; tread them in a Wine-press as thou hast trod me, because of my Iniquities. And *Isaiah*, speaking of a Conqueror returning from a great Expedition, having his Cloaths all besmeared with Blood, describes him thus: *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his Strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me. For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiments*. See also the *Lamentations* of *Jeremiah*, l. 15. *Revelations*, xiv. 20. xix. 15, *&c*. See WINE.

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Vinegar

VINEGAR, *Acetum*. Vinegar is made of Wine, Beer, Cyder, and even of Water. The Wine of the Palm-tree turns into Vinegar, if it be kept but two or three Days. The Ancients had several kinds of Vinegar, which they made use of for Drink. The Emperor *Pescennius Niger* gave Ordersa that his Soldiers should drink nothing but Vinegar on their Marches: *Neminem in expeditione vinum bibere, sed aceto universos esse contentos*. [Ruth ii. 14.] *Booz* told *Ruth*, That she might come and dip her Bread in Vinegar, along with his People: *Intinge buccellam tuam in aceto*: *At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar*. Harvesters made use of this Liquor for their Refreshment. *Aceto summa vis in refrigerendo*, [Plin. l. 23. c. 1.] says *Pliny*. There is great Probability that the Vinegar which the *Roman* Soldiers offered to our Saviour at his Crucifixion, [Matth. xxvii. 48.] was the Vinegar they made use of for their own drinking. *Constantine* the Great allowed them Wine and Vinegar alternately, every Day.

This Vinegar was not of that sort that we make use for Salads and Sauces, but a small Wine called *Pesca*, or *Sera*, of which the Authors *De re Rustica*,[1] have given us the Composition. They make great use of it in *Spain* and *Italy*, in Harvest-time. They use it also in *Holland*, and on Ship-board, to correct the ill Taste of Water. The Scripture forbids the *Nazarites* to use Vinegar,[2] and all sorts of Liquor that come from the Vine, and which are capable of inebriating. The *Hebrew* has it, Vinegar made of Wine, and Vinegar made of *Secar*, or the Wine of the Palm-tree. *Pliny* speaks of several sorts of Vinegar which might be drank.

It must be allowed however that there was a kind of strong Vinegar, which was not proper for drinking, or which was not used till it was well diluted. The *Psalmist* complains, that his Enemies had given him Vinegar to drink; *Et in siti mea* [Psalm lxviii. 26.] *potaverunt me aceto*. And *Jesus Christ*, to fulfil this Prophecy in his own Person, would not drink the Vinegar that was offered to him. And *Solomon*, in his *Proverbs; As vinegar to the teeth; and as* [Prov. x. 26.] *smoke to the eyes, so is the sluggard to them that send him*. Vinegar then was looked upon as a Liquor that was very agreeable to drink; but, as said before, we must distinguish between that Vinegar, or small Wine, which was used as a Drink, and in which the Harvesters dipt their Bread, and that Vinegar that was made use of in Sauces. The same *Solomon* says, in another Place, *Prov*. xxv. 20. *As vinegar upon nitre, so is he that singeth songs to an heavy Heart*. Nitre dissolved in Vinegar increases its detersive Virtue, and makes it fitter to take away Spots from the Skin, or Grease or Dirt from Linnen. To sing Songs before a Man of a corrupt Heart, is to increase his Corruption; 'tis to inflame the Fire of his Passions; and Tunes that are moving and passionate, are so far from curing him, that they make him worse.

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Columel. l. 1. de re rust. & lib. 12. c. 40. Cato, Plin. &c.
Numb. vi. 3. חמץ יין וחמש שכר

Viper

VIPER, a sort of Serpent, called *Vipera quasi vivipara*, because it brings forth its young alive. Generally the Viper is not very long, the largest being not above half an Ell long, and its Thickness not above an Inch. It has a flat Head, with a Snout rising up, like that of a Pig. The Male has only two Teeth, but the Female has several; and the Male is commonly blacker than the Female. 'Tis said, that when the Viper brings forth, the young ones kill their Dam; but this is contradicted by Experience. She brings forth her Young alive, but they are inclosed in little Skins, that break open on the third Day. The Poison of the Viper is very dangerous, but its Flesh is good in many Distempers.

The Viper is mentioned in several Places of Scripture. *Job* says,[1] *The Viper's Tongue shall slay him*. The *Hebrew* Word *Peten*, they say, rather signifies the Asp, than the Viper. *Isaiah*[2] speaks also of the Viper, where the *Hebrew* has *Ephee*; which is thought to be the true Name of the Viper. See *Bochart. de Animal. Sacr*. p. 2. l. 3. c. 1. p. 358, *&c*. St. *Jerome*, in *Isaiah* lix. 5. translates *Ephee* by *Regulus*, or the Basilisk: The *Septuagint* do the same.

Read this article in its place on the printed pages

Job xx. 16. ראש פתן
Isai. xxx. 6. אפעה *Ephee* 70. Ἀσπίδες.

Virgin

VIRGIN, *Virgo*; in *Greek, Pathenos*; in *Hebrew, Almah*.[1] These Words properly signify an unmarried Woman, that has preserved the Purity of her Body; but sometimes, by Abuse, they are made use of to express a young Woman, whether she has kept her Virginity, or no; and the more precisely to express the State of Virginity, the Scripture often adds to the Words Maid or Virgin, these, or such like Words,[2] *neither had any man known her*. Sometimes *Virgin* signifies only a young Woman: *Lament like a virgin girded with sackcloth for the husband of her youth*: And in the *Proverbs*,[3] *Solomon* acknowledges the Tokens of Virginity to be very fallacious: *Quartum penitus ignoro. ---viam viri in adolescentia*. The *Hebrew* says, *in adolescentula*. Joel i. 8.

The *Hebrew* Word *Almah* signifies a Person concealed; for young unmarried Women lived in retired Apartments, where the Men did not use to go. And when[4] young Women were obliged to go out, they were always veiled, and never appeared uncovered, but before their nearest Relations. When *Amnon* the Son of *David* had conceived a violent Passion for his Sister *Tamar*, he could not so much as see her, because she was a Virgin, and kept up very close: *For she was a virgin, and* [2 Sam. xiii. 2.] *Amnon thought it hard for him to do any thing to her*. When *Heliodorus* came to *Jerusalem*, to take away the Treasures of the Temple, the most recluse Virgins came out of their Retirements; some appeared in [2 Macc. iii. 19.] the Streets, some at their Windows, and others upon their Walls.

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1 עלמה*Almah*, Παρθένος, *Virgo*.
2 Gen. xxiv. 16. Numb. xxxi. 17.
3 Prov. xxx. 19. בעלמה
4 Spartian. in Pescennio.

Virgin

VIRGIN is often used in Scripture, for a People, a City, a Nation. The Virgin the Daughter of *Babylon*, the Virgin the Daughter of *Sion*, the Virgin the Daughter of *Israel*, the Virgin the Daughter of *Egypt*, the Virgin the Daughter of *Sidon*, &c. All these Phrases signify the Province, the Land, the People, of *Babylon, Sion, Israel, Egypt, Sidon*, &c.

The Virgin, by way of Eminence or Excellence, is said of the Holy Virgin *Mary*, the Mother of *Jesus Christ*, a Virgin as well after as before her bringing forth: A Virgin marked out by those Words of *Isaiah*, [Isai. vii. 14. Matth. i. 23.] *A virgin shall conceive and bear a son, and shall call his Name Immanuel*.

The State of Virginity was not thought an honourable State, in the Times of the Old Testament. When the Daughter of *Jephthah* found she was going to be sacrificed by her Father, before she could be [Judg. x. 37, 38.] married, she goes to bewail her Virginity upon the Mountains. Sterility was a Reproach in *Israel*: *Isaiah*, intending to shew [Isai. iv. 1. Isai. liv. 4.] the Scarcity of Men that should happen in *Israel*, says that this Scarcity should be such, that seven Women should offer themselves in marriage to one Man, and say to him, We shall be no Charge to you; we will maintain ourselves in Food and Cloaths; only take us for Wives, and deliver us from the Reproach of Barrenness that we are now under: *Aufer opprobrium nostrum*. The same Prophet comforts *Jerusalem*, saying, *Thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more*.

But under the New Testament, *Jesus Christ* recommends the State of Virginity, [Matth. xix. 12.] saying, *There be eunuchs which have made themselves eunuchs for the kingdom of heaven sake. He that is able to receive it, let him receive it*. St. *Paul* hath set [2 Cor. vii. 25, &c.] this Advice of our Lord in a clear Light: *Now concerning Virgins, I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore, that this is good for the present distress; I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: Nevertheless, such shall have trouble in the flesh; but I spare you. But this I say, Brethren, the time is short: It remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not: And they that use this World as not abusing it; for the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband*, &c.

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Vision

VISION. This is said of the several ways by which God manifested himself to the Patriarchs, the Prophets, and the other Saints. He sent them prophetick Angels, he appeared to them by Night in Dreams, he illuminated their Minds, he made his Voice to be heard by them, he sent them Ecstasies, and transported them beyond themselves, and made them hear things that Eye had not seen, nor Ear heard, nor had it entered into the Heart of Man to conceive. The Lord shews himself to *Moses*, and speaks to him when he was at the Mouth of the Cave. *Jesus Christ* manifests himself to his Apostles, in his Transfiguration upon *Tabor*, and on several other Occasions, after his Resurrection. God appeared to *Abraham* under the Form of three Travellers; he shewed himself to *Esaias* and to *Ezekiel*, in the Splendor of his Glory. And all this, in Scripture-style, goes by the Name of *Vision*.

The Lord appeared to *Abraham* in a [Gen. xv. 1, 2, 5. Gen. xlvi. 2.] Vision, and said to him, *Fear not, Abram*, *I am thy shield, and thy exceeding great reward*. This happened in the Night, for *he brought him forth abroad, and said*, *Look now towards heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be*. The Lord also appeared to *Jacob* by Night, and spoke to him; *Audivit eum per visionem noctis vocantem se*, &c. He told him, he need not scruple to go down into Egypt. When *Moses* perceived the Bush burnburn without being consumed, he said, *I* [Exod. iii. 3. Numb. xii. 6, 7, 8.] *will now turn aside, and see this great sight*, [or Vision] *why the bush is not burnt*. When *Aaron* and *Miriam* murmured against *Moses*, the Lord said, *Hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house: With him will I speak, mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold*. The false Prophet *Balaam*, whose Heart was so perverse, saith of himself, that he sees the [Numb. xxiv. 14, 16.] Visions of the Almighty: *Qui visionem altissimi intuitus est*. And indeed, God caused his Angel to appear to him, to stop him in his way, and to put in his Mouth several excellent Prophecies concerning the Coming of our Saviour. In the time of the [1 Sam. iii. 1. Luke i. 48. 1 Sam. ii. 21.] High-Priest *Eli, The Word of the Lord was precious in those days, there was no open vision*: There was no acknowledged Prophet. And this may suffice to give a just Notion of what in Scripture is understood by *Vision*.

Visions are used for the Prophecies written by the Prophets. *The Visions of Obadiah. Liber visionis Nahum, Visio Isaiæ filii Amos. Scriptum est in visione Addo videntis*, &c.

Vision is also put for the Instructions or Maxims of Wisdom, contained in the thirtieth and thirty-first Book of the *Proverbs*. The first is ascribed to *Agur*, and the second to *Lemuel. Verba congregantis* (Heb. *Agur*.) *filii vomentis, visio* [Prov. xxx. 1. xxxi. 1.] *quam locutus est vir cum quo est Deus*. And *Chap*. xxxi. 1. *Verba Lamuelis Regis*, *visio quâ erudivit eum mater sua*.

Visio often signifies the bare Appearance of an Object, or what is seen by the Eyes. The *Messiah* will not judge according to [Isai. xi. 3.] Appearances: *Non secundam visionem, oculorum judicabit. Ezekiel*, describing the Throne of God, says, that the Wheels upon which it moved, resembled the Sea: [Ezek. i. 16.] *Opus earum quasi visio maris*. And elsewhere he says, that the Majesty of God appeared to him from the Back to the Feet, [Ezek. viii. 2. Rev. iv. 3.] as a Metal all in Fusion: *Quasi visio electri*. St. *John*, in his *Revelations*, says, that he saw about the Lord as it were a Rainbow, of the Colour of an Emerald: *Similis visioni smaragdinæ*.

Vision sometimes stands for the vain Prophecies of visionary People. The false Prophets had only deceitful Visions: *Visionem* [Jerem. xxiii. 16. Mic. iii. 7.] *mendacem loquentur*. Those that see Visions, or the Visionary, shall be confounded.

In some Passages *Visions* stand for the Spectres and Phantoms, that sometimes appear and frighten the Wicked. *Moses* [Gen. xxi. 1. Deut. iv. 34.] seems to hint at the dreadful Visions of this Nature which the *Egyptians* had, while their Country was involved in Darkness: *Horribiles visiones juxta omnia quæ fecit Dominus in Ægypto*. The Author [Job iv. 13, &c.] of the Book of *Wisdom* speaks plainly of them, *Wisd*. xvii. 9, 10. xviii. 19. *Visiones enim quæ illos turbaverunt, hæc præmonebant, ne inscii quare mala patiebantur perirent. Eliphaz*, in *Job*, describes the Fear with which he was seized, when the Spirit spoke to him in the Night. “In Thoughts “from the Visions of the Night, when “deep Sleep falleth upon Men; Fear “came upon me, and Trembling, which “made all my Bones to shake. Then a “Spirit passed before my Face, the Hair “of my Flesh stood up. It stood still, “but I could not discern the Form thereof; an Image was before mine Eyes, “there was Silence, and I heard a Voice.” See also JOB vii. 14.

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Visit

VISIT. The Term, *to visit*, is taken either in a good or an evil Sense. God visited *Sarah* in his Mercy, and gave her a Son. He visited the *Israelites* in *Egypt*, and [Exod. iii. 16.] sent them *Moses* to deliver them. He visited *Hannah* the Mother of *Samuel*. Lastly, he visited and redeemed his People by the Coming of the *Messiah*.

[Ezek. xxxiv. 11, 12. Exod. xx. 5. Exod. xxxii. 34. Levit. xviii. 25.] He visits us also in his Wrath, and in his Vengeance. He visits the Iniquity of the Fathers upon the Children, to the third and fourth Generation. He threatens to visit the Iniquity of the Worshippers of the Golden Calf, in the Day of his Vengeance. He says, he will visit the Land of *Canaan*, whose Crimes are come up to the full Pitch. Lastly, nothing is more frequent in the Language of the Prophets, than the Verb *to visit*, taken in the Sense of punishing, chastising, and revenging.

To visit, is also used instead of taking a Review of; for example, of an Army, or of a Flock: *Ego requiram oves meas, & visitabo eas, sicut visitat pastor gregem suum*. And *Zechariah; Mine anger was kindled* [Zech. x. 3.] *against the shepherds, and I punished the goats; for the Lord of Hosts hath visited* [Ecclus. xlix. 18.] *his flock, the house of Judah*. The Author of *Ecclesiasticus* has made use of the Term *to visit*, in a very extraordinary Sense, when he said, that the Bones of the Patriarch *Joseph* have been visited, and have prophesied after his Death: *Ossa ipsius visitata sunt, & post mortem prophetaverunt*. But in the *Greek* we do not read *Et post mortem prophetaverunt. Joseph* had foretold [Gen. l. 42.] to his Brethren, that the Lord would visit them after his Death; and he conjured them, that they should not leave his Body behind them in *Egypt*, but carry it with them into the Land of *Canaan*. This was performed by *Moses*: His Bones were visited; they were taken out of his Tomb; and they may be said in some sense to have prophesied, by verifying the Prophecy of *Joseph*. *Visitans speciem tuam non peccabis*, says *Job*, v. 14. Some have understood this of the lawful use of Marriage: But the *Hebrew* imports, you shall visit, you shall take a Review of, you shall govern your Dwelling, and you shall not sin. *Eliphaz* speaks of the Conduct of a wise and prudent Man.

To visit is also taken for paying Visits of Civility, Friendship, or Duty; as when *Jesse* sent his Son *David* to visit his Brethren in the Army to know how they [1 Sam. xvii. 18. 2 Sam. xiii. 6. 2 Kings ix. 16.] did. And when *David* went to visit his Son *Ammon*, who was sick; and when *Abaziah*, King of *Judah*, went to pay a Visit to *Jehoram* King of *Israel*. Or when St. *Paul* and *Barnabas* went to visit the [Acts xv. 36.] Churches they had planted.

A Visit, Visitatio, as well as the Verb *to visit*, is sometimes taken for a Visit of Mercy from God, but oftner for a Visit of Rigor and Vengeance: *Dies visitationis*, *annus visitationis, tempus visitationis*, or simply, *visitatio*, generally signifies, the Time of Affliction, and the Vengeance of God.

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Vitellius

VITELLIUS. *Lucius Vitellius*, the Censor, Father of the Emperor *A. Vitellius*, was made Governor of *Syria*, at the Expiration of his Consulate, in the 35th Year of the Vulgar Æra; and the Emperor *Tiberius* intrusted him with the Management of the Affairs of the *East*, which were then very much embarrassed. The same Year, or the Year following at farthest, he came to *Jerusalem* at the Feast [Joseph. Antiq. l. 8. c. 6.] of the *Passover*, and was very magnificently entertained there. As an Acknowledgment of this Affection of the *Jews* for him, he released the City from paying a Tax for the Fruits sold there, which, till then, had used to be paid. He also committed to the Care of the *Jews* the High-Priest's Habit, and all the Pontifical Ornaments, which *Herod* and the *Romans* had kept till then in the Tower *Antonia*. He deposed *Joseph Caiphas* from the High-Priesthood, and put into his Place *Jonathan* Son of *Ananus*; after which he returned to *Antioch*.

When the Emperor *Tiberius* had given him Orders to make War upon the *Arabians*; he marched as far as *Ptolemais*,[1] with an Intention to pass through *Judea* with his Troops, on his way to *Petra*. But the chief of the *Jews* came to wait on him, and intreated him to take another Rout; because their Law did not allow them to suffer strange Gods in their Country, and Images, such as were upon the *Roman* Ensigns. He comply'd with them in this, sent his Army another way, and came himself to *Jerusalem*, accompanied only with a few Friends, and *Herod* the Tetrarch. He there offered Sacrifices, and took away the Priesthood from *Jonathan*, whom he had made High-Priest but two Years before, and gave it to *Theophilus*, the Brother of *Jonathan*. He was again at *Jerusalem*, when he heard of the Death of the Emperor *Tiberius*; he then gave the Oath of Fidelity to the *Jews*, in the Name of the new Emperor *Caligula*, for whom he offered solemn Sacrifices to the [Philo Legat. p. 1041. Joseph. Antiq. l. 18. c. 7.] Lord.

In the foregoing Year, or 36th of *Jesus Christ*, he had sent *Pilate* the Governor of *Judea*, to *Rome*, in order to justify himself to the Emperor, for the Violence he had offered against some *Samaritans*, who had assembled together at *Tyrataba*, without any Design to revolt. This is the Sum of what we know concerning this *L. Vitellius*,

Governor of *Syria*, who got as much Esteem in this Province, for his good Government of it, as he deserved Contempt at *Rome*, for his servile Flattery to *Caius* and [Tacit. Annal. l. 6. c. 32. Plin. l. 36. c. 26.] *Claudius*.

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Joseph. Antiq. l. 18. c. 7. p. 627. In the Year 37 of the Vulgar Æra.

Vitrum

VITRUM, *Glass*, which see. This is now very common, and every one knows what it is; but its Original is not so well known, or who was its first Inventor. *Pliny* tells us, that some Merchants arriving by Sea on the Shore of *Ptolemais*, and intending to light a Fire, that they might prepare their Victuals, they took into their Ship some Clods of Nitre, because they could find no Stones that were proper for their Purpose. When they had made a good Fire, they perceived, to their Surprize, that the Sand melted, and ran into a transparent Liquor, which became Glass. This Discovery was soon carried to perfection, and the *Phœnicians*, who were ever laborious and industrious, introduced the use of Glass where-ever they had any Commerce; that is, over all the Coasts, and in all the Islands of the *Mediterranean* Sea. We are not told when this happened, nor have we this History transmitted to us as a Certainty; but it appears to be out of doubt that it was in *Palestine*, and about *Ptolemais* and *Sidon*, that the Way of making Glass was found out.

Moses seems to have pointed out to [Deut. xxxiii. 19.] this Invention, and to the great Trade that was afterwards carried on with it, in the Places we have mentioned, when, giving his last Benediction to *Zebulun*, whose Settlement was in that Country, he uses this Expression, *They shall suck of the abundance of the seas, and of treasures hid in* [Plin. 36. c. 26.] *the sand*. Now those Riches of the Sea, and these Treasures hid in the Sand, are nothing else, according to the Paraphrast *Jonathan*, and Rabbi *Solomon*, and some other Interpreters, but the Purple that was dyed at *Tyre*, and the Sand, of which Glass was made in the same Country. [Joseph. de Bell. l. 2. c. 17.] *Josephus* speaks of the Tomb of *Memnon* near *Ptolemais*, and of the River *Belus*, the Sand of which was very proper for making Glass. There is a kind of Valley, says he, of about an hundred Cubits, where great quantities of Sand are gathered fit for the making of Glass. And tho' they carry away whole Vessels full at a time; yet it is not exhausted, but is still filled with new Sand. *Pliny* speaks of the same River *Belus*, which empties itself into the Sea near *Ptolemais*. The Sand which lies at its Mouth for the Space of five hundred Paces, has furnished Matter for making Glass for many Ages: *Quingentorum est passuum non amplius littoris spatium, idque tantum multa per sæcula gignendo fuit vitro*. *Strabo* assures us however, [Strab. l. 16.] that all the Sand upon the Sea-shore, from *Ptolemais* as far as *Tyre*, is proper for this Work. However this be, the *Hebrew* Word *Chol*, or *Hol*, or *Hull*,[1] which signifies *Sand*, is evidently the Root of the *Greek* Word *Hyalas*,[2] which signifies *Glass*.

Job also speaks of Glass by the Name *Sechochit*:c *Non adæquabitur ei aurum vel vitrum*. Neither Gold or Glass (or Crystal) are of equal Value with Wisdom. The Word *Sechochit* comes from a Root that signifies to shine, to be pure, clean, transparent; which agrees perfectly well with Glass or Crystal. These Substances heretofore were much more valuable and sought after than they are at present. These two Passages out of *Moses* and *Job* shew the Antiquity of Glass.

We find often in Scripture the Word *Crystallus*; but it commonly signifies no more than Ice. For example,[3] *Mittit crystallum suum sicut buccellas*: God sends forth Ice or Hail, as Morsels, as pieces of Bread. The *Hebrew* says, he sends Ice as by Mouthfuls. Hail is Ice, or Water frozen, and, as it were, cut into Bits. *Ecclesiasticus* also speaks of Crystal, or rather of Ice. *Gelavit Crystallus ab aqua*. And *Ezekiel; quasi aspectus crystalli*: Over the [Ezek. i. 22.] four Beasts there was a kind of Heaven of Crystal, or of Glass, according to the *Hebrew*. And St. *John*, in his *Revelations*, describes a Sea of Glass like Crystal, or Ice: *Mare vitreum simile crystallo*. As in the *Greek* Tongue *Crystallus* is used indifferently both for Ice and Crystal, it cannot be determined in which Sense this Place ought to be understood.

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חולChol, Arena.
ὕαλος, *vitrum*.
Psal. cxlvii. 17.

Vivifico

VIVIFICO, to make alive, to raise to life, is taken in a literal Sense: For example, *Dominus mortificat & vivificat, deducit ad inferos & reducit*. And *Hosea*, [Hos. vi. 3.] *Ipse percutiet & curabit nos; vivificabit nos post duos dies, in die tertia suscitabit nos*. He will restore us to Life, after two Days; he will raise us up on the third Day. *Elisha* had restored the Widow's Son to Life: *Cujus vivificaverat filium*.

To vivify is also put for preserving [1 Sam. ii. 6. 1 Sam. xxvii. 11.] Life. *David* spared neither Man nor Woman of those he took in the Enemy's Country: He gave Life to none: *Virum & mulierem non vivificabat David*.

Pharaoh commanded the *Israelites* to expose their Children, and not to bring [Acts vii. 19. 2 Kings viii. 5.] them up, nor to preserve their Lives: *Ut exponerent infantes suos ne vivificarentur*: When the Wicked shall be converted, and do that which is right, he shall save [Ezek. xvii. 27. Psal. xl. 3.] his Soul alive. *Ipse animam suam vivificabit*: Let the Lord preserve him, and vivify him; may he grant him Health and long Life.

In a figurative Sense, *to vivify*, is used for delivering from a great Danger, to bring out of Captivity, to heal of a great Sickness, to defend in a great Peril. The Captives of *Babylon* often asked of God in the *Psalms*[1] to restore them to Life, to deliver them from a State of Death, of Oppression, of Trouble, under which they groaned. *Vivify me* by thy Mercy, restore me to Life, according to thy Word, &c.

To restore to Life, is used often in the *Hebrew* to express the repairing of a City, of a House, of a Wall: For example,[2] *Will they revive the stones out of the heaps of the rubbish which are burnt?* Will they rebuild the Walls of *Jerusalem? David* built the Walls of *Jerusalem* from *Millo all round*:[3] And *Joab repaired* (or revived) *the rest* of the City. He rebuilt all the rest of the Walls. *Habbakkuk* desires the Lord to cause his old Wonders to be shewn [Habak. iii. 2. 1 Cor. xv. 36.] forth anew. *In medio annorum vivifica illud*. And St. *Paul* says, *Thou fool, that which thou sowest is not quickned except it die*.

In the Writings of the Apostles, to vivify, to quicken or to revive, is often used for giving Life to the Soul, in a spiritual Sense; which Life consists in Faith, Charity, rity, Justice, Grace, Innocence. He that would save his Life at the expence of Truth, will lose his Soul; and he that shall lose his Life to preserve his Faith, and to maintain the Truth, shall save his Soul: *Vivificabit eam*. The Letter kills, but the Spirit makes alive. The Law cannot [2 Cor. iii. 6. Galat. iii. 21.] make alive: It cannot communicate Righteousness, without Faith, animated by Charity.

Read this article in its place on the printed pages

Psal. lxxix. 19. cxviii. 17, 25, 107, 159, &c.
Nehem. iv. 2.
1 *Chron*. xi. 8.

Ulai

ULAI. This is the River *Euleus*, that runs by the City *Shushan* in *Persia*. *Daniel* had a famous Vision upon the [Dan. viii. 2, 16.] River *Ulai*, and at the Gate of this River; that is, towards the Gate of the City that looked towards the *Ulai*. He had this Vision in the third Year of *Belteshazzer*, King of *Persia*, which is of the World 3447, before *Christ* 553, before the Vulgar Æra 557.

Read this article in its place on the printed pages

Ulam (1)

ULAM, Son of *Machir*, and of *Maachah*, and Father of *Bedan*, of the Tribe of *Benjamin*, 1 *Chron*. vii. 16.

Read this article in its place on the printed pages

Ulam (2)

ULAM, Son of *Eshek*, of the same Tribe, 1 *Chron*. viii. 39.

Read this article in its place on the printed pages

Ulam (3)

ULAM, the Name of a Place. *Eusebius* says,[1] that there is a Village called *Ulamma*, twelve Miles from *Diocæsarea*, towards the *East*.

Read this article in its place on the printed pages

Euseb. in Οὐλαμῦς.

Ulamais

ULAMAIS. The *Septuagint* say, that the ancient Name of the City of *Dan* was *Ulamais*; but in the *Hebrew* 'tis *Ulamlaish*,[1] which is to be translated heretofore *Laish*. And the true old Name of *Dan* was certainly *Laish*, as appears by *Judges* xviii. 7. 14.

Read this article in its place on the printed pages

Judg. xviii. 29. .אולם לוש

Ulam-Us

ULAM-US, or *Ulam-Luz*: The *Septuagint* have taken it as if it were the old Name of *Bethel*; but the *Hebrew* says, *Ulam-Luz*,[1] that is, heretofore *Luz*. The City that was afterwards called *Bethel*, was formerly named *Luz*.[2]

Read this article in its place on the printed pages

Gen. xxviii. 19. אולם לוז
Vid. Hieron. in Bethel.

Ulatha

ULATHA, a City between *Galilee* and *Trachonitis*, *Joseph*. Antiq. l. 15. c. 13.

Read this article in its place on the printed pages

Ulla

ULLA, or *Olla*, of the Tribe of *Asher*. He had three Sons, whose Names were *Arab*, *Haniel*, and *Rezia*, 1 *Chron*. vii. 39.

Read this article in its place on the printed pages

Ummah

UMMAH, or *Amma*, a City of the Tribe of *Asher*. *Josh*. xix. 30.

Read this article in its place on the printed pages

Unction

UNCTION. Unctions were very frequent among the *Hebrews*. They anointed and perfumed, both out of a Principle of Health and Neatness. They anointed their [Psal. cxxxiii. 2.] Hair, Head, and Beard. At their Feasts, and other times of Rejoicing, they anointed their whole Body, and sometimes only their Head or Feet.[1] The anointing of dead Bodies was also

2 in use, to preserve them from Corruption and Stinking.[2] They anointed their Kings and High-Priests, at the Ceremony of their Inauguration.[3] They also anointed the sacred Vessels of the Tabernacle and Temple, [Exod. xxx. 26, &c.] to sanctify them, and consecrate them to the Service of the Lord.

The Word *Unction* in general signifies a particular Sanctification, a Designation to the Service of God, to an holy and sacred Use. For example, as *Jacob* went to *Mesopotamia*, he anointed with Oil the Stone upon which he had rested, and [Gen. xxviii. 18.] whereon God had caused him to see a Vision. This Unction was a kind of Dedication of this Stone, to become an Altar consecrated to the Lord. Some Years afterwards he came to the same Place, and consecrated this Stone a-new by an holy [Gen. xxxvi. 14. Exod. xxx. 23, &c.] Unction. God himself reveals to *Moses* the Manner of making the Oil, or the perfumed Ointment, which the Priests and the Vessels of the Tabernacle were to be anointed with. The most exquisite Perfumes and Balsams were Ingredients in it. He adds, *This shall be an holy anointing oil unto me, throughout your generations; upon man's flesh shall it not be poured; neither shall ye make any other like it, after the composition of it; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people*. Ezekiel upbraids his People with having made a like Perfume for their own Use.[4]

The Unction that was given to Persons consecrated to God, and to the sacred Ornaments and Utensils of the Temple or Tabernacle, to the Altars, and Basins, removed them from ordinary and common Use; and raised them to a new Dignity, rendered them holy, sacred, and inviolable. The Unction that *Aaron* then received with his Sons, devolved upon his whole Race, which by that became totally devoted to the Service of the Lord, [Levit. viii. 1, 2, 3, &c.] and consecrated to his Worship. These were the Ceremonies that were used in the Consecration of *Aaron* and his Sons: *Moses* brought them to the Door of the Tabernacle, before all the People, where he washed them, and presented them to the Lord, as it were to make them acceptable to him. Then he adorned *Aaron* with all his Pontifical Ornaments, and [See Exod. xxix. 7. Psalm cxxxiii. 2.] anointed him with the sacred Oil, by pouring it upon his Head. He poured it upon his Hairs, and it ran down upon his Beard and upon his Garment. His Cloaths also were anointed. The Rabbins think

[Tost. Janf. Menoch.] the Oil was poured upon his Head in the Form of an X, or of St. *Andrew's* Cross, or, according to others in the Form of a *Caph*, or כ Many are of opinion, that as to the ordinary Priests, the Sons of *Aaron*, their Hands only were anointed. The *Levites* did not receive any Unction at all.

These Ceremonies were continued for seven Days successively. The Rabbins inform us,[5] that as long as the Ointment or Perfume lasted, that was composed by *Moses*, they thus anointed all the High-Priests that succeeded, for seven Days. But when this Perfume was all used, they contented themselves with installing the High-Priest for seven Days together, adorned in his sacred Habit. The High-Priests anointed after the foregoing Manner were called *High-Priests anointed*; and they that were only installed by the Ceremony of the [Levit. iv. 3. v. 16.] Habit, were said to be *initiated in their Habits*. They say that there was never made any new Oil, after that of *Moses* was spent; which they think lasted to the Captivity of *Babylon*. But the Fathers of the Church[6] believe, that the Unction of the High-Priests continued to the Coming of the true Anointed, the *Messiah*, which is *Jesus Christ*. Besides, *Moses* no where forbids to renew or compose again this Ointment. It even appears, that he intended it should be repeated as Occasion required, by his setting down so punctually the manner of its Composition.

As to the Unction of Kings, it is not commanded by *Moses*; but we plainly see the Practice of it in the sacred History. *Samuel* gave [1 Sam. x. 1.] the Unction to *Saul*. *Samuel took a Vial of Oil*, *and poured it upon his head, and kissed him, and said; is it not because the Lord hath anointed thee to be captain over his inheritance?* This Anointing was renewed some time after at *Gilgal*[7] when *Saul* had delivered *Jabesh-gilead* from the Violence of *Nahash* King of the *Ammonites*. The same *Samuel* received Orders from the Lord, to give the Royal Unction to young *David: Samuel took the horn of oil, and anointed him in the midst of his brethren; and* [1 Sam. xvi. 13.] *the Spirit of the Lord came upon David from that day forward*. And as his Title to the Crown was much disputed by the House of *Saul*, his Unction was renewed three times; reckoning this first Unction we are now speaking of. He was afterwards consecrated at *Hebron*, by the Tribe of *Judah*, after the Death of *Saul*; and, lastly, at *Hebron*, by all *Israel*,

[2 Sam. ii. 4.] Vol. III. [2 Sam. v. 1, 2, 3, &c. 2 Sam. xix. 10.] after the Death of *Abner*. When *Absalom* rebelled against the King his Father, he caused himself also to be anointed with the holy Oil: And *Solomon* was anointed by the High-Priest *Zadok*, and by the Prophet *Nathan*, at the time that he had for a Competitor to the Crown his Brother *Adonijah*.

[1 Kings xix. 15, 16. 2 Kings xi. 12.] We do not find that the Kings of *Israel* generally practised this Ceremony. The Prophet *Elijah* received an Order from the Lord to give the Royal Unction to *Hazael*, for his ruling over *Syria*; and to *Jehu* the Son of *Nimshi*, for his reigning over *Israel*. *Elijah* did not execute this Commission himself, but his Disciple *Elisha* performed it for him on the Person of *Jehu*. He was the only King of *Israel* whose Unction is expressly mentioned in Scripture. But as to the Kings of *Judah*, we find many Examples of it, even to the fall of this Kingdom, especially when there was any Difficulty about the Succession to the Crown. For example, under *Joash*, and under *Jehoahaz*, Sons of *Josiah*, who was not the eldest Son of this Prince. After the return from the Captivity, Unction was no longer practised as to the Kings, nor even as to the Priests; if the *Jews* may be believed.

[2 Kings xxiii. 30. 1 Kings xix. 16.] Lastly, It is said in Scripture, that the Prophets were also anointed; but we have no Particulars of the Manner in which this Unction was performed. It is even doubted, whether they did indeed receive any real Unction. *Elijah* is sent to anoint *Elisha* to the Prophetick Office in his Place. *Elisha the Son of Shaphat of Abelmeholah, shalt thou anoint to be Prophet in thy room*. But as to the Execution of this Command, *Elijah* does nothing else to *Elisha* but put his Cloak upon his Shoulders, when presently *Elisha* leaves his Oxen and his Plough, and begins to follow *Elijah*. It is therefore very probable that the Word *Unction* in this Place only stands for a particular Appointment, Designation, or Call, to the Office of a Prophet.

[Psal. xlv. 7. Isai. lxi. 1.] The Unction of *Christ* the *Messiah*, the Anointed of the Lord, by way of excellence, was represented by all these we have now mentioned. It was foretold in the *Psalms, Thou lovest righteousness; and hatest iniquity; therefore God, thy God, hath anointed thee with oil of gladness, above all thy fellows*. And in *Isaiah*, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c*. And *Dan*. ix. 24. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy*, *and to anoint the most holy*. In the *Christian* Dispensation we acknowledge the Spiritual Unction of *Jesus Christ*, the true Anointed of the Father,a who has [2 Cor. i. 21.] anointed us by his Grace, who hath sealed us with his Seal, and hath given us the Pledge of the Holy Spirit, which dwells in our Hearts. We therein also find the natural Unction. St. *Mark* informs us, that [Mark vi. 13.] when the Apostles were sent out by *Jesus Christ*, to preach throughout all *Judea*, they worked many Miracles, they anointed the Sick, and healed them in the Name of the Lord. St. *James* gives Directions, that when any one shall be sick among the Faithful, they shall cause the Priests of the Church to come to him, who shall pray for him, and give him Unction with Oil, in the Name of the Lord. He says that Prayer, accompanied with Faith, shall heal the Sick; that the Lord will comfort him, and if he is in a State of Sin, it shall be remitted to him. Upon this it is that the Church [of *Rome*] founds her Extreme Unction, and acknowledges it as an

Institution of *Jesus Christ*, and receives it as one of her Seven Sacraments, to which the sanctifying Grace is promised.[8]

Read this article in its place on the printed pages

John xii. 3. Luke vii. 37, 38. Matth. vi. 17.

Mark xiv. 8. xvi. 1. Luke xxiii. 56.

Exod. xxix. 29. Levit. iv. 3. Judg. ix. 8. 1 Sam. ix. 16. 1 Kings xix. 15, 16.

Ezek. xxiii. 41. *Thymiama meum & unguentum meum posuisti super eam*. [mensam tuam]

Selden. de Succession. in Pontif. l. 2. c. 9. & Cunæus de Rep. Heb.

Vid. Euseb. l. 4. Demonst. c. 4. Chrysost. Orat. 2. contra Judæos. Cyril. Hierosol. Cathech. Mystagog. 3. contra Jud. Anastas. de Incarnat. Verbi, &c.

1 Sam. xi. 15. Vulg. & Heb. *Fecerunt ibi Regem Saul*. 70. & Joseph. *Unxit ibi Samuel Saulem in Regem*. Καὶ ἔχεισε Σαμουὴλ ἐκεῖ τὸν Σαοὺλ εἰς βασιλέα, &c.

Concil. Trident. Sess. 14. c. 1, 2, 3, 4. de Sacram. Extremæ Unctionis.

Unicorn

UNICORN, Greek, *Monoceros*; Latin, *Unicornis*; Hebrew, *Reem*.[1] This Animal is well known both in sacred and profane Authors: But these latter have given such odd and extraordinary Descriptions of it, as to have brought it into Question, whether ever there were true Unicorns or true Rhinoceros's, or no. Travellers, even to this Day, are but little agreed as to their Descriptions of the Unicorn. *Marmol* says, that it is like a Foal of two Years old, except that it has a Beard like a Goat, and in the middle of its Forehead a Horn three Foot long, smooth, white, and streaked with Stripes of Yellow. Father *Jerome Lobo* says, that in *Ethiopia* there is an Animal called *Arvocharis*, which is extremely swift, has but one Horn, and much resembles a Roebuck. *John Gabriel*, a *Portugese*, tells us, that in the Kingdom of *Damor* he saw an Unicorn, which had a beautiful white Horn on his Forehead, of the length of a foot and a half: The Hair of his Neck and of his Tail was black and short, and the Animal was of the Shape and Bigness of a Bayard. *Vincent le Blanc* relates, that he saw a Unicorn in the Seraglio of the King of *Pegu*, whose Tongue was very long and rugged. Its Head was rather like that of a Stag than of a Horse. *Louis de Bartheme* says, that at the Soldan's of *Mecca* in *Arabia*, he saw two Unicorns, which had been sent him for a Present by a King of *Ethiopia*. They were as large as a Colt of thirty Months old, of a dark Colour, and had Heads much like that of a Deer, a Horn of three Fathoms long, short Mains, small Legs, the Feet cloven, and Hoofs like a Goat. 'Tis said also, that there are Sea-Unicorns, one of which came to Shore in 1644, at the Island of *Tortua*, near that of *San Domingo*. See the Dictionary of Arts and Sciences. It follows plainly from all that has been said, either that the generality of such Accounts that mention Unicorns must be false, or that Travellers have blended and confounded several Species of Animals into one. We know that there are several Kinds of Animals in *Ethiopia* and the *Indies*, which have a single Horn, some upon the Nose, others upon the Forehead, and others upon the Head. There are found Cows, Bulls, Horses, Asses, Deer, Goats, and other Animals, which have but one Horn. *Dalechamp*[2] has observed as far as seven Species of this Sort. *Pliny* speaks of Asses, of the Oryx, of Bulls, which have but one Horn. *Cosmas*[3] the *Egyptian* Monk has given us the Description of a *Rhinoceros*, as of an Animal well known in *Ethiopia*. The *Portuguese* Jesuits, who dwelt a long Time in this Country, assure us, they had not only seen of them, but that they had kept them. Mr. *Chardin*[4] saw a *Rhinoceros* in *Persia*, which had an Horn upon his Nose, nearly of the Bigness and Shape of a Sugar-loaf, that weighs about two Pound. The Colour of this Horn was a dark Grey, as also the Skin of the Animal above his Nostrils. The Snout of the *Rhinoceros* is round, turned like an Eagle's Beak. He has but four Teeth, two above, and two below. His Eyes are set very low, almost over-against his Lips. His Tail is small, and made up of nine or ten Joints. His whole Hide, except his Back and Head, is covered with little Knots or Protuberances, like those of a Tortoise-shell. His Feet are short and thick, having three Forks, or stubbed Horns before, and a *Callus* behind.[5]

[Job xxxix. 9, 10.] We are assured that the *Abyssines* make use of the *Rhinocoros*; that they make them tame, and accustom them to Labour, as they do their Elephants. They shew us several Horns of Unicorns, of the *Monoceros* or *Rhinoceros*, in the Cabinets of the Curious; but they are neither equal in Magnitude, nor uniform as to Colour, Thickness, or Figure. The Horn of the Unicorn is white, as they pretend, and about five Spans long: That of the Fish *Monoceros* is pretty near of the same Colour, but something longer. Those of the *Rhinoceros* are brown, solid, something crooked, and a little shorter, than those of the Unicorn. I have seen several Kinds of them, and of different Thicknesses and Lengths; which persuades me, they do not belong to Animals of the same Species.

As to those mentioned in the *Bible*, Interpreters are not agreed that the *Hebrew* Word *Rheem* signifies either an *Unicorn*, a *Rhinoceros*, or a *Monoceros*. Some think it to stand for the *Urus*, a kind of wild Ox: Others understand by it a Deer, or the Roebuck; or the Oryx, which is a kind of Roebuck of *Arabia*, very large, of a white Skin, and which has very large Horns. *Aristotle* says, the Oryx has but one Horn; but the *Arabians*, who call it *Rim*, say it has

two Horns. The *Rheem* was very wild; for God asks *Job*, if he could tame the *Rheem*? if this Creature would eat Meat in his Stables, like a domestick Animal? and if he could put a Yoke upon it? *Moses*, magnifying the Strength of *Joseph*, says, that *his horns are* [Deut. xxxiii. 17. Psal. xxii. 21.] *like the horns of Unicorns*, or of the *Rheem*; and the *Psalmist* desires of God, to preserve him from the Mouth of the Lion, and from the Horn of the *Rheem*. See *Bochart. de Animal. sacr*. p. 1. l. 3. c. 27.

Father *Lobo* says, that the Unicorn has a white Horn; but Father *Lucas* says it is black. The Animal that wears it is much less than an Elephant, but of an extraordinary Strength. See the Notes of Abbot *Renaudot* upon the Travels of the two *Arabians* to *China*. From the Neck downwards it much resembles a Buffalo. The Hoof of its Foot is not cloven, but all of a piece. Elephants fly away from the Unicorn. Its Bellowing is almost like that of an Ox, and something approaches also to the Cry of a Camel. They are seen in great Numbers in the Marshes of the *Indies*. In the Papers belonging to the House of *Lorrain*, towards the End of the sixteenth Century, under the Reign of the Grand Duke *Charles*, I find there were sixty thousand Florins given for the Purchase of an Unicorn.

Read this article in its place on the printed pages

Numb. xxiii. 22. Deut. xxxiii. 17. Job xxxix. 9. xxix. 6, 11. Isai. xxxiv. 7. ראם*Rheem*.
Dalechamp. in Plin. l. 8. 21. l. 11. c. 46.
Cosmas Monach. t. 2. Collect. SS. PP. p. 338.
Chardin's Travels into *Persia*, t. 3. p. 45.
Luke iv. 18. Acts iv. 27. x. 18.

Unni

UNNI, or *Ani*, a Musician, 1 *Chron*. xv. 18.

Read this article in its place on the printed pages

Vocation

VOCATION. This Term has been appropriated 2 Tim. chiefly to denote the Grace of i. 9. our Calling to the *Christian* Faith and Reli-Rom. vi-

ii. 30. gion; a Vocation which is entirely gratuitous on the part of God; since, as St. *Paul* says, *He hath saved us, and called us with an holy Calling, not according to our works*, *but according to his own purpose and grace which was given us in Jesus Christ, before the world began*. The Grace of Predistination precedes that of Vocation, and that of Vocation goes before that of Justification. Such is the Chain and Connexion of the Graces that God vouchsafes us, to bring us to Salvation: *Whom he did predestinate*, *them he also called; and whom he called*, *them he also justified; and whom he justified*, *them be also glorified*. It is our part, being assisted by the help of God, to make our Calling sure, by the Practice of good Works; and to live in a Manner that may 1 Pet. i. be suitable to that State to which we have 20. been called; for our Saviour tells us, that 2 Thess. there are many called, but few chosen. i. 11.

Read this article in its place on the printed pages

Voice

[Matth. xxii. 24.] **VOICE**. *The Daughter of the Voice*, called in *Hebrew, Bath-col*, was a preternatural Way in which God discovered his Will to the *Jews*, after that Prophecy had ceased in *Israel*. See BATH-COL.

By the Word *Voice* is not only understood the Voice of a Man, or Beast, but all other sorts of Sounds, Noises, or Cries: And even Thunder has often the Name of the *Voice of God* given to it. *Moses* says, for example, [Exod. xx. 18.] that all the People saw or heard the Voice which was uttered from *Sinai*. That is to say, the Noise of the Thunder. *Samuel* says to the assembled *Israelites, Is it not* [1 Sam. xii. 17.] *wheat-harvest to day? I will call unto the Lord, and he will send thunder* [Heb. *a Voice*,] *and Rain*. *Job* says, *Hear attentively* [Job xxxvii. 2, 3, &c. Psal. xxviii. 3.] *the noise of his voice, and the sound that goeth out of his Mouth. He directeth it under the whole heaven, and his Lightning unto the ends of the earth. After it a voice roareth, he thundereth with the voice of his excellency, and he will not stay them when his voice is heard. God thundereth marvelously with his voice; great things doth he, which we cannot comprehend*. And the *Psalmist; Vox Domini super aquas, Deus majestatis intonuit, vox Domini in virtute*; *vox Domini in magnificentia; vox Domini confringentis cedros; vox Domini intercidentis flammam ignis; vox Domini concutientis desertum; vox Domini præparantis cervos*, &c.

To hear the Voice of any one, is to obey him. *Psal*. lxxxi. 13. *O that my people had hearkened unto me, and Israel had walked in my ways!* Exod. xv. 26. *If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none*

of these diseases upon thee, *which I have brought upon the Egyptians*. [Deut. xxviii. 15.] But, on the contrary; *If thou wilt not hearken unto the voice of the* Lord *thy God*, *to observe to do all his commandments, and his statutes, which I command thee this day, then all these curses shall come upon thee, and overtake thee*.

The Mother of the seven Brethren [2 Macc. vii. 8, 21, &c.] *Maccabees* spoke to them *patria voce*, that is, in *Hebrew*, or in *Syriac*; for they were examined in *Greek*, and this whole Scene of their Martyrdom was transacted at *Antioch*, where *Greek* was the vulgar Tongue. She therefore spoke to them in *Hebrew*, which was their natural Language, that the By-standers might not know what she said to them.

St. *Paul* says, that there is nothing in [1 Cor. xiii. 7, 8, 10.] the World but what has its Voice: *Nihil sine voce est*: Instruments of Musick, the Trumpet, the Harp, *&c. Quæ sine anima sunt vocem dantia, sive tibia, sive cithara, - --- si incertam vocem det tuba, quis parabit se ad bellum?*

The Voice of the Blood of *Abel* cries to the Lord from the Earth. *Judas Maccabeus* [Gen. iv. 10.] intreats of the Lord to have Compassion of the Holy City, and to hear the [1 Macc. viii. 3.] Voice of the Blood that cried to him for Vengeance.

Read this article in its place on the printed pages

Voluntary

VOLUNTARY. In Scripture, *Voluntarius* is generally put for one that willingly undertakes to do any thing; that of his own mere motion, and only prompted by his own Zeal, attempts any thing for the Glory of God: *Omnis voluntarius & prono animo offerat primitias Domino*: Let [Exod. xxxv. 5.] every one offer voluntarily, and with a chearful Mind, what he intends to offer to God. And elsewhere; *Voluntaria oris mei* [Psalm xix. 108.] *beneplacita fac Domino*: The Vows which I have made willingly; or, the Praises which I give Thee, by the mere Motion of my own Heart. And *Amos* says, *Vocate* [Amos iv. 5.] *voluntarias oblationes*: The Alms collected by Sound of Trumpet, the voluntary Offerings, the pacifick Sacrifices, which were to be offered to the Lord. And St. *Paul* says; the Churches of *Macedonia* were liberal beyond their Ability. *Supra* [2 Cor. viii. 3.] *virtutem voluntarii fuere*.

The *Psalmist* says; *Pluviam voluntariam* [Psal. lxvii. 10.] *segregatis, Deus, hæreditati tuæ*: Thou hast appointed for thy People a voluntary, a liberal, an abundant Rain. This may be understood of the *Manna* which God caused to fall in great abundance upon his People in the Wilderness; And [Psal. liii. 8.] elsewhere, *Voluntarie sacrificabo tibi*: I will offer Thee a Thanksgiving, a pacifick Sacrifice. See *Levit*. iii. 1, 2, 3, *&c*. [Genesis xxviii. 22. Heb. x. 26.] And St. *Paul*: *Voluntarie peccantibus nobis, post acceptam notitiam veritatis, jam non relinquitur pro peccatis hostia*. In the old Law, the Sacrifices for the Expiation of Offences committed against the Ceremonies of the Law, were repeated as often as those Offences were committed. But under the New Law, those that fall voluntarily and wilfully into great Crimes, are not to expect that *Jesus Christ* will come to die for them again: He died but once, and is not to die any more. Those that fall into the Commission of great Crimes, 'tis true, may always hope for Pardon, if they have recourse to the Remedy of Repentance; but this Remedy and this Return are not easy to be had. They are of a very different Nature from Baptism, which is to be received no more than once. By those voluntary Crimes mentioned by St. *Paul*, many understand final Impenitence, Hardness of Heart, Despair of Mercy, or the Sin against the Holy Ghost. For this the Commentators may be consulted.

Read this article in its place on the printed pages

Vow

VOW, *Votum*; a Promise made to God, of doing some good thing hereafter. The Use of Vows is observable through the whole Scripture. When *Jacob* went into *Mesopotamia*, he vowed to God the Tenth of his Estate, and promised to offer it at *Bethel*, to the honour of God. *Moses* enacts several Laws for the Regulation and due Execution of Vows. A Man might devote himself, or his Children, to the Lord. *Jephthah* devoted his Daughter, [Judg. xi. 30, 31. 1 Sam. i. 21, 22, &c. Levit. xxvii. 3.] and 'tis thought he offered her in Sacrifice. *Samuel* was vowed and consecrated to the Service of the Lord, and was really offered to him, to serve in the Tabernacle. If a Man or Woman vowed themselves to the Lord, they were obliged to adhere strictly to his Service, according to the Conditions of his Vow; if not, he was to redeem himself. A Man from twenty Years of Age till sixty, gave fifty Shekels of Silver, and a Woman thirty. From the Age of five Years to twenty, a Man gave twenty Shekels, and a Woman ten: From a Month old to five Years, they gave for a Boy five Shekels, and for a Girl three. A Man of sixty Years old, or upwards, gave fifteen Shekels, and a Woman of the same Age gave ten. If the Person was poor, and could not procure this Sum, the Priest imposed a Ransom upon him, according to his Abilities.

If any one had vowed an Animal that was clean, they had not the liberty of redeeming it, or of exchanging it, but were obliged to sacrifice it to the Lord. If it was an unclean Animal, and such as was not allowed to be sacrificed, the Priest made a Valuation of it; and if the Proprietor prietor would redeem it, he added a fifth Part to the Value, by way of Forfeit. They did the same in proportion, when the thing vowed was a House, or a Field. They could not devote the First-born, because of their own Nature they belonged to the Lord. Whatever was devoted by way of *Anathema* [Levit. xxvii. 28, 29.] , could not be redeemed, of whatever Nature or Quality it was. An Animal was put to death, and other things were devoted for ever to the Lord. The Consecration of *Nazarites* was a particular kind of Vow, of which we have already treated at length, under the Article NAZARITES, and in the Commentary upon *Numbers*, Chap. vi.

The Vows and Promises of Children were void of course, except they were ratified, either by the express or tacit Consent of [Numb. xxx. 1, 2, 3, &c.] their Parents. And it was the same with the Vows of married Women; they were of no Validity, except they were confirmed by the express or tacit Consents of their Husbands. But Widows, or repudiated Wives, were obliged to comply with their Vows, whatever they were: *When thou shalt vow a vow* [Deut. xxiii. 21, 22.] *unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee*. See *Eccles*. v. 3, 4, *&c*.

Under the New Testament we see also the Practice of Vows. 'Tis thought the Holy Virgin had made a Vow of perpetual Virginity, because she answered the Angel, [Luke i. 34. Acts xviii. 18.] *How shall this be, seeing I know not a man?* St. *Paul* made a Vow of *Nazariteship*, when he left the Harbour of *Cenchrea*, in order to go to *Jerusalem*. When he was arrived [Acts xxi. 18, 19, &c.] at *Jerusalem*, St. *James* the Apostle and the Brethren advised him to join himself to four *Judaizing Christians*, who had made a Vow of *Nazariteship*, and to present himself in the Temple, to contribute to the

2 Charge of their Purification. The same Apostle advises *Timothy*, to avoid the 1 Tim. v. younger Widows; because, (says he) after [11.] they have lived a luxurious and wanton Life in the Church, they will marry again, *having damnation because they have cast off their first faith*. Lastly, we have seen in all Ages a great Number of *Christian* Men and Women, who have obliged themselves by Promises, either publick or particular, to the Observation of Evangelical Precepts, and particularly to that of Chastity.

The Vows which the *Jews* made, and which always included, at least implicitly, a kind of Imprecation against themselves, if they failed in the Performance of such Vows; they were generally expressed after a distinct and plain manner. But the Penalty was declared in a conditional and hypothetical manner. For [Psal. xcv.] example, I have sworn in my Wrath, if they [Psalm cxxxii. 2, 3, 4, 5.] shall enter into my Rest. I have sworn that they shall not enter into the Land of Promise, and I have said, Let me be a Liar, or something else, not expressed, if they enter into that Place that I had prepared for them. And *David* makes a Vow to the Lord, to build him a Temple, saying, *Surely I will not come* [or, if I come,] *into the tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes, or slumber to my eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob*. Where it may be observed, that he does not mention the Penalty to which he devotes himself, if he should neglect to perform his Vow: As if he had said, Let God treat me with the utmost Rigor, if I allow myself the least Respite, till I have found a Place proper for my Design.

Sometimes they expressed the Penalty, or Imprecation; but then it was against their Enemies, or against brute Beasts. For example, [1 Sam. xxv. 22.] *So, and more also, do God unto the Enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall*. He does not say, that God may treat me as a forsworn Person, if I leave any one alive of the Family of *Nabal*; but, may God do so to the Enemies of *David*, if I leave so much as a Dog alive. Generally the Scripture expresses the Imprecations by these Words only; *hoc faciat mihi Deus, & hæc addit*, &c. without specifying any particular Penalty or Imprecation; whether it be that the Person who makes the Vow did not express any, or that out of Discretion he forbore to mention any. See the Articles DEVOTING, and IMPRECATION.

At the time of our Saviour the *Pharisees* had strangely altered the Laws of a Vow and an Oath, by their vain Explications, and by their evasive Subtilities. See what is said [Leo of Modena, p. 2. c. 4.] upon CORBAN.

This is what *Leo* of *Modena* tells us, concerning the Practice of the modern *Jews* in relation to Vows. " Vows are " not much approved of among them; " but when they are made, they ought " to be performed. Yet a Husband may " acquit his Wife, even tho' against her " Inclinations, of any Vow about Abstinence, to which she may have engaged " herself: But this must be done within " the first four and twenty hours that he " has Knowledge of it. A Father also may " annul the Vow of his Daughter, if she " is unmarried, as is said, *Numb*. xxx. 4. " They

" They hold also, by a Tradition, that a Man or Woman that makes an Oath, or a Vow, provided it is no Prejudice to any third Person, and that they have good reason to revoke it; they maintain, I say, that they may be dispensed with for not performing it, by a Rabbin of Authority, or by three other Men, tho' of no Distinction. He therefore that would be delivered from the Obligation of his Vow, represents his Reasons to a Rabbin, or to three private Persons, who, if they find them sufficient, may say three times, Be thou discharged from thy Vow. And by this means he obtains his Liberty.

Read this article in its place on the printed pages

Upharsin

UPHARSIN. See MENE, or TEKEL.

Read this article in its place on the printed pages

Uphaz

UPHAZ, or *Ophaz*, or *Phaz*. a The Gold of *Uphaz* and of *Ophir* is the same. 'Tis probably the Gold that was brought from *Phasis* in *Colchis*, and which was sold, or anciently exchanged, in some City in the Country of *Ophir*. See our Dissertation upon the Land of *Ophir*, before the Commentary upon *Genesis*, p. 42, 43, of the second Edit.

Read this article in its place on the printed pages

Ur

UR, a City of *Chaldea*, the Country of *Terah*, and of *Abraham*. God ordered [Gen. xi. 28.] *Abraham* to leave the City of *Ur*, that he might bring him into the Land of *Canaan*, which he intended to give him, and his Posterity for an Inheritance. But as he was going thither, along with *Terah* his Father, and *Lot* his Nephew, when they were come as far as *Haran*, a City of *Mesopotamia*, *Terah* fell sick, and died there. After *Abraham* had paid his last Duties to him, he continued his Journey, and went into the Land of *Canaan*. This Calling of *Abraham* happened in the Year of the World 2082, before *Christ* 1918, before the Vulgar Æra 1922.

The City of *Ur* was in *Chaldea*, as the Scripture assures us in more Places than one; but its true Situation is unknown. Some[1] think it to be the same as *Camarina* in *Babylonia*. Others confound it with *Orcha*, or *Orchoe*, in *Chaldea*, according to *Ptolemy* and *Strabo*. Others take it to be *Ura*, or *Sura*, in *Syria*, upon the *Euphrates*. *Bochart* and *Grotius* maintain, that it is *Ura* in *Mesopotamia*, two Days [Ammian. l. 25. c.26.] Journey from *Nisibe*. 'Tis observed, that *Chaldea* and *Mesopotamia* are often confounded together, and that it is said indifferently, that this City is in one or the other of these two Provinces.

The Word *Ur* in *Hebrew* signifies *Fire*;[2] and some Authors have pretended, that when *Moses* says God brought *Abraham* out of *Ur* of the *Chaldees*, he only intends to say, that God delivered him out of the Fire wherein the *Chaldees* had cast him, for shewing Contempt to their Idols, and reproaching them with Idolatry. See what has been said upon the Articles ABRAHAM and TERAH. St. *Jerome* gave in to this Opinion, when he thus translated *Nehem*. ix. 7. *Thou broughtest Abraham out of the fire of the Chaldees, instead of saying, out of Ur of the Chaldees*. But in his *Hebraical* Questions,[3] he looks upon that as a mere Fable; which the *Jews* tell of *Abraham*'s pretended Deliverance from the Fire of the *Chaldees*. See the Commentators upon *Gen*. xi. 31.

'Tis pretended that the Name *Ur*, which signifies *Fire*, was given to this City, because the Element of Fire was worshipped therein. Fire was the Symbol of the Sun, and it is known that this Luminary was adored through all the *Eastern* Countries. They kept a sacred and perpetual Fire to his honour in certain Temples or Enclosures, which were shut up on every side, but were not covered at the top. We have spoke of them under the Articles CHAMANIM and PYRÆIA; as also of the Manner in which the ancient *Persians* kept up these Fires, and sacrificed to the Sun.

Rufinus relates,[4] that the *Chaldeans* heretofore used to carry Fire, which was their Deity, through all the Provinces where they came, to fight with all the other Gods worshipped therein; that which ever should have the Superiority in this Conflict might be esteemed the true God. The Gods of Brass, Gold, Silver, Wood, and Stone, were easily overcome by the Fire, which every where obtained the Victory. A Priest of *Canopus* in *Egypt* bethought himself of this Stratagem. The *Egyptians* have certain earthen Vessels with little Holes on all sides, intended to filtrate the Water of the *Nile*: He filled one of these Vessels with Water, and stopt up all the Holes with Wax. He fastened a Head to it, which was said to be the Head of *Menelas*, and set it up for a God. The *Chaldeans* had a mind to make a Trial of the Power of their God *Canopus*; they lighted a Fire about *Canopus*, that these two Deities might contend with each other. But no sooner had the Fire melted the Wax that stopt up the Holes of the Pitcher, than the

Water gushed out, and quenched the Fire. So that the Priest of *Canopus* obtained the Victory.

Read this article in its place on the printed pages

Eupolem. apud Euseb. Præpar. l. 9. c. 17.
Ur אורLux, *Ignis*.
Hieron. qu. Heb. in Genes.
Rufin. Hist. Eccles. l. 2. c. 26. See also *Suidas*, under the Name *Canopus*.

Urai

URAI, Son of *Bela*, of the Tribe of *Benjamin*, 1 *Chron*. vii. 7.

Read this article in its place on the printed pages

Urbane

[Rom. xvi. 9.] **URBANE**, thus mentioned by St. *Paul* in his Epistle to the *Romans*: *Sa*[1] lute *Urbane, our helper in Christ*. The *Greeks* keep his Feast on the 31st of *October*, and say, he was ordained Bishop of *Macedonia* by St. *Andrew*. The *Latins* put St. *Urbane's* Feast upon the 30th of *October*. We know nothing particular of him. The *Greeks* will have him to have been of the Number of the seventy Disciples.

Read this article in its place on the printed pages

Cant. v. 11. Dan. x. 5. Jerem. x. 9.

Uri

URI, Father of the famous *Bezaleel*, of the Tribe of *Judah, Exod*. xxxi. 2.

Read this article in its place on the printed pages

Uriah

URIAH, celebrated for his Misfortune; a *Hittite* originally, and Husband to *Bathsheba*. After *Bathsheba* had consented to commit Adultery with *David*, she found herself with Child by him, and gave notice of it to *David*, that he might provide for her Reputation.*a* Then *David* wrote to *Joab*, to send him *Uriah* the *Hittite. Joab* sent him, and when he was come, *David* asked him News concerning the Army, and bid him go home, and wash his Feet, and rest himself; he also sent him Meat from his own Table. *Uriah* went away from the Palace, but did not go home to his own House, chusing rather to pass the Night with the Officers of the Kings Guard. *David* being informed of this, asked him, saying, why did you not go home to refresh yourself after your Journey? *Uriah* made answer, While the Ark of the Lord, while *Israel* and *Judah* are under Tents, and while my Lord *Joab* and his Servants are lying upon the Ground, should I go to my House, to eat and drink, and sleep with my Wife? No, by the Life of the King, I will not do it. *David* bid him stay a Day longer, and he would send him away to the Army the Day following. *David* made him come this Day, and eat with him at his Table, making him drink plentifully: Yet when he went from him, he went, as before, to sleep with the Officers of the Guards, out of the Palace.

The Day following *David* sent him back to the Camp, with a Letter written to *Joab* to this Purpose. " Place *Uriah* in " the Front of the Battel, and contrive to " have him left by himself, that he may " die by the Hand of the Enemy." *Joab* punctually executed these Orders, and the Inhabitants of *Rabbah* making a vigorous Salley, *Uriah* was exposed to all the Heat of the Battel, and was there killed. *Joab* soon gave *David* notice of it; who sent word back again to *Joab* that he should persist in the Siege till he should be able to carry the Place. When *Bathsheba* knew the Death of *Uriah*, she lamented for him; and after the time of her Mourning was over, *David* took her to his own House, and married her. The Rabbins undertake to justify *David* and *Bathsheba*, by saying, that it was a Law in *Israel*, that when a Man went to the Wars, he left a Bill of Divorce with his Wife, that she might freely marry whom she pleased in his absence: That *Bathsheba* took the Advantage of this Liberty, and married *David*. But why should they excuse a Crime, which the Scripture condemns in so many Places, and which *David* himself confessed, and bewailed with so many bitter Tears? This happened in the Year of the World 2969, before *Christ* 1031, before the Vulgar Æra 1035.

Read this article in its place on the printed pages

Urijah (1)

URIJAH, Chief Priest of the *Jews* under *Ahaz*. This King of *Judah* going to *Damascus*, to meet *Tiglath-Pilneser* King of *Assyria*, who came to his assistance, saw in this City a profane Altar, the Form of which pleased him so much, that he sent a Model of it to the High-Priest *Urijah*, with orders to set up such an one in the Temple of *Jerusalem. Urijah* too well performed the King's Orders; and when *Ahaz* [2 Kings xvi. 10, 11, 12.] returned from *Damascus*, he saw this Altar, paid Reverence to it, offered Victims and Libations upon it, and ordered the High-Priest to remove the Brazen Altar which was then before the Lord, and to set up this new Altar in its place; and on this to offer the Morning and Evening Sacrifices, and the Sacrifices for the King and the People; reserving to himself to dispose of the great Brazen Altar at his Pleasure. *Urijah* obeyed the Orders of this wicked King in every thing. This happened in the Year of the World 3264, before *Christ* 736, before the Vulgar Æra 740. *Urijah* succeeded *Zadoch* the Second, and was succeeded by *Shallum*.

Read this article in its place on the printed pages

Urijah (2)

URIJAH, a Prophet of the Lord, [Jerem. xxvi. 20, 21.] Son of *Shemaiah* of *Kirjath-jearim*, who prophesied in the Name of the Lord at the same time as *Jeremiah*, and declared the same things as this Prophet against *Jerusalem*, and against the whole Country round about. *Jehoiakim* King of *Judah*, and the great Men of his Court, when they had heard him, were resolved to secure him, and put him to Death. But *Urijah* knowing their Intentions, made his Escape into *Egypt. Jehoiakim* sent Messengers after him, who brought him back out of *Egypt*. He then put him to death by the Sword, and ordered him to be buried dishonourably, in the Graves of the meanest of the People. This hap- in the Year of the World 3395, before *Christ* 605, before the Vulgar Æra 609.

Read this article in its place on the printed pages

Uriel (1)

URIEL. This is the Name of an Angel, and signifies in *Hebrew*,[2] *God*[3] is my Light. The *Jews*, and some *Christians*, take him to be an Angel of Light. His Name is read in an Apocryphal Book of the *Jews*, called, *The Prayer of Joseph*, in which the Patriarch *Jacob* is introduced having a Conversation with the Angels *Uriel* and *Raphael*. The Second Book of *Esdras*[4] speaks of *Uriel* as of a good Angel; as also St. *Ambrose*, l. 3. c. 3. *de Fide: Non moritur Gabriel, non moritur Raphael, non moritur Uriel*. The *Oriental* Liturgies, and the Prayer-books of the *Greeks*, often mention the Angel *Uriel*, or *Suriel*, and he is there invoked as a good Angel: *Honoremus Surielem quartum inter Angelos*, says the *Coptick* Prayer -book; and in the *Ethiopick* Edition of the New Testament, is to be seen the Picture of the Angel *Uriel*, with this Inscription, *St. Uriel, who was with Adam and Eve when they went out of Paradise*. He is also found in several ancient Litanies, and among others in those that *F. Mabillon* has published, in the second Tome of his *Analecta*, and which he names *Carolina*, as being in the time of *Charlemaign. Surius* relates, that in Year 1544 was discovered at *Rome*, in the Tomb of the Empress *Mary*, Wife to the Emperor *Honorius*, a Plate of Gold, upon which was read, in *Greek* Characters, the Names of *Michael, Gabriel, Raphael*, and *Uriel*. The Reader may see the Notes of M. *Baluze* upon the Capitulars, and those of Abbot *Renaudot* upon the *Oriental* Liturgies, Tom. 2. p. 299. and *Glycas*, Annal. Part 2. p. 171. M. *Thiers*, in his Epistle Dedicatory to F. *Luke Dachery*, before his Treatise *De retinenda voce Paraclitus*, printed at *Lions* in 1669, maintains that *Uriel* is the Name of an evil Angel. He acknowledges that his Name is invoked in the Ritual of *Chartres*; but he says, he never recites the Litanies in which his Name is found, without being shocked at it. He shews, that the Councils and Fathers never speak of more than three good Angels, which are *Gabriel*, *Raphael*, and *Michael*; and that the second *Roman* Council, held in 745, Art. 3. condemns a Prayer that one *Adalbert* made use of, wherein he invoked the holy Angels *Uriel, Raguel, Tubuel, Michael, Inias, &c*. The Fathers of this Council maintain,[5] that all the Names now mentioned, excepting that of St. *Michael*, are not Names of Angels, but rather of Dæmons; *Non enim nomina Angelorum, præter nomen Michaelis, sed nomina Dæmonum sunt*; and that the Church acknowledges but the Names of three Angels, *viz. Michael*, *Gabriel*, and *Raphael*. This is what we read in the Acts of this Assembly. However, it is proper to observe, that the Intention of this Council was to reject all the new and unusual Names of Angels, which this Man endeavoured to introduce into the Church. But that of *Uriel* was no modern Name; and it has been a long time admitted, even among the *Latins*, as may be seen, Lib. 4. c. 33. n. 20. of *William Durand*, Bishop of *Mendes*, who lived in the Thirteenth Century, and died in 1296.

Some Apocryphal Books assure us,[1] that from the Beginning of the World, to the hundred and sixtieth Year of *Enoch*, they did not reckon by Years, but by Weeks; and that it was the Archangel *Uriel* that revealed to *Enoch* what were Months, Years, and the Revolutions of the Seasons, or of the Heavenly Bodies.

Read this article in its place on the printed pages

Vide Salmas. lib. de annis cli- mactericis.

אוריאל*Uri-el, Lux, mea Deus.*

2 *Sam*. xi. 5, 6. In the Year of the World 2969, before *Christ* 1031, before the Vulgar Æra 1035.

2 *Esdr*. iv. 36. *Jeremiel Archangelus*, 2 *Esdr*. v. 20. *sicut mandavit mihi Uriel Angelus*.

Tom. 6. Concil. Labb. p. 1561.

Uriel (2)

URIEL, Son of *Tabash*, and Father of *Uzziah*, of the Race of the *Levites*, of the Family of *Kobath*, in the time of *David*, 1 *Chron*. vi. 24. xv. 5, 11.

Read this article in its place on the printed pages

Uriel (3)

URIEL, of *Gibeah*; he was Father of *Michaiah*, the Wife of King *Reboboam* [2 Chron. xiii. 2.] , and Mother of King *Abijah*, who succeeded his Father, in the Year of the World 3046, before *Christ* 954, before the Vulgar Æra 958.

Read this article in its place on the printed pages

Urim

URIM and *Thummim*:[1] The literal Signification of these two Words is, according to the *Hebrew, Exod*. xxviii. 30. *Light and Perfection*, or, *The shining, and the perfect*. According to St. *Jerome*, *Doctrine and Judgment*: According to the *Seventy, Declaration* (or *Manifestation*) *and Truth*.[2] Some will have it, that the *Urim* and *Thummim* are only Epithets or Explanations of the Stones of the Breast-plate of the High-Priest: As if it were said, " Thou shalt put therein Stones " that are *shining and perfect*." Others believe that these two Words are rather *Egyptian* than *Hebrew*, and that the *Seventy* have given their true Signification, by rendering them *Manifestation and Truth*. The Author of *Ecclesiasticus* expresses himself, *Chap*. xlv. 12. *Vulgat*. as if *Manifestation and Truth* were the Qualities of the High-Priest, who was cloathed with the Ephod: *Viri sapientis*, *judicio & veritate prædiți*. The same thing may be seen still more plainly, in the Book of *Ezra, Chap*. ii. v. 63. according to the *Vulgate, Donec surgeret sacerdos doctus atque perfectus*; where the *Hebrew*, and our *English* Translation, read it, *Till there stood up a Priest with* Urim *and with Thummim*.

But

But *Josephus* (Antiq. l. 3. c. 8.) and after him several others, as well ancient as modern Authors, maintain, that the *Urim* and *Thummim* were nothing else but the precious Stones themselves of the High-Priest's Breast-plate, which made known the Will of God, by casting an extraordinary Lustre, and thereby manifested the Success of Events to those that consulted them. For when these Stones gave no Lustre, or at least none that was extraordinary, it was then concluded that God did not approve of the Matter in question. *Josephus* adds, that it was then two hundred Years, at the time of writing his History, since these Stones had left off to shew this Lustre; so that this Oracle had ceased only one hundred and ten or twelve Years before the Birth of *Jesus Christ*.

Others believe that the *Urim* and *Thummim* was something belonging to the Breast-plate, but they are not agreed what it was; and, which is very extraordinary, neither *Moses*, nor any other sacred Writer, have distinctly expressed what it might be. *Epiphanius*[3] and *Suidas* think, that besides the twelve Stones of the Breast-plate, there was a Diamond of an extraordinary Beauty; which by the Liveliness of its Lustre, made known to the High-Priest whether the Enterprize in hand was pleasing to God, or no. *Procopius, Arias Montanus*, and some others, place two Stones therein, besides the twelve mentioned by *Moses*. But St. *Austin*[4] does not approve of these additional Stones, that have been thus foisted into the Breast-plate, without any Proof or Authority. Nor likewise does he admit of that pretended miraculous splendor of these Stones, since the Scripture informs us nothing about the Matter.

St. *Cyrill*[5] seems to say, that *Manifestation and Truth* were written upon two precious Stones, or upon a Plate of Gold; which is an Opinion pretty much followed both by Ancients and Moderns. Others held, that the Words *Urim* and *Thummim* were written in Embroidery upon the Breast-plate, between the Rows of the Stones, or upon two Borders; one above, and the other below the Pectoral. The Rabbi *Solomon*, followed in this by *Eugubinus*, believes that the Name *Jehovah*, written upon a Plate of Gold, was what the Scripture here calls *Urim* and *Thummim*. *Spencer*, in his Dissertation upon these Words, believes they were two little Golden Figures which gave Responses,

Vol. III. which were shut up in the Pectoral as in a Purse, and which answered with an articulate Voice, to all such Questions as were put to them by the High-Priest. He supports his opinion by the Authority of St. *Jerome*, and of *Cedrenus* among the Ancients; and of some Rabbins, of *Cornelius* à *Lapide*, and of *Louis de Dieu*, among the Moderns. *Philo*[6] seems to have had the same Thought: He says, there were upon the Breast-plate two Figures in Embroidery of great Virtue, one of which represented *Truth*, and the other *Manifestation*. M. *Le Clerc* will have it, that *Urim* and *Thummim* were the Names of some precious Stones that composed a great Collar, which hung down upon the Breast of the High-Priest; which might be imitated from the *Egyptians*, among whom the chief Officer of Justice wore about his Neck a Figure of Truth, engraven upon precious Stones, and hanging by a Golden Chain.[7]

Petrus Vallensis,[8] in a Letter written from *Cairo*, says, that he saw in *Egypt* a very ancient Mummy, with a great Collar hanging upon its Breast, the End of which was a Tablet of Gold, whereon might be perceived the Image of a Bird engraven.

It is not easy to say, whether the *Hebrews* had imitated this from the *Egyptians*, or whether the *Egyptians* had taken their Model from the *Hebrews*; but it may be conjectured, that the *Urim* and *Thummim* of the *Hebrews* might have some relation to this Image of Truth of the *Egyptians*. However, it is not probable that *Moses* represented, either in Relief or Embroidery, or Engraving, any Figure of a Man or other Animal: But no ill Consequence can follow from supposing, that he might represent there some mysterious Figure or Hieroglyphick, such as the Cherubims were.

There is a great Diversity of Opinions concerning the Manner in which God was consulted by *Urim* and *Thummim*.[9] It is agreed, first, that this Way of Consultation was used only in Affairs of very great Importance. Secondly, that the High-Priest was the only officiating Minister in this Ceremony; and that for this he was to be cloathed in all his Pontifical Habit; particularly, he was to have on his Pectoral or Rational, to which the *Urim* and *Thummim* was affixed. And, thirdly, that he was not allowed to perform this solemn Consultation for a private Person,[10] but only for the King, for the President of the *Sanhedrim*, for the General of the Ar-

N n my of *Israel*, or for other publick Persons. And even then not upon any Affair of a private Nature,[11] but for things that relate to the publick Welfare of Church or State; in a word, for the common Interest of the twelve Tribes, the Names of which the High-Priest wore in his Pectoral.

When the *Urim* and *Thummim* was to be consulted, the High-Priest put on his Robes, and presented himself, not in the Sanctuary, where he could enter but once a Year, but in the Holy Place,[12] before the Curtain that parted the *Sanctum* from the Sanctuary. There, standing upright, and turning his Face toward the Ark of the Covenant, upon which the Divine Presence reposed, he proposed the Matter for which he had been consulted. Behind him, in a direct Line, at some Distance out of the *Sanctum*, stood the Person for whom he was consulted, expecting with Humility and Reverence, the Answer that it should please the Lord to give him. The Rabbins think,[13] that the High-Priest having then his Eyes fixed upon the Stone of the Rational, which was before him, he there read the Answer of the Lord. The Letters that raised themselves out of their Places, and that shined with more than ordinary Lustre, were formed into the Answer desired. For example; when *David* enquired of God, Whether he should go up to one of the Cities of *Judah*,[14] it was answered him, *Alah*, Go up. The three Letters, *Ain*, *Lamed*, and *He*, came out of their Places, as we may say, and raised themselves above the rest, to compose that Word that contained the Answer.

This Notion is very old among the *Jews*, since *Josephus*,[15] and *Philo*,[16] understood it in this Manner, and it was upon their Authority that several of the ancient Fathers[17] have thus explained the Responses that were made by *Urim* and *Thummim*. But yet there are some Difficulties herein. First, All the Letters of the *Hebrew* Alphabet were not found in the Pectoral; there were four wanting, *Heth*, *Teth*, *Zade*, and *Koph*. To supply these, the Rabbins pretend, that the Names of *Abraham*, *Isaac*, and *Jacob* were also upon the Pectoral; but for all that, *Teth* would be still wanting. Therefore they say, that this Title also was read there, *Colelle-schibte-Israel: See here all the Tribes of Israel*. But all this is advanced without Proof, and without the least Probability.

A second Difficulty is this, that tho' we should admit all that the *Hebrew* Doctors suggest in this Affair, yet still another thing remains to be explained, which is, by what Rules the High-Priest made a Combination of these Letters, and how he put them together. For it is not said that they came out of their Places, but that they only raised themselves above the rest. Suppose, for example, that any six of the Letters should have swelled and shined with more than ordinary Lustre; how must the High-Priest dispose them, which must be first or last? 'Tis answer'd, that in this Circumstance he was always inspired and filled with the Spirit of Prophecy; and if it were so, then the *Urim* and *Thummim* would have been unnecessary. For why must Miracles be multiplied without any Occasion? The High-Priest need only speak himself, and perhaps the whole Effect of the *Urim* and *Thummim* was this, to replenish him with an internal and supernatural Light, which discovered future Events to him, and made him know the Will of God in what was enquired after.

Others think, with a great deal of Probability, that God then gave his Answers in articulate Voices, which were heard within the Sanctuary, and from between the *Cherubims*, which covered the Ark of the Propitiatory, which is often called *The Oracle* in Scripture.[18] When the *Israelites* made Peace with the *Gibeonites*, they were blamed for not having *enquired at the Mouth of the Lord*; which insinuates, that he had been used to make his Voice heard, when he was consulted.

[2 Sam. xi. 11. 1 Sam. xiv. 18.] This Method was probably observed in the Army, and in the Camp of *Israel*, as well as in the Tabernacle and in the Temple. They took care to carry the Ark of the Covenant along with them in their Military Expeditions, a Tent was pitched for it, and it was consulted in the same manner as in the Tabernacle. The Ark is known to have been in the Camp, with the two Sons of the High-Priest *Eli*, when it was taken by the *Philistines*.[19] It was also in *Joab's* Army before the City of *Rabbah*; for *Uriah* said, *The Ark, and Israel*, *and Judah, abide in Tents, and my Lord Joab, and the Servants of my Lord are encamped in the open Fields*. And Saul had doubtless the Ark along with him when he said to *Abijah*, Bring hither the Ark of God; for the Ark of God was at that time with the Children of *Israel*.

But the Rabbins have other Notions of it: They maintain, that the Ark of God was never removed out of the Sanctuary; that this happened at that time only, which was so fatal to the *Israelites*, when the *Philistines* took it; that upon all other Occasions, where it is said, that the Ark was in the Army, it must be understood of a Chest, wherein they used to put the Ephod, and the Pectoral of the High-Priest, from whence they took them out, when they were to enquire of the Lord by *Urim* and *Thummim*. 'Twas thus that *Moses* sent *Phinehas* to make War against the *Midiantes*, and gave him the Vessels of the Sanctuary along with him, and the [Numb. xxxi. 6.] sacred Trumpets: That is to say, as *Jonathan* the Son of *Uziel* acquaints us, he put into his Hands the *Urim* and *Thummim*, that he might consult the Lord upon occasion. So when *David* says to *Abiathar*, *Applica Ephod*, Dress yourself [1 Sam. xxiii. 9.] with the Ephod, to consult the Lord for me. Take the Ephod out of the Chest, and begin to enquire of the Lord. They also understand it of that Chest, wherein the holy Ornaments were put, what *Uriah* says of the Ark of the Lord being under Tents.

To which they add, that in such Cases it was not the High-Priest that went to the Camp, or that consulted God in the Army, but some other Priest. And that he might be qualified for this high Function, he received the holy Unction as well as the High-Priest,[20] and was called, *The Anointed for the War*. This is what the *Hebrew* Doctors pretend.

But all these Particulars are very much to be suspected. We find no Footsteps in Scripture of any such Chest, or of an Ark sent into the Camp to be the Depository of the High-Priest's Vestments. We observe there no Traces of that pretended Priest, who was anointed for the War, nor any Prohibition of carrying the Ark into the Army. Besides the two Examples we have produced, the first when it was taken by the *Philistines*, and the second when *Joab* was at the Siege of *Rabbah*; it was also at *Gilgal*, when *Saul* sacrificed there,[21] and bid *Abiah* to consult the Lord before his Ark. For the sacred Historian adds, The Ark was there with the Children of *Israel*. When *David* was forced to quit *Jerusalem* before the Face of *Absalom*, the High-Priest *Zadok* followed him with the Ark; but *David* sent them back. In the time of King *Josiah*, the Priests carried the [1 Sam. xv. 24. 2 Chron. xxxv. 2.] Ark from Place to Place; but this Prince gave Orders, that it should be laid up in the Sanctuary, and not stirred from thence any more.

Yet we must not pretend that it was absolutely necessary that the Ark should be present, when God was consulted by *Urim* and *Thummim*. We know, that *David*, during the time of his Flight from *Saul*, consulted the Lord on three different Occasions,[22] tho' the Ark was not in his little Army: That is to say, twice at *Keilath*, and once at *Ziglag*. I also think, that the Ark was not in his Custody, when he consulted God a fourth time, after the Death of *Saul*, to know whether he should go up to make his abode in one of the Cities of *Judah*? But the Business is to know upon these Occasions, how the Lord was consulted by *Urim* and *Thummim*?

The Scripture insinuates, that sometimes this was done in a hurry. *Saul* seeing all the Camp of the *Philistines* in a Tumult, and not knowing what *Jonathan* his Son had done therein, says to the High -Priest,[23] *Applica arcam Dei*. And as the Priest stretched out his Hands probably to offer up his Petition, and to consult the Lord, *Saul* says to him, Let down your Hand. And, without staying for an Answer, they cried out, To Arms, and marched against the Enemy. In all this there seems to be but little of Prepation, and but little Ceremony, tho' the Ark was at hand. But when it was not upon the Spot, probably the Lord was consulted in the King's domestick Chapel, or in the most private Part of his Tent; and then the Lord made known his Will to the Priest, either by an articulate Voice, as was said before, or by some inward Illumination which enlightened the Mind of the Priest, and inspired him with what he was to say.

It remains to enquire, how long the Custom of consulting God by *Urim* and *Thummim* subsisted in *Israel*. The Rabbins think, that it continued no longer than under the Tabernacle. 'Tis a Maxim among them, that the Holy Spirit spoke to the Children of *Israel* by *Urim* and *Thummim* while the Tabernacle remained; and under the first Temple, that is, the Temple of *Solomon*, by the Prophets; and under the second Temple, or after the Captivity of *Babylon*, by the *Bath-col*, or the Daughter of the Voice. By this they mean a Voice sent from Heaven, as that which was heard at the [Matth. iii. 7.] Baptism of *Jesus Christ*, and at his Transfiguration[24]

Spencer

Spencer has adopted this Opinion,[25] and endeavours to support it by these two Arguments. The first is, that the *Urim* and *Thummim* were a Consequence of the Divine Government, or of the Theocracy of the *Hebrews*. While the Lord immediately governed his People, it was necessary that there should always be a Means at hand, to consult him, and to have recourse to him. Secondly, that this Method was established to consult God upon Affairs that concerned the common Interest of the whole Nation. But the Theocracy ceased, say they, when the Kingdom became hereditary in the Person and Family of *Solomon*: The Interests of the Nation ceased to be common, after the Division of *Israel* into two Monarchies; one governed by *Rehoboam*, the other by *Jeroboam*. Lastly, what seems to be more convincing than any Reasons drawn from a Conformity of things, it does not appear from the sacred History, that there are any Footsteps of consulting the Lord by *Urim* and *Thummim*, after the Construction of the Temple of *Solomon* to the time of its Destruction; and after its Destruction, all are agreed, that this was never restored to them again.

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האוריםוהתמיםExod. xxviii. 30.
Δήλωσιν καὶ ἀλήθειαν.
Epiphan. tract. de 12 gemmis. Suid. in ἱερεύς.
Aug. qu. 117. in Exod.
Cyril. in Expofit. Symboli.
Philo de vitâ Mos. l. 3. de Monarch. l. 2.
Diodor. Sicul. l. 2. c. 3. Biblioth. Ælian. var. hist. l. 14. c. 34.
Petr. Vall. Epist. x.
See *Spencer* de Urim & Thummim, c. 6. Sect. 1, 2, 3, &c.
Mishna in Joma. c. 7. Sect. 5. Maimon. in Cœle Hammikdasch. c. 10.
Abarbanel, in Exod. xxviii. & in Deut. xxxiii. Rab. Levi Ben Gerson & Maimon. ibid.
Maimon. ibid Jalkuth. fol. 248.
Maimon. in Cele Hammikdasch. c. 10. Zohar. in Exod. Jalkuth. ex lib. Siphre. R. Bechai in Deut. xxxiii. 8. Ramban. Alii.
2 Sam. ii. 1. עלה*Ascende*.
Joseph. Antiq. l. 3. c. 9.
Philo, l. de Monarchia. 2.
Vid. Chrysost. Homil. 37. in Judæos. Aug. l. 2. Quæst. in Exod. alii plures.
Exod. xxv. 18, 20. xxxvii. 6. xl. 18. Levit. xvi. 2. & passim.
1 Sam. iv. 3, 5, &c. v. 1, 2, &c.
Maimon. in Cœle Hammikdasch. c. 1. §. 7. & in *Melachim*. c. 7.
1 *Sam*. xiii. 9. xiv. 18, 19.
1 *Sam*. xxiii. 2, 4. xxx. 8.
1 *Sam*. xiv. 18, 19, 20.
Matth. xvii. 7. 2 *Pet*. i. 17.
Spencer, de Urim & Thummim. c.

Usury

USURY, *Usura*, or *Fœnus*. This is what is received for the Loan of a Sum of Money, over and above the Principal. 'Tis said [Exod. xxii. 25, 26.] in *Exodus*, *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth* [Levit. xxv. 35, 36, 37.] *down*. And elsewhere, *If thy brother be waxen poor, and fallen in decay with thee*, *then thou shalt relieve him; yea, tho' he be a stranger, or a sojourner, that he may live with thee. Take thou no usury of him, or increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. The Hebrew* Text may be thus translated: " When " your Brother shall fall into Poverty and " Misery, you shall support him; and " as to the Stranger or Foreigner that " shall be settled amongst you, you shall " take no Usury of him; you shall not " lend him your Money for Usury, &c." So that this Passage would contain these two Precepts: First, that a Brother was to be maintained in Poverty; and, secondly, that even the Stranger was to be relieved, without paying Usury for it.

And in *Deuteronomy*, *Thou shalt not* [Deut. xxiii. 19, 20.] *lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy*

. 2. *brother thou shalt not lend upon usury*: *That the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it*. In this Place the Lord seems to tolerate Usury towards Strangers; that is, towards the *Canaanites*, and the other People that were devoted to Slavery and Subjection, but not towards such Strangers with whom the *Hebrews* had no Quarrel, and against whom the Lord had not denounced his Judgments. To exact Usury is here, according [Ambros. de Tobia. c. 25.] to St. *Ambrose*, an Act of Hostility; 'twas a kind of waging War with the *Canaanites*, and of ruining them by Means of Usury. Demand Usury from him whom you may kill without a

Crime: *Cui enim jure inferuntur arma, huic legitimè inducantur usuræ.----Ab hoc usuram exige, quem non sit crimen occidere*. And besides, the Law does not allow Usury towards our Enemies, tho' in a just War; it only permits us to spoil them of such things as they may make use of against us, and to our Destruction. So that the true Inference from hence is, that God did indeed tolerate, but not approve, of the Usury, which the *Hebrews* exercised towards the *Canaanites*. He allowed thus much to the Hardness of their Hearts, because it could not be entirely prevented.

But *Jesus Christ*, in his Gospel has entirely revoked all such Tolerations, which [Luke vi. 30, 31, 32, 33.] were in use under the old Law. *Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. If ye lend to them of whom you hope to receive, what thank have you? For sinners also lend to sinners, to receive as much again: But love ye your enemies, and do good, and lend, hoping for nothing again*. These last Words, *Lend, hoping for nothing again, Mutuum date nihil inde sperantes*, may be explained three ways: 1. Lend even to the poorest, where there is no Hopes that he can be able ever to repay again. 2. Lend without expecting that the like Kindness shall be shewed to you again. 3. Lend without distrusting your Neighbour; or, lend without distrusting Providence, so that the fear of Indigence may hinder you from doing good. But we think the genuine meaning to be this: Lend to the Poor, tho' there should be no Hopes that they can repay you again. St. [August. Epist. 153.] *Austin* would not take upon him to determine, whether that Gain be unjust that is acquired by Usury, and whether Restitution ought not to be made in this Case: What, says he, shall I say of Usury, which the Civil Laws condemn, and which the Judges oblige to Restitution? Is it more cruel to extort any thing from the Rich, than to rob the Poor of their

Lives in some manner, by oppressing them with Usury? Whatever is acquired this way, is certainly ill acquired; and I am persuaded it ought to be restored; but there are no Judges to appeal to, in order to obtain Restitution: *Quid dicam de usuris, quas etiam Leges & Judices reddi jubent? Hæc*[1] *atque ejusmodi malè utique possidentur, & vellem restituerentur; sed non est quo Judice repetantur*. Probably he speaks of secret [Nehem. v. 11.] Usury. *Nehemiah* obliges the *Jews*, after their Return from their Captivity, to restore to their Brethren what they had unjustly extorted from them. " Restore, I " pray you, to them, even this Day, their " Lands, their Vine-yards, their Olive-yards, " and their Houses; also the hundredth " part of the Money, and of the Corn, " the Wine, and the Oil that ye exact of " them." The *Hebrew* says, *restore*, or *make Restitution*. But it is needless to enlarge any farther upon Usury, which is condemned by all Laws, whether Natural, Divine, or Human. See the Casuists, and the Commentators upon *Exod*. xxii. 25, 26.

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August. de Doctr. Christ. l. 2. c. 11. n. 16.

Uthai

UTHAI, or *Othei*, Son of *Ammihud*, of the Tribe of *Judah*, 1 *Chron*. ix. 4.

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Vulgate

VULGATE. The Title of *Vulgate* is given to that *Latin* Translation of the Bible which was declared to be Authentick by the Council of *Trent*. These are the [Concil. Trid. Sess. 4. c. 2.] Words of this Council: " The " holy Council taking it into their Consideration, that the Church of God " would receive no small Advantage, if " of the several *Latin* Editions at this " Day to be seen, it were known which " it is that ought to be admitted for Authentick; it Orders, Declares, and " Determines, that the ancient and common Edition, which has been approved " by the Church by a long use for so " many Ages, ought to be held as Authentick; That it ought to be received " as Authentick in the publick Lessons, " Disputations, Preaching, and Theological Explications; and will not allow " that any shall be so bold as to reject it " on any Pretence whatever." In this Place the Council does not intend to compare the Vulgate with the Originals, for that was not the Question; but only with the other *Latin* Versions that were then in Vogue; many of which were very suspicious, as proceeding from Authors either unknown or Heretical. 'Tis therefore very unreasonable, that the Adversaries of the Church should accuse the Council with having preferred the Vulgate to the Originals. *Salmero*,[1] who assisted at this Council, and *Pallavicinus*,[2] who wrote the History of it, both assure us, that the Council had no other Intention, than to declare, that the *Vulgate* was the only *Latin* Version that it approved of, and which it held as Authentick; as containing nothing contrary to sound Faith or good Morals.

We cannot assign either the Time or the Author of this ancient *Latin* Version of the Scripture, but we are persuaded, that it is only since the Establishment of *Christianity*, that the Scriptures were translated out of *Greek* into *Latin*. We have no Knowledge that the *Jews* ever render'd any of their sacred Writings into *Latin*, although they

were very numerous in *Rome* and *Italy*. But as to the *Christians*, they signalized their Zeal very early, and with a Spirit of Emulation, in spreading the Truth through the World, by a great Variety of Translations of the Scripture. Infinite Numbers applied themselves to this Work, as we are told by St. *Austin*,c *Qui Scripturas ex Hebræa Lingua in Græcam verterunt, numerari possunt: Latini autem Interpretes nullo modo*. No sooner did any Man apprehend, that he had some Talent at translating from *Greek* into *Latin*, but that he made an Attempt at translating the first *Greek* Copy that came into his Hands; *Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, & aliquantulum facultatis sibi utriusque Linguæ habere videbatur, ausus est interpretari*.

Hence proceeds that Multiplicity of *Latin* Versions of the Bible, and the little Agreement that they have with each other. This made St. *Jerome*,[3] assert, that there were almost as many different Translations as Books: *Cùm apud Latinos tot sint exemplaria ferè quot Codices, & unusquisque pro arbitrio suo vel addiderit, vel subtraxerit quod ei visum est*. But among these ancient Versions, there was always one of greater Authority, and more universally received than the rest. This was known to Antiquity by the Name of the *Italick Version*, the *Vulgar*, or the *Vulgate*; and was called the *Ancient* after that St. *Jerome* had formed a new one from the *Hebrew*. The former was a Translation from the *Greek*, and it had the greatest Credit among the *Latin* Editions, because it adhered closer to the Letter of the Original, and was the most perspicuous as to Sense:[4] *Verborum tenacior cum perspicuetate sententiæ*.

Although intelligent Persons readily allowed of the Necessity of a new Translation, which should be faithful and accurate, and which might stand instead of all the rest; yet they continued to the end

of of the fourth Century, or to the beginning of the fifth, without attempting any thing in this Matter. And when St. *Jerome* began to make an Essay of a *Latin* Translation immediately from the *Hebrew*, he met with great opposition even from Persons that meant well, but who apprehended the Authority of the *Septuagint* would suffer by it, whom several looked upon as divinely inspired; and they feared it might give offence to those that were accustomed to the ancient Version, to see a new one disagreeing with the former. The good Father first made some Trials, to see if he could reform the *Latin* Versions made from the *Greek*; he twice attempted to restore the *Psalter*;[5] he also bestowed some Labour upon several other Books of the Bible,[6] but his Endeavours met with but very little Success; the old Usage still prevailed. At last he yielded to the Solicitations of many of his Friends, who desired him to undertake an entire *Latin* Version of the Bible from the *Hebrew*.[7]

At first he translated the Books of *Samuel*, and the *Kings*, at the Request of *Paula* and *Eustochium*. Then he translated the Book of *Job*, which he seems to have intended for *Marcella*, a *Roman* Lady. Thirdly, he turned into *Latin* the Greater and the Lesser Prophets, and some time after the Book of *Esdras*. Fourthly, he translated the *Psalms* from the *Hebrew*, and gave them to *Sophronius* to put into *Greek*. Fifthly, at the instances of *Heliodorus* and *Chromatius* he translated the three Books of *Solomon*; that is, the *Proverbs*, *Ecclesiastes*, and the *Canticles*. Sixthly, he undertook the Translation of the *Pentateuch*, at the Request of one of his Friends called *Desiderius*; but he could not finish this Work till after several Interruptions, because of its great Length. Seventhly, at the Intreaty of *Eustochium* he compleated the Version of *Joshua*, *Judges*, *Ruth*, and *Esther*. Lastly, he translated the *Chronicles* at the Request of *Chromatius*.

It is impossible to shew exactly the several Times at which each of these Works were performed; but we know, that in the Year 392 the Books of *Samuel* and *Kings*, *Job*, the Greater and Smaller Prophets, the *Psalms*, and the Books of *Solomon*, were already translated. That the Books of *Esdras* and *Genesis* were turned into *Latin* between the Years 392 and 394. He could not finish the rest of the

2 *Pentateuch*, that is, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, before the Year 404, or 405; that is, after the Death of *Paula*, which happened in 404.[8] After this Year he translated *Joshua*, *Judges*, and *Ruth*. He did not finish the Translation of the *Chronicles* till the Year 396, as may be collected from the Letters and Prefaces of St. *Jerome*. He did not meddle with such Books of the Old Testament as are only in the *Greek*; such as *Wisdom*, *Ecclesiasticus*, the two Books of the *Maccabees*, the Prophecy of *Baruch*, the Letter of *Jeremiah*, the Additions at the End of *Esther*, and the two last Chapters of *Daniel*, which are however in the ancient *Vulgate*. Even the *Psalter*, such as we sing it at this Day, is almost entirely of the ancient *Italick*: St. *Jerome*'s Version of it from the *Hebrew* is not found in our Bibles. Our *Vulgate* of the *Psalter* is not the ancient *Latin* Version reformed from the *Greek* by St. *Jerome*, but a Mixture of the ancient *Italick*, together with the Emendations of St. *Jerome*.

He translated also the New Testament from the *Greek*, at the Request of Pope *Damasus*.[9] Before his Translation, there was so little Agreement among the *Latin* Copies, that there were almost as many different Versions as Books: *Tot enim sunt exemplaria penè quot sunt codices*. But to avoid giving offence to those that had been accustomed to the ancient *Vulgate*, he endeavoured as much as possible to retain the old ways of Expression that were already in

the Text: *Ita calamo temperavimus, ut his tantùm quæ sensum videbantur mutare correctis, reliqua pateremur manere ut fuerant*. This did not a little contribute to make his Translation received by the whole *Latin* Church, to the Exclusion of the old *Italick*, which is no longer to be found any where compleat that we know of, and of which there only remains some Part in old Manuscripts, or some Fragments in the Writings of the Fathers that lived before St. *Jerome*.

The Progress of this new Translation was so rapid, that this Father could no sooner publish a Book, than it was presently dispersed through the Cities and Provinces. *Rufinus*,[10] the Rival of St. *Jerome*, could not see this without some Uneasiness, and he reproaches him with it. *Lucinius*[11] the *Spaniard*, a Person zealously affected to the Holy Scriptures, in the Year 394, sent to *Bethlehem* six Transcribers, to write out the Versions, and all the other Works of St. *Jerome*. St. *Austin* at first was not very favourable to the Version of St. *Jerome*, but afterwards had so great an Esteem for it, that from it he composed his *Speculum*, or Looking-glass, which is a Collection of Passages of Scripture, for the use of unlearned Believers. *Philip* the Priest, who was a Cotemporary with St. *Jerome*, in his Commentary upon *Job*, has wholly followed the Version of St. *Jerome*. St. *Gregory* the Great,a has almost always done the same in his Morals upon *Job*, though he says, that in his time the *Roman* Church made use indifferently of the ancient *Italick* Version, and of the new one done from the *Hebrew*. *Isidore* of *Seville*,[12] who lived about the Year 630, says, without any Exception, that all the Churches followed the Version of St. *Jerome: Cujus Editione omnes ecclesiæ usquequaque utuntur*. Lastly, *Hugo Victor* affirms,[13] that the *Latin* Church made a Decree, by which it ordained, that for the time to come, no other Version should be made use of. We know nothing of this Decree; and it is very possible that no such was ever made; but the constant Use and Practice of the Church is equivalent to the strongest Decree.

The ancient *Vulgate*, which was in use before that of St. *Jerome*, although composed at a Time when the *Latin* Tongue was in its greatest Purity, was however very barbarous, as may be sufficiently proved by what remains of it to this Day. The first Interpreters made it much less their care to express themselves purely and elegantly, than plainly and intelligibly, so as to be understood by the most ignorant, and to render the *Greek* Text of Scripture faithfully and literally into *Latin*. St. *Jerome's* Style is much purer, tho' without any Affectation of Ornament. He studied much more to translate perspicuously than to write fine *Latin*. And as to the main, it may be said, that his Translation is really excellent, tho' not altogether without Faults. The more knowing, even among the *Protestants*, have commended the *Vulgate*, and prefer it before any other *Latin* Translation. *Ludovicus de Dieu*,[14] acknowledges, that the ancient *Latin* Translator was a very learned Man. He has his Faults and Barbarisms, says he; but I cannot help admiring his Fidelity and Judgment, even in those Places where he is most barbarous. When *Grotius*[15] gives his Reasons for chusing the *Vulgate*, upon which to make his Notes upon the Scriptures, he has these remarkable Words: *I have always much esteemed the Author of the Vulgate, not only because he delivers no opinion contrary to Faith, but also because he abounds with Erudition*. *Fagius*[16] looks upon those as shameless and but halflearned, who dare speak ill of this famous Translation.

When the Council of *Trent* gave Orders,[17] that *the Scriptures should be printed as soon as might be, and as correctly as possible*, *particularly, according to the ancient Edition of the Vulgate*; Pope *Sixtus* V. made it his chief care to procure a perfect Edition of the *Latin* Vulgate, which might serve as a Model for all future Editions, for the use of the Catholick Church. He appointed many learned Divines to this Work, who laboured in it with great Application. His Edition was finished in the Year 1589, but did not come out till 1590. But as this was found not to have all the Perfection might be desired, Pope *Clement* VIII. made another Edition of it in 1592, which has ever since been looked upon as the Model of all that were printed afterwards. 'Tis this Edition that the *Latin* Church holds for Authentick, according to the Determination of the Council of *Trent*, and according to the Bull of *Clement* VIII. Yet we are not to imagine that this Edition is entirely exempt from Faults. Cardinal *Bellarmine*,[18] who with other Divines had attended the Correction of it, acknowledges, in his Letter to *Lucas* of *Bruges*, that there are still several Faults, which for good Reasons the Correctors did not think proper to remove. *Scias velim Biblia vulgata non esse* à *nobis accuratissime castigata; multa enim de industria justis de causis pertransivimus*.

Read this article in its place on the printed pages

Salmero Proleg. 3.
Pallavicin. Hist. Concil. Trid.
Hieron. præfat. in Josue.
Greg. Mag. Præfat. in Moral. in Job.
About the Year 382, and again about the Year 389.
Proverbs, Ecclesiastes, the *Canticles, Job*, and *Chronicles*. See the Second *Prolegomena* of the new Edition of St. *Jerome*.
Hieron. præfat. in Paralip. Item, Præfat. in Job, Esdr. Josue.
See St. *Jerome*'s Preface to *Joshua*, and the *Prolegomena* to the new Edition of St. *Jerome*.

Hieron. Præfat. in quatuor Evangel.
Rufin. l. 2. invectivæ in Hieron.
Vide Epist. D. Hieron. Lucinio Bœtico, olim 28, nunc 52. nov. Edit.
Isidor. Hispal. l. 1. de Officiis Eccles.
Hugo Victor. l. de sacris Scripturis, c. 9.
Lud. de Dieu notis ad Evangelia.
Grot. Præfat. in Annotat. suas in Vet. Testament.
Fagius Præfat. ad Collat. translat. vet. Testament.
Concil. Trident. Sess. 4.
Bellarm. literis datis capacæ 6. Dec. 1603.

Vulture

VULTURE, a Bird of Prey, declared unclean by *Moses*.[1] We are told, that Vultures feed upon human Flesh; whence it was that the Ancients placed them among Birds of ill Omen. Yet it is certain that the *Romans* were of another Opinion. The *Indians, Persians*, and ancient *Spaniards*, exposed dead Bodies to the Vultures, that they might tear out the Eyes, and eat the Carcasses.[2]

Tellure, ut perbibent, is mos antiquus Iberâ, Exanima obscœnus consumat corpora Vultur.[3]

In Hieroglyphicks 'tis said, that the Vulture signified Pity and Sharpness of Sight, and was consecrated to *Juno*.

Moses calls it *Daia*, or *Daah* in *Hebrew*;[4] but the Interpreters are not all agreed that it signifies a Vulture. *Bochart* distinguishes between *Aia* and *Daia*, maintaining that the former signifies a Merlin, and the other a Vulture. Others think that *Daah*, or *Daia*, signifies a Kite, and *Aia* a Vulture, or a Raven. *Daah* is translated by an Eagle in *Jerem*. xlviii. 40. xlix. 22; and *Daia* by a Kite in *Isai*. xxxiv. 15. The *Septuagint* and St. *Jerome* render the *Hebrew* Word *Hait* in *Job*[5] by a Vulture, which rather signifies a Bird in general.

Read this article in its place on the printed pages

Levit. xi. 14. Deut. xiv. 13.
Silius Italic. l. 13.
Greg. Mag. Præfat. Moral. in Job.
ריה *Daia*, or ראה *Daah*.
Job. xxviii. 7. [Hebrew] *Hait*. 70. [Greek] Vulg. Vultur.

Uz

UZ, *Us*, or *Hus*,[1] the eldest Son of *Aram*, and Grandson of *Shem*. 'Tis thought he peopled *Trachonitis*, a Province beyond *Jordan*, having *Arabia deserta* to the East, and *Batanea* to the West. This opinion is proposed by St. *Jerome* and *Josephus*. The Ancients inform us, that *Uz* founded the City of *Damascus*. The *Hebrews* call by the Name of *Uz* the Country about *Damascus*, which the *Arabians* call *Gaut* or *Gauta*. *Uz* might also be placed about the Sources of the River *Tigris*. *Diodorus Siculus, Strabo*, and *Pliny* place thereabouts a People called *Uxii*, or *Oxii*. See HUS.

Moses says nothing of the Genealogy of *Uz*, or of his Posterity. But the *Arabians* tell us, that *Uz*, or *Hus*, had *Ad* for a Son, who was Father to a People called *Adites*, in *Arabia* the Happy. These People falling into Idolatry, God was provoked at this Obstinacy, and destroyed them in the manner that we have related, under HEBER. See the *Bibliotheca Orientalis* of M. *d' Herbelot*, p. 460.

Josephus,[2] and St. *Jerome* think,[3] that *Uz* the Son of *Aram* founded the City of *Damascus*, and that his Descendants settled in the *Trachonitis*, which is near the Plain of *Damascus*. *Bochart* is of opinion, that the *Husites* peopled the Valley that lies between *Libanus* and *Antilibanus*, called by the *Arabians, Alganta*, or the Country of *Gauth*, or of *Hus*.

The Land of Uz. Eusebius and St. *Jerome* assure us, that according to the Tradition of the People of *Palestine*, and round about it, the City of *Astaroth-Carnaim* was the Place of *Job's* Habitation. But *Astaroth-Carnaim* was beyond *Jordan*, between *Mahanaim* and *Esdrai*, upon the *Jabok*. Others will have him to

a [Hebrew] *Daia*, have lived in the City of *Bozra*, the Capital of *Idumea*, and *Job's* Mother is thought to have been of this same City. Others think him to have dwelt at the famous City of *Emah*, or *Hamah*, which is often mentioned in Scripture. It was in *Syria* upon the *Orontes*. Others believe he lived at *Hama*, which is thought to be the same as *Apamea*, in the same Country, and upon the same River. All this is upon Supposition, that *Job* was one of the Descendants of *Uz* the Son of *Aram*.

As it is our opinion, that *Job* may very well be the same as *Jobab*, mentioned in *Genesis*, and in the *Chronicles*, we also [Genesis xxxvi. 32. 1 Chron. i. 43, 44.] think the Country of *Job* was the City of *Dinnabah*, which the Scripture assigns for *Jobab's* Dwelling-place. But *Dinnabah* or *Denabah*, according to *Eusebius* and St. *Jerome*, was in the Country

of *Moab*, between *Areopolis* and *Heshbon*. *Ptolemy* places a City of this Name in *Palmyrenæ*.

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[Hebrew] *Uz*, or *Huz*. Gen. x. 23.
or [Hebrew] *Daah*. Joseph. Antiq. l. 1. c. 7.
Hieron. Quæst. Heb. in Genes.

Uzal

UZAL, the sixth Son of *Joktan*. He is commonly placed in *Arabia Fœlix*. In the Book of *Juchasim* we find mention made of *Uzal*, the capital City of the Kingdom of *Aljeman*, or *Sabas*. From *Uzal* the *Latins* have formed *Auzar*, and call it by the Name of *Myrrha Auzaritis*, a kind of [Plin. l. 12. c. 6.] Myrrh that comes out of this Country.

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Uzzah

UZZAH, *Aza*, or *Oza*, Son of *Abinadab*[1] He, with his Brother *Abio*, conducted the new Cart, upon which the Ark of the Covenant was carried, when *David* ordered it to be brought from *Kirjath-jearim* to *Jerusalem*, When they were come as far as *Nachon's* Threshing-floor, or, *The floor that was prepared*, (see NACHON, before,) *Uzzah* stretched out his Hand to hold up the Ark of God, which seemed to him in danger of falling, because of the stumbling of the Oxen.[2] At the same time the Anger of the Lord was kindled against *Uzzah*, and he smote him because of his Rashness, his Mistake, and his Sin of Ignorance;[3] and he died upon the Place before the Ark of the Lord.

Opinions are much divided about the occasion of the Death of *Uzzah*. Some think the Lord put him to Death, because he touched the Ark bare, and irreverently, without shewing sufficient respect to it. Others say, that the Lord was provoked by the Distrust he shewed upon this occasion, by holding up the Ark, as if God

was was not able to do it without his Assistance. But the true Cause of this Accident is sufficiently explained by *David* himself, when he says, it happened because there were no Priests to carry the Ark.[4] *Uzzah*, who was not of the Race of *Aaron*, was so rash as to touch it, and was (as is presumed) the Author of the Advice to carry it in a Cart, instead of having it carried upon the Shoulders of the Priests. As to the Death of *Uzzah* upon this occasion, it is thought to be as an Expiation of the Fault he had committed by laying Hands upon the Ark of the Lord; and that God extended his Mercy towards him in another Life.

Read this article in its place on the printed pages

2 Sam. vi. 3, 4, 5, &c. In the Year of the World 2959, before *Christ* 1041, before the Vulgar Æra 1045.
The *Hebrew* is, [Hebrew] *Quoniam calcitra- bant boves*, 2 Reg. vi. 7. *Bos lasciviens inclinaverat eam*, 1 Par. xiii. 9. The Force of the *Hebrew* Word is unknown.
ויכהו על השל
1 Chron. xv. 13. Vide & Joseph. Antiq. l. 7. c. 4. Theodoret. qu. 19. in 2 Reg.

Uzzen-Sherah

UZZEN-SHERAH, or *Ozen-Sara*, a City of the Tribe of *Ephraim*, built by *Sherah*, the Daughter of *Beriah*, and [1 Chron. vii. 22, 23, 24.] Grand-daughter of *Ephraim*.

Read this article in its place on the printed pages

Uzzi

UZZI, *Azzi, Uzi*, or *Ozi*, Son of *Bukki*, the sixth High-Priest of the *Jews*, of the Race of *Eleazar*. He had *Eli* for his Successor, of the Race of *Ithamar*. It is not known how long *Uzzi* held the Priesthood, but we know that *Eli* entered upon this Office in the Year of the World 2848, before *Christ* 1152, before the Vulgar Æra 1156.

Read this article in its place on the printed pages

Uzziah (1)

UZZIAH, or *Ozias*, or *Azariah*, King of *Judah*, and Son of *Amaziah*. We have already spoke of him under the Name AZARIAH.

Read this article in its place on the printed pages

Uzziah (2)

UZZIAH, Son of *Uriel*, and Father of *Shaul*, of the Tribe of *Levi*, and of the Family of *Kohath*, *1 Chron*. vi. 24.

Read this article in its place on the printed pages

Uzziel

UZZIEL, or *Oziel*, Son of *Kohath*, a *Levite*, and Chief of the Family of the *Uzzielites*, *Numb*. iii. 27.

Read this article in its place on the printed pages

The Letter W

Wall

WALL. The Lord tells the [Jerem. i. 18. xv. 20.] Prophet *Jeremiah*, that he will make him as a Wall of Brass, to withstand the Disorders of the House of *Israel*. St. *Paul* calls the High-Priest *Ananias* a *whited Wall*, [Acts xxiii. 3.] intending to shew his Hypocrisy. Elsewhere he says, that *Jesus Christ* by his Death has broke down the Partition-Wall, that separated us from God: Or, [Ephes. ii. 14.] rather, that he has taken away the Wall that separated the *Jew* and the *Gentile*, so that these two People, when a converted to *Jesus Christ*, may make but one People.

Heretofore they used to hang up their Bucklers upon the Walls of the Cities, and upon any Alarm they were taken down. Hence *Isaiah* says, *Parietem nudavit clypeis*.

[Isai. xvi. 7, 11.] *Murus cocti lateris*, or *murus fictilis*, signifies the City *Ar*, the Capital of the *Moabites*, otherwise called *Kir-aroseth*, that is, the City of Bricks.

Read this article in its place on the printed pages

War

WAR. When the the *Hebrews* drew out their Armies, and went to War against [Deut. xx. 2, 3, 4, &c.] their Enemies, and that the time of Battel was now at hand, the High-Priest presented himself at the Head of the Army, and spoke to the People in this manner: Hear, O *Israel*, and be not in fear of your Enemies; for the Lord your God fights for you. After which the Officers proclaimed aloud at the head of every Troop; Is there any one here that hath built a new House, and has not yet inhabited it? let him depart, and return

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to his House, for fear that another should come and live in it first. Is there any one that hath planted a Vineyard, and has not yet had a Vintage from it? let him return, for fear another should do it before him. Is any one contracted to a Virgin, and has not yet espoused her? let him return Home, for fear he should die in the Battel, and another should take her.

To which they add; Is there any one that is timorous, and whose Heart fails him for fear? let him go back, that he may not communicate his Fear to the Hearts of his Brethren, and infuse the same Cowardise into them with which he is seized [Deut. xx. 10.] himself. The Lord commanded, that when the *Israelites* were to besiege a City, they should first offer it Conditions of Peace; which if they accepted of, and opened their Gates to them, then they were to save the Lives of the Inhabitants, and to satisfy themselves with having subdued them. But if they refused to open their Gates, then they might besiege it, and having taken it, should put all the Males to death, and preserve the rest. Lastly, he ordered, that in long Sieges, and where Machines were to be used, they should spare the Fruit-trees, and be contented with cuting down the wild and useless Trees, which they might use for carrying on their Works.

The *Hebrews* were formerly one of the most warlike Nations in the World. The Books that inform us of their Wars, are neither flattering Authors, nor ignorant,

nor nor under any Prevention; but were Writers inspired by the Spirit of Truth and Wisdom. Their Warriors were none of those fabulous Heroes, nor professed Conquerors, whose Business it was to ravage Cities and Provinces, and to reduce foreign Nations under their Dominion, merely for the sake of governing or purchasing a Name. They were commonly wise and valiant Generals, raised up by God, *to fight the Battels of the Lord*, and to exterminate his Enemies: These were such as *Joshua, Caleb, Gideon*, *Jephthah, Samson, David, Josiah*, the *Maccabees*, whose Name alone is a sufficient Encomium.

Their Wars were not undertaken upon slight Occasions, nor performed with a handful of People. Under *Joshua* the Affair was of no less Importance, than to make himself Master of a vast Country, which God had given up to him, and to root out several powerful Nations, which God had devoted to an *Anathema*, and to vindicate an offended Deity, and human Nature, which had been debased by a wicked and corrupt People, who had filled up the Measure of their Iniquities. Under the Judges, the Matter was to assert their Liberty, by shaking off the Yoke of powerful Kings, who kept them in Subjection. Under *Saul* and *David* the same Motives prevailed to undertake War; and to these were added a further Motive, of making a Conquest of such Provinces, as God had promised to his People; so far was it from their Intention, merely to reduce the Power of the *Philistines*, the *Ammonites*, the *Moabites*, the *Idumeans*, the *Arabians*, the *Syrians*, and the several Princes that were in Possession of those Countries.

In the latter Times of the Kingdoms of *Israel* and *Judah*, we may observe their Kings bearing the Shock of the greatest Powers of *Asia*, of the Kings of *Assyria* and *Chaldea*, *Shalmaneser*, *Sennecharib*, *Esar-haddon*, and *Nebuchadnezzar*, who made the whole *East* tremble. Under the *Maccabees*, the Business was, with an handful of Men, to oppose the whole Power of the Kings of *Syria*, and against them to uphold the Religion of their Fathers, and to shake off the Yoke of their Authority, who had a Design both against their Religion and Liberty. In the latter Times of their Nation, with what Courage, with what Intrepidity and Constancy, did they sustain the War against the *Romans*, who were then Masters of the World?

But what Armies did they not bring into the Field? In the Beginning, under *Moses* and *Joshua*, they were all Soldiers, and Men bearing Arms. They came out of *Egypt* to the Number of six hundred thousand fighting Men. When *Joshua* enter'd into the Land of *Canaan*, he fought sometimes with Detachments of his Troops, and sometimes with his whole Army, according as Exigences required. To signalize his Omnipotence, and to humble the Pride of Man, God would often give the Victory to very small Armies. For example, under *Gideon*, where he ordered this General to send away the greatest Part of his Army, and only to keep with him three hundred Men, with which he defeated an innumerable Multitude of *Midianites*, and *Amalekites*.

If we would see Examples of numerous Armies, *Abijah* King of *Judah*, with an Army of four hundred thousand Men, made War with *Jeroboam* King of *Israel*, who had to the number of eight hundred thousand. And of these eight hundred thousand, there were five hundred thousand [2 Chron. xiii. 3, — 17. 2 Chron. xxviii. 6. 2 Chron. xiv. 9, — 23.] slain in one Battel. *Pekah*, Son of *Remaliah* King of *Israel*, in one Day killed one hundred and twenty thousand Men, of the Troops of *Judah. Asa*, King of *Judah*, having an Army of six hundred thousand Men, was attacked by *Zerah* King of *Cush*, who had an Army of a Million of Men: *Zerah* was entirely routed by the Troops of *Asa*. The usual Forces of *David* and *Solomon* were more than three hundred thousand Men, prepared for Battel. *Jehoshaphat* [1 Chron. xxvii. 2 Chron. xvii. 14, — 19.] , King of *Judah* had eleven hundred and sixty thousand Men of War, without reckoning the Garisons in his fortified Places.

We may distinguish two kinds of Wars among the *Hebrews*. Some were of obligation, as being expresly commanded by the Lord; but others were free and voluntary. The first were such as God appointed them to undertake: For example, against the *Amalekites*, and the *Canaanites*, which were Nations devoted to an Anathema. The others were undertook by the Captains of the People, to revenge some Injuries offered to the Nation, to punish some Insults or Offences. Such, for example, was that which the *Hebrews* made against the City of *Gibeah*, and against the Tribe of *Benjamin*, which would uphold them in their Fault: And such was that which *David* made against the *Ammonites*, whose King had affronted his Ambassadors. Or to maintain and defend their Allies; as that of *Joshua* against the Kings of the *Canaanites*, to protect the *Gibeonites*. Lastly, whatever Reasons may authorize a Nation or a Prince to make War against another, obtained likewise among the *Hebrews*. All the Laws of *Moses* every where suppose that the *Israelites* might make War, and might support themselves against their Enemies.

The first of the Laws of War is this, That it should be declared to ones Enemy, and and that Reparation should be first demanded, for the wrong we think we have suffered, before we begin to attack him. *Moses* gives this Direction; *When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein, shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thy self. And thou shalt eat the spoil of thine Enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations: But of the cities of these people*, (he means the *Canaanites*) *which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth*.

Declaration of WAR. We have several Examples of Defiance, Challenge, or Declaration of War; or of Complaints of those that were attacked, without having War formally declared. When the *Ammonites* by surprize set upon the *Israelites* beyond *Jordan*, *Jephthah* being then chosen Captain of the *Hebrews*, sent to enquire of them, [Judg. xi. 12.] *What hast thou to do with me, that thou art come against me, to fight in my land?* The *Ammonites* were then trumping up an old Quarrel, and pretended, that the *Hebrews* had invaded their Country at their coming out of *Egypt*. *Jephthah* easily justified his People against this Accusation; and as the Children of *Ammon* would not submit to his Reasons, he sent to tell them, *The Lord, the Judge, be Judge this day between the children of Israel and the Children of Ammon*. After which he set upon them, and routed them. When the *Philistines* enter'd upon the Territory of *Judah*, to revenge themselves for that Fire that *Samson* had put to their Corn, and burnt it up, the Men of *Judah*

came to enquire of them, *Why are ye* [Judg. xv. 10, &c.] *come up against us?* They told them they had no Quarrel against any but *Samson*, who had destroyed the Fields of the *Philistines*. The Men of *Judah* promised to deliver up the guilty Person, and then the *Philistines* retired.

[1 Kings xx. 1.] *Amaziah* King of *Judah*, being puffed up with some Advantages he had obtained again the *Edomites*, sent a Challenge to *Joash* King of *Israel*, saying, *Come, let us* [2 Kings xiv. 8, 9, 10.] *look one another in the face*. The King of *Israel*, without giving himself [11, &c. 1 Sam. xi. 7. Judg. xii. 8.] any Disquiet about it, sent him this Answer; *The Thistle that was in Lebanon sent to the Cedar that was in Lebanon, saying, Give thy daughter to my Son to wife. And there passed by a wild beast that was in Lebanon, and trode down the Thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: Glory of this, and tarry at home*. *Amasiah* would not hearkenen to this wholesome Advice; the two Kings with their Armies looked one another in the Face, at *Beth-shemesh*, but that of *Judah* was beaten. *Benhadad* King of *Syria*, came with his Army before *Samaria*, and sent to declare War against *Ahab* King of *Israel*, saying, *Thy silver and thy gold is mine; thy wives also, and thy children, even the goodliest are mine. Ahab* finding himself not powerful enough to oppose him, made Answer; *My Lord, O King, according to thy saying, I am thine, and all that I have*. Upon this Compliance, *Ben-hadad* grew more arrogant than before, and sent him word; *Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children; yet I will send my servants unto thee to-morrow*, *about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it into their hand, and take it away*. These new Demands appeared to be very unjust and exorbitant to *Ahab* and his Council; they resolved therefore to stand upon their Defence, and to undergo a Siege, which *Benhadad* was afterwards obliged to break up, not without great Loss.

When a War was resolved upon, all the People that were capable of bearing Arms were got together, or only Part of them, according as the Exigence of the present Case, and the Necessity and Importance of the Enterprize required. For it does not appear, that before the Reign of King *David* there were any regular Troops in *Israel*. A general Rendezvous was appointed, a Review was made of the People by Tribes, and by Families, and then they marched against the Enemy. When *Saul*, at the Beginning of his Reign, was informed of the cruel Proposal that the *Ammonites* had made to the Men of the City of *Jabesh-Gilead*, he cut in pieces the Oxen belonging to his Plough, and sent them through the Country, saying, *Whosoever cometh not forth after Saul and Samuel, to the Relief of Jabesh-Gilead, so shall it be done unto his oxen*. After which he marched forth to meet the Enemy. When the Children of *Israel* had heard of the Crime that had been committed by the Inhabitants of *Gibeah*, against the Wife of the *Levite* of Bethlehem, they resolved to take Vengeance for it, and not to return to their Houses till they had fully revenged this Insult. At the same time they consulted the Lord, who told them, that the Tribe of *Judah* should furnish them with a Leader for this Enterprize. They chose ten Men out of every hundred, an hundred out of a thousand, and a thousand out of ten thousand, to bring Provisions to the Army; after which they marched to meet the Enemy.

In the former times, those that went to War generally carried their own Provisions along with them, or they took them from the Enemy. Hence it was, that these Wars were generally but of short Continuance, because it was hardly possible to subsist a large body of Troops for any long time, with such Provisions that every one carried along with him. When *David, Jesse*'s younger Son, stayed behind to look after his Father's Flocks, while his elder Brothers went to the Wars along with *Saul, Jesse* sent *David* to carry Provisions to his Brothers. We suppose [1 Sam. xvii. 13.] that this Way of making War prevailed also under *Joshua*, the Judges, *Saul, David* at the Beginning of his Reign, the Kings of *Judah* and *Israel* who were Successors to *Rehoboam* and *Jeroboam*; and under the *Maccabees*, till the time of *Simon Maccabeus*, Prince and High-Priest of the *Jews*, who had Soldiers kept in Pay. See 1 *Macc*. xiv. 32. Every one also provided his own Arms for the War. The Kings of the *Hebrews* did not begin to have Magazines till from the time of King *David*.

The Kings went to War in Person, and in the earlier Times they fought on Foot, as well as the meanest of their Soldiers. We do not any where read that there were any Horses, either for the Generals or the Officers in the Times of the Judges, of *Saul*, or of *David*. From this time they were not so scarce; and it appears that the Kings of *Judah* and *Israel* went heretofore to the War, mounted upon Chariots. See the Article CHARIOTS, before.

The Officers of War among the *Hebrews*, were, first the General of the Armies, or the Military Prince, such as was *Abner* under *Saul, Joab* under *David*, and *Benaiah* under *Solomon*. The Princes of the Tribes, or the Princes of the Fathers, or of the Families of *Israel*, who were at the Head of their Tribes. They had also Princes of a Thousand, or Tribunes, Captains of an Hundred, Heads of fifty Men, Thirdsmen, called in *Hebrew Shalishim*, but whose Functions are unknown. Lastly, Decurions, or Chief of ten Men. They had also *Shopherim*, Scribes or Writers, who

were a kind of Commissaries that kept the Muster-roll of the Troops; and *Shoterim*, or Inspectors, who had Authority to command the Troops under their Inspection. The Reader may consult our Dissertation concerning the Military Discipline of the ancient *Hebrews*, and that which we have composed concerning the Officers of the Court, and of the Armies of the Kings of the *Hebrews*.

Read this article in its place on the printed pages

Washing

WASHING, *Lotion*, Purification. See BAPTISM, before.

Read this article in its place on the printed pages

Washing of Feet

[Gen. xviii. 4.] **WASHING** *of Feet*. The *Orientals* were used to wash the Feet of Strangers, who came off a Journey, because they commonly walked with their Legs naked, and their Feet only defended with a Sandal. Thus *Abraham* washed the Feet of the three Angels. They washed the Feet of *Eliezar*, [Gen. xxiv. 32.] and those that accompanied him, when they arrived at the House of *Laban*: And likewise those of *Joseph*'s Brethren, when [Gen. xliii. 24. 1 Sam. xxv. 41.] they came into *Egypt*. This Office was commonly performed by Servants and Slaves. *Abigail* assures *David*, who then sought her in Marriage, that she should think it an Honour to wash the King's Servants Feet. Our Saviour washed his Apostles Feet, to give them an Example of a perfect Humility. When St. *Paul* would recommend Hospitality, he would have no one chose to be a Widow and Deaconess in the Church, but one who has washed the Feet of the Saints. In a moral Sense, to wash one's Feet, signifies, to purify one's earthy and carnal Affections.

The Saviour of the World, after his last Supper, which he eat with his Disciples, had a mind to give them his last Lesson of Humility, by washing their Feet. *After* [John xiii. 3, 6. John xiii. 5, 6. 1 Tim. v. 10.] *that he poureth water into a Bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter*; *and Peter saith unto him, Lord, doest thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now*, *but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet*. *Jesus answered him, If I wash thee not*, *thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head*.

This Threatening of our Saviour to *Peter, If I wash thee not, thou hast no part with me*, has given occasion to several of the Ancients to believe, that the Washing of Feet has something of the same Effect as Baptism. St. *Ambrose* testifies, that in his [Ambros. l. de Myster. c. 6.] time they washed the Feet of those that were newly baptized, at their coming out of the Holy Font. He seems to think, that as Baptism washes away actual Sins, the Washing of Feet, which was used afterwards, takes away Original Sin, or at least subdues Concupiscence: *Ideo planta abluitur, ut hæreditaria peccata tollantur*: *nostra enim propria per baptismum relaxantur*. He says the same thing upon *Psal*. xlviii.[1] *Alia est iniquitas nostra, alia calcanei nostri. Unde Dominus discipulis pedes lavit*, *ut lavaret venena serpentis*. But he adds, that what is cleansed by the Washing of Feet, is rather Concupiscence; or as he explains it, the Inclination that we have to Sin, than Sin itself. *Unde reor iniquitatem calcanei magis lubricum delinquendi, quàm reatum aliquem nostri esse delicti*. St. *Austin*[2] quotes pretty near the same thing, from a Work of St. *Ambrose* upon *Isaiah*, which is not now found.

The Custom of washing the Feet of the newly baptized, was not peculiar to the Church of *Milan*;[3] it was observed in other places of *Italy*, in *Gaul*, in *Spain*, and in *Africa*. Some of the Ancients have given it the Name of a Sacrament, and have ascribed to it the Grace of remitting venial Sins. St. *Bernard*,[4] and *Ernaldus*[5] Abbot of *Bonneval*, are of this opinion. An Author printed in the Appendix of the fifth Tome of St. *Austin*,[6] imputes to it also the Power of the Remission of mortal Sins. St. *Austin*[7] makes no doubt but that this Ceremony, if practised with Faith and Humility, may put away venial Sins. *Gerard* Bishop of *Toul*,[8] every Day put in practice the washing of the Feet of a certain number of poor Men; being persuaded that he that received this Lotion obtained the Remission of his Sins; *Credens*, *ut est vera fides, criminum sordes abluere, uti multoties sanctum audiebat Præsulem certissime prædicare*. This holy Bishop dyed in 994, and his Life was written by *Vidric* Abbot of St. *Eure*, who was almost contemporary with him.

The *Syrians* celebrate the Festival of Washing of Feet on *Good Friday*. On the same Day the *Greeks* perform the sacred *Niptere*, or the Holy Washing. On this Day also in the *Latin* Church they practise the devout Ceremony of Washing of Feet. The Bishops, the Abbots, and Princes in many Places, practise it in Person. The Council of *Elvire*,[9] seeing the Abuse that some made of it, by putting too great a Confidence in it, suppressed it in *Spain*.

Vol. III.

[Mark vii. 3, 4.] *To wash the Hands*. The *Hebrews* frequently washed their Hands, as we see in St. *Mark: For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not*. The *Greek* Text might signify, that they washed their Hands from the Elbow to the ends of their Fingers. *Elisha* [2 Kings iii. 11. Matth. xxvii. 24.] poured Water upon the Hands of *Elijah. Pilate* washed his Hands as a Token of his Innocency, in the unjust Sentence that he pronounced against *Jesus Christ*.

[Ezek. xvi. 4. Acts ix. 37.] Children were washed immediately after their Birth. They also washed their Dead, as may be seen by the washing of *Tabitha*. They washed their Cloaths when they would purify themselves from any Uncleanness, or prepare themselves for any Action, that required a particular Sanctity. External Lotions were the Symbols of that internal Purity and Cleanness which God requires of those who approach to holy things, and in those who serve him.

[Job xxix. 6. Gen. xlix. 11. Psal. lviii. 10.] To wash one's Feet in Butter, to wash one's Cloaths in Wine, to wash one's Feet in the Blood of the Wicked, are figurative and hyperbolical Expressions, to signify the great abundance of Butter, or Wine, and the Vengeance that the Just obtains over the Wicked.

Read this article in its place on the printed pages

Idem. in Psal. xlviii. v. 6. n. 8.
Aug. l. 4. contra duas Epist. Pelag. c. 11.
Vide Not. in nov. edit. S. Ambros. T. 2. l. 3. de Sacrament. c. 1. p. 362.
Bernard. Serm. in Cæna Domini, n. 1, 2, 3.
Ernald. Serm. de ablut. pedum.
Serm. 145. n. 1. append. T. 5. p. 262.
Aug. Serm. 9. nov. Edit. c. 11.
Vita Sancti Gerardi Tull. Ep. c. 43. p. 142. Hist. de Lor. T. 1.
Concil. Eliber. c. 48.

Washing-Balls

WASHING-BALLS, *Pomatum*, *Smigma*. When *Susanna* went to bathe, she sent her Maids to fetch *Oleum & Smigmata*,[1] Essence and Pomatum, or Soap, Washballs, and such kind of Compositions, that Women made use of to perfume themselves, and to make the Colour fresh, and the Skin white and smooth.

Read this article in its place on the printed pages

Susan. 17. Afferte mihi oleum & smigmata.

Watchers

WATCHERS. Sometimes this Name is given to the Angels: *Vigil & sanctus de cælo descendit*, saith *Daniel*.[1] And a little afterwards, *sententia vigilum decretum est*. The *Chaldee* Word *Hir*, or *Ir*, which is translated by *Watchers*, according to the Opinion of St. *Jerome*,[2] might well enough have given Original to *Iris*, the Messenger of the Gods. The *Chaldeans* conceived these Angels, or Watchers, as a Company of Judges, who determined the Fate of Men. This appears from these Words; *This matter* [Dan. iv. 17.] *is by the decree of the Watchers, and the demand by the word of the holy ones*. The Holy Ones, and Watchers, are the same in these Passages.

The The *Septuagint* in the *Lamentations*,[3] have read *Hirim, The Watchers*, instead of *Hi-verim, The Blind*, as we now have it. The Author of the Apocryphal Book of *Enoch*, often speaks of the *Egregoroi*, or *Watchers*; and the *Syrians* owned an Order of Angels in Heaven, which they called *Egregoroi*. It was these Watchers who espoused the Daughters of Men, and who became Fathers to the famous Giants before the Deluge.

Read this article in its place on the printed pages

Dan. iv. 10, 14. עיר וקדש
Hieron. in Dan.
Lam. iv. 14. Ἐξελεύθισαν οἱ ἐγρήγορες ἀλήθης.

Waters of Jealousy

WATERS of *Jealousy*, were those which they gave to Women to drink, who were suspected of Adultery, *Numb*. v. 17, 18, &c. See what is said upon the Article of ADULTERY.

[Leo of Modena, p. 4. c. 6.] This way of Trial or Proof, described by *Moses* in so exact and circumstantiated a manner, and allowed among the *Jews*, is one of the most extraordinary things that can be imagined, and could not be put in practice without a constant and perpetual Miracle to be wrought among the *Israelites*. It cannot be doubted, but that the wiser Men of the Nation must always have disapproved of this Custom, and that *Moses* allowed it to the *Jews*,

only for the Hardness of their Hearts, having probably been used to see such kinds of Trials among the *Egyptians*, or among other Nations that they had conversed with, and might have been carried to worse Extremes, and greater Violences, if this had not been permitted them.

The modern *Jews* have left off this kind of Proof, ever since the Destruction of the Temple by the *Romans*. But if a Husband had entertained any Jealousy of his Wife, he forbids her to see the Person he has a Suspicion of. If she continues to converse with him, and if they are found together, and the Circumstances are strong against her, then he is compelled by the Rabbins to divorce her, tho' it were even against his Will, and to part from her for ever.

It is plain, that for a very long time the People of the *East* have had a Custom, to make those undergo several kinds of Trial, whom they had reason to suspect of several Crimes, the Discovery of which could not be made in the usual way. The most common of these Proofs are those of a red-hot Iron, and of boiling Water. They are very frequent at this time in *China*. When a Man is accused of a Crime that deserves Death,[1] he is asked, whether he is willing to undergo either of these Trials? If he submits to it, they put upon his Hand seven Leaves from a certain Tree, and upon those Leaves they clap a red-hot Iron. He holds it there for some time, and then throws it upon the Ground. They immediately put his Hand into a Leather Pouch, which at the same time is sealed up with the Seal of the Magistrate. At the end of three Days, if the Hand is found to be sound and well, he is declared innocent, and his Accuser is condemned to pay a Mark of Gold for the use of the Prince. The Trial of Water is performed by throwing a Ring into a Kettle of boiling Water: If the Person accused can take it out from thence with his Hand, without suffering any Harm, he is pronounced Innocent.

This way of Proof was not unknown to *Sophocles*,[2] and it was for a long time in use among the *Christians* of the greatest part of *Europe*.[3] They even pretended to make it pass for a harmless and religious Rite, since we find Masses and Prayers that were said on these Occasions. The *Indians* to this Day continue this Practice. The *Cafres* oblige those who are suspected of any capital Crime, to swallow Poison, to lick a hot Iron, or to drink boiling Water, in which certain bitter Herbs have been boiled. The *Negro's* of *Loango* and of *Guinea*, the *Siamese*, and other *Indians*, have the same Piece of Superstition among them, and are thoroughly persuaded, that these Trials do no Harm to any that are innocent.

Waters of the Feet. So the *Hebrews* called Urine. *Isai*. xxxvi. 12. *Ut bibant urinam pedum suorum*: The *Hebrew* says, *The Water of their Feet*.

[Josh. xi. 5, 7.] *Waters* often stand for Posterity. *Isaiah* xlviii. 1. *Which are come forth out of the Waters of Judah*. Numb. xxiv. 7. *He shall pour the Water out of his buckets, and his seed shall be in many Waters*. Prov. v. 15, 16. *Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets*.

Waters of Merom. Many think these to be the Waters of the Lake *Semechon*, lying between the Springs of the *Jordan* and the Lake of *Tiberias*. But it is more probable that *Merom*, or *Merome*, was in the great Plain, and, as *Eusebius* says, twelve Miles from *Sebaste*, towards *Dothaim*. *Deborah* says, that *Zebulun* [Judg. v. 18.] and *Naphthali* fought against *Sisera* in the Canton of *Merom*. But it is plain, that they fought at the foot of Mount *Tabor*, and near the Brook *Kishon*.

Read this article in its place on the printed pages

A Voyage to *China*, in the Ninth Age, p. 37. Notes, p. 159.
In Antigon. v. 274.
Ducange Lexic. Ferrum candens. Juret. in Not. ad Yvon. Carnut. Baluz. in Not. ad Capitular.

Waters

WATERS. Great Waters, in the Language of the Prophets, often denote a great Multitude of People. *Rev*. xvii. 15. *The waters which thou sawest, where the whore whore sitteth, are peoples, and multitudes, and nations, and tongues*.

Waters of the Abyss. These are the Waters of the Sea, of Rivers, the Waters that lie concealed in the Cavities within the Bowels of the Earth. They are also called the Waters of the Deep, to distinguish them from the Waters of Heaven, the Clouds, the Rain, the Dew, which are called the upper Waters, separated from the lower by what is called the Firmament ;a that is to say, the Air, or Heaven. The Scripture says, that the Lord has put the Abysses in his Treasury, that he has given them Limits and Boundaries, which they cannot pass.

Waters of Contradiction. Moses tells us, [Numb. xx. 2, 3, &c.] that when the *Israelites* came to *Kadesh*, and there happened to be in want of Water, they made a Sedition against him and his Brother *Aaron*, saying to them, " Would to God that we had died with " our Brethren before the Lord. Why have " you brought us out of *Egypt* into this "

Wilderness, where we can neither sow “ nor reap, and where we can plant neither Vines nor Fig-trees, nor Almondtrees, and where we cannot find so “ much as Water to drink?” When *Moses* and *Aaron* had dismissed the Multitude, they entered into the Tabernacle of the Lord, and prostrating themselves to the Earth, they cried to the Lord, and said, “ Lord, hear the Cries of this People, and open thy Treasury for them; “ give them a Fountain of living Water, “ that they may quench their Thirst, “ and cease to murmur against us!” Then the Lord said to *Moses*, “ Take thy Rod, “ and call the People together, thou and “ thy Brother *Aaron*, and speak to the “ Rock before you, and it shall give you “ Drink.”

Moses therefore took his Rod, and assembled the People before the Rock, and said to them, “ Hear, O ye Rebels and “ Infidels! Shall we be able to draw you “ Water out of this Rock?” Then *Moses* lifted up his Hand, and striking the Rock twice with his Rod, there came forth Water in abundance, so that all the People, and all their Cattle drank to their fill. At the same time the Lord said to *Moses* and *Aaron*, “ Because you have not “ believed me, and because you have “ not sanctified me before the Children “ of *Israel*, you shall not bring this People into the Land that I have promised “ them.” These were the Waters of Contradiction, where the Children of *Israel* murmured against the Lord, and where he was sanctified in the midst of them. Instead of the Waters of Contradiction, the *Hebrew* reads, the Waters of *Meribah*, Waters of Quarrelling, of Contention, of Murmuring of the People against *Moses* and against God.

’Tis enquired, in what consisted the Sin of *Moses* committed on this Occasion, and which was so displeasing to God, that he deprived him of that Honour that was intended him, of introducing his People into the Land of Promise. The *Psalmist* tells us, that *Moses* was sowred, vexed, or troubled, at these Murmurs of the People, and expressed some Distrust by his Words, *Irritaverunt* [Psal. cv. 32, 33.] *eum ad aquas contradictionis*, *& vexatus est Moyses propter eos, & distinxit labiis suis*. He shewed some Doubt in the Promises of the Lord. God had absolutely promised him, that he should bring Water out of the Rock; *Moses* made some Scruple to believe it: *Shall we be able to draw Water out of this Rock?* He struck the Rock twice, and God had only bid him speak to it. He was afraid, that upon this Occasion, God being provoked with his People, should refuse to fulfil the Promises he had made. *Anima eorum variavit in me*, says the Prophet [Zech. xi. 8.] *Zechariah*; their Soul was fluctuating, wavering, and irresolute.

They did not *sanctify the Lord*, they did not pay that Honour that was due to him, by a strict, punctual, and faithful Obedience to his Words. They did not *sanctify him before the people*: They gave the People occasion to conceive too low an Idea of the Power and Goodness of God; they did an Injury, in some measure, to his Power, by shewing so little Confidence in it. Lastly, *the Lord was sanctified in them*; he caused his Justice and his Majesty to shine out upon them; he taught his People by them, and by the Punishment he took of them, in what manner he intended to be served and obeyed. And indeed, nothing is apter to strike an Awe and Terror in us, and to shew us how far God is jealous of his Glory, than the Punishment of *Moses* and *Aaron*, in an Affair that to us may appear of but small Importance.

Waters of Marah. See MARAH. *Faithful Waters*, Isai. xxxiii. 16. These are Waters that never fail, Spring-waters that corrupt not; and are opposed to *lying Waters*, Jerem. xv. 18. Thus a [1 Sam. ii. 35. 2 Sam. vii. 16.] faithful House, is a House that will always subsist: *Ædificabo ei domum fidelem*, and *fidelis erit domus tua*. And in the same Sense, *merces fidelis*, a sure and certain Recompence. And again, I will fix him as a Nail in a faithful Place: *Figam illum* [Isaiah xxii. 23.] *paxillum in loco fideli*; in a Place that is strong and immoveable.

Living Waters, Spring-Waters, running Waters, in opposition to Waters[1] that stagnate in a Cistern or in a Lake, which are Dead Waters.

As in Scripture, Bread is put for all sort of Food or solid Nourishment, so Water is used for all sorts of Drink. The *Moabites* and *Ammonites* are reproached for not meeting the *Israelites* with Bread and [Deut. xxiii. 4.] Water; that is to say, with proper Refreshments. *Nabal* says in an insulting manner [1 Sam. xxv. 11.] to *David*'s Messengers, *Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? Jereboam*'s false Prophet tells the [1 Kings xiii. 18.] Prophet of the Lord, *An Angel spake unto me by the word of the Lord, saying, Bring him back with thee into thy house, that he may eat bread and drink water*.

Strange Waters, Stollen Waters, denote [Prov. ix. 18.] unlawful Pleasures with strange Women. The *Israelites* are reproached with having forsaken the Fountain of living Water, to quench their Thirst at broken Cisterns; [Jerem. ii. 13.] that is, with having quitted the Worship of God, for the Worship of false and ridiculous Deities.

Waters sometimes stand for Afflictions [Lam. iii. 54. Psal. lxix. 1.] and Misfortunes: *Inundaverunt aquæ super caput meum*. And the *Psalmist, Save me, O God, for the waters are come in unto my soul*. See also *Psal*. cxxiii. 4, 5, &c. *Non me demergat tempestas aquæ*, Psalm cxvii. 16.

Also *Waters* sometimes stand for Tears and Sweat: *Quis dabit capiti meo aquas*, [Jerem. ix. 1.] *& oculis meis fontem lacrymarum?* And, *Per cuncta genua fluent aquæ*, Ezek. xxi. 7. vii. 17.

Read this article in its place on the printed pages

Gen. i. 6, 7. vii. 11. *Exod*. xv. 5. *Deut*. viii. 7. xxxiii. 13. *Isai*. li. 10, *&c*.

Way

WAY, or Path, *Via*. This Word is taken in a moral Sense, 1. For Conduct. For example, *Make your Path strait*. The Paths of the Wicked are crooked. The Lord knows the Way of the Just, &c. 2. Ways are put for the Laws of the Lord. To follow the Ways of the Lord, to forsake the Ways of the Lord: Lord, guide me in thy Paths, &c. 3. This Word is put for Custom, Manners, and Way of Life. *All flesh had corrupted his Way upon the* [Gen. vi. 12.] *earth*. The Way of all Flesh, the Custom of [Gen. xix. 31.] all Nations, *the manner of all the earth*, the Ways of the Children of *Adam*. 4. The [Jerem. xxxii. 19.] Way of the Lord expresses his Conduct in respect of us. *My thoughts are not your thoughts, neither are your ways my ways*, *saith the Lord. For as the heavens are higher than the earth, so are my ways* [Isai. lv. 8, 9.] *higher than your ways, and my thoughts than your thoughts. The Lord possessed me* [Prov. viii. 22.] *in the beginning of his way, before his works of old. The meek will he teach his* [Psal. xxv. 9.] *way*. Lastly, we find every where through the whole Scripture these kinds of Expression, The Way of Peace, of Justice, of Iniquity, of Truth, of Darkness. *To go the way of all the earth*, is put [Josh. xxiii. 14.] to signify Dying and the Grave.

A hard Way is often put to represent the Way of Sinners, a Way of Impiety: *Non dimiserunt viam durissimam, per quam ambulare consueverant*. In the Book of *Wisdom* the Wicked complain, that they have pursued difficult Ways. *Ambulavimus vias difficiles, viam autem Domini ignoravimus*. And *Ecclesiasticus*, xxxii. 25. *Ne credas te viæ laboriosæ, ne ponas animæ tuæ scandalum*. In a contrary Sense, the Ways of God, the Way of Piety, are often named straight, narrow, difficult to [Psal. xvi. 4.] find and to walk in. *Propter verba labiorum tuorum ego custodivi vias duras*: I have guided my self with the same Circumspection as a Man that walks over Precipices. And *Jesus Christ*, in the Gospel, *Quam angusta porta & arcta via est, quæ ducit ad vitam, & pauci sunt qui inveniant eam*.

The Way of Life. The *Psalmist* says, *Thou wilt shew me the Path of Life*. Thou hast taught me to know thy Will, and thy Commandments, which give Life to Man, and to the keeping of which thou hast annexed the Promise of long Life. *Jesus Christ*, by his Resurrection, hath shewed us the Way of Life, a Way that before was unknown to Men. The *Wiseman* in the *Proverbs* says in the same Sense, *Mandatum lucerna est, & lex lux*, *& via vitæ increpatio disciplinæ*. The Commandments of God, and his Laws, are a shining Light, and the Reproofs of a wise Man are the Way of Life. They lead us to Life, and procure a long and happy Life. The Books of the Old Testament are full of such Promises; but the more enlightened Saints raised their Hopes and Contemplations to a Life far above this. See *Prov*. x. 17. *Via vitæ custodienti disciplinam*.

Via is taken for all the Means by which any thing is done, and by which it happens to us. *Job* says, *Where is the way where light dwelleth?* the Way that leads [Job xxxviii. 19, 24, 25.] to its Palace. *Who hath divided a watercourse for the overflowing of water, or a way for the lightning and thunder?* The *Wiseman* acknowledges, that there are three things which appear difficult to him, and a fourth which he is entirely ignorant of: The Way of an Eagle in the Air, the Way of a Serpent upon the Earth, the Way of a Ship at Sea, and the Way of a Man in his Youth: *Via viri in adolescentula*. And *Ecclesiasticus* saith, You know not the Way of the Wind: *Ignoras quæ sit via spiritûs*.

In certain Passages of Scripture it is said, that God turns us away from his Ways: *Errare nos fecisti Domine, de viis tuis; indurasti cor nostrum ne timeremus te*.

And And the *Psalmist* says, *Declinasti semitas nostras* à *via tua, &c*. But all these Expressions only insinuate that God suffers the Enormities of Men, which he might hinder, if the Laws of his Justice and Mercy required it, and if Men, by their Depravity and Hardness of their Hearts, did not often put a Stop to his Grace and Mercy. God does not harden the Sinner by promoting his Wickedness, but by not granting his Mercy to him, according to St. *Austin*.

The *Pharisees* tell *Jesus Christ* by their [Matth. xxii. 16. Mark i. 3.] Disciples, *Master, we know that thou art true, and teachest the way of God in truth*: That is, the true Principles of Religion, without accepting any Man's Person. *Prepare the way of the Lord*, says St. *Mark*; dispose your Hearts and Minds to receive *Jesus Christ*, and to hear the Words of Life. Our Saviour says, that he is *the Way, the Truth, and the* [John xiv. 6. Acts ix. 2. 2 Pet. ii. 2.] *Life*. He teaches the Way to Heaven, he is the most perfect Pattern of Perfection; he is the essential Truth, and the Fountain of all Truth; he is the Life of the Soul. St. *Paul* departed from *Jerusalem* with a Resolution of seizing all such as should make Profession of this Way of Christianity: *Ut si quos invenisset hujus viæ viros ac mulieres, vinctos perduceret in Jerusalem*. The Way of Truth is blasphemed by Hereticks, says St. *Peter*. That is to say, the Truths of the *Christian* Religion are corrupted by false Teachers. *They have gone in the way of Cain*, says St. *Jude*, ver. 2. They have

followed his Example.

Read this article in its place on the printed pages

Wedding

WEDDING. See MARRIAGE.

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Week

WEEK. The *Hebrews* had three sorts of Weeks. 1. Weeks of Days, which were reckoned from one Sabbath to another. 2. Weeks of Years, which were reckoned from one Sabbatical Year to another, and which consisted of seven Years. 3. Lastly, Weeks of seven times seven Years, or of forty-nine Years, which are reckoned from one Jubilee to another. All this may be seen in the Constitutions of *Moses*, and in the Practice of the *Jews* consequent thereupon. See our Dissertation upon the *Hebrew* Chronology, printed before our Commentary upon *Genesis*.

The Weeks of Daniel. It is agreed, that the famous Weeks of *Daniel* are Weeks of Years and not of Days. But some have made them of seventy Years;[1] so that the Seventy Weeks would contain four thousand nine hundred Years. Some Rabbins[2] make them of forty-nine Years, or from

Vol. III. one Jubilee to another; so that they would make three thousand four hundred and thirty Years. Others make them to consist of an hundred Years: So that the Seventy Weeks would contain seven thousand Years. But the generality of Interpreters suppose them to consist of seven Lunar or *Hebrew* Years; and by this Reckoning the Seventy Weeks would make four hundred and ninety Years.

The Angel *Gabriel* says to *Daniel; Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation* [Dan. ix. Dan. ix. 24, 27. 1. R r] *for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks; and threescore and two weeks the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall the Messiah be cut off, but not for himself: And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate*.

There are many different Hypotheses concerning the Beginning and End of *Daniel's* Seventy Weeks, even among *Christian* Writers, who believe this Prophecy marks out the time of the Birth and Death of our Saviour *Jesus Christ*. Some begin them from the first Year of *Darius* the *Mede*,[3] which is the Epocha of *Daniel's* Prophecy, and make them to determine at the Prophanation of the Temple, which happened under the Persecution of *Antiochus Epiphanes*. Others begin them from the first Year of *Cyrus* at *Babylon*,[4] and place the End of them at the Destruction of the Temple by the *Romans*. Others fix the Beginning at the first Year of *Darius* the *Mede*, in which this Revelation was made to *Daniel*, and put the End at the Birth of *Jesus Christ*. *Julius Africanus*[5] began the Seventy Weeks at the second Year of *Artaxerxes*, who sent back *Nehemiah* into *Judea*, with a Com-

mission mission for rebuilding the Walls of *Jerusalem*; and he made them to determine [Nehem. i. 1. ii. 5.] at the Death of the *Messiah*, which happened (according to him) in the fifteenth Year of *Tiberius*. This Hypothesis or System seems to be the most rational of any that have been proposed by the Ancients, and is adhered to by the generality of Commentators. The ancient *Jews*, as St. *Jerome* reports,[6] began the Seventy Weeks of *Daniel* at *Darius* the *Mede*, and ended them at the Destruction of *Jerusalem*. The eight remaining Weeks determined at the utter Dispersion of the *Jews* under the Emperor *Adrian*. The modern *Jews* are not agreed among themselves, fearing to be convicted from this Prophecy that the *Messiah* is already come, and that their Expectation of him is in vain. Some pronounce a Curse against them that compute the time, saying, it is in vain to expect the *Messiah*, who has been come a long while ago. Others believe he is not yet come, but that he would have come a great while ago, if the Sins of the *Jews* had not prevented him. Others place the Beginning of the Seventy Weeks at the Destruction of the first Temple by *Nebuchadnezzar*, and the End at the Destruction of the second Temple by *Titus*. Between these two Events they reckon but four hundred and ninety Years, which is a Proof of their great Ignorance in Matters of Chronology. They believe the Desolation of *Jerusalem* is to continue till the War of *Gog* and *Magog*, who are to be destroyed by the *Messiah*. Thus is it understood by *Jarchi* and *Abrabanel*, with the chief of the Rabbins.

Our Design is not to propose here all the different Opinions of the Fathers, of Interpreters, and of Chronologers in this Point, or to refute such Hypotheses as appear to us either dangerous or defective. Those that desire to be fully informed of this Matter may consult those Authors that have treated particularly and designedly upon this Subject. We shall content ourselves to exhibit to the Reader that System, which to us appears the most consistent, and the most agreeable to Truth. This is that of *Julius Africanus*,[7] which is now much in request, and which is espoused, some small Particulars excepted, by the greatest part of Interpreters and Chronologers, whether *Romanists* or *Protestants*. This places the first Year of the Seventy Weeks at the twentieth Year of King *Artaxerxes Longimanus*, who gave a Commission or Decree to *Nehemiah*, to rebuild the Walls of *Jerusalem*. From thence to the last Week, in which *Jesus Christ*, the *Messiah* of the Lord, was put to Death, are reckoned Seventy Weeks, or four hundred and ninety Lunar Years.

There are some Variations concerning the Calculation of these Years. Chronologers differ among themselves by some Years, but the greatest Difference does not exceed nine or ten Years. *P. Petavius*, who has treated of this Matter in his Twelfth Book *De doctrina temporum*, reconciles all these Differences by shewing, that the Words of the Prophecy of *Daniel, ab exitu sermonis, ut iterum ædificetur Jerusalem*, ought to be understood of the compleat Execution of the Order to rebuild *Jerusalem*, which was not performed but by *Nehemiah*. He shews also, that the twentieth Year of *Artaxerxes*, mentioned *Nehem*. i. 1. ought to be explained, not of the twentieth Year of the Reign of *Artaxerxes* alone, but of his twentieth Year, beginning from the time that his Father associated him with himself in the Kingdom, ten Years before his Death. These ten Years being deducted from the Number of Years that elapsed from the Decree of *Artaxerxes* in favour of *Nehemiah*, to the Death of *Jesus Christ*, deliver the Chronologers out of their Perplexities, and dispel the Difficulties that arose from the ten supernumerary Years, given by their Calculation of the four hundred and ninety Years, contained in the Seventy Weeks of *Daniel*.

This Prophet adds, that after the Death of *Christ*, " The People that had renounced him should be no more, that the " Temple should be destroyed by the " strange Prince and People, that this " War should be followed by the Abo" mination of Desolation." All this clearly proves the Dissolution of that Covenant between God and the incredulous and murdering *Jews*, the Destruction of *Jerusalem* and of the Temple, and the Dispersion of the *Jewish* Nation by the *Romans*. The Abomination of Desolation, expresses the Ruin, the Erasing, the Profanation of the Temple, and the *Roman* Eagles set up in the Holy Place. " During this last Week the Covenant " shall be confirmed to many." *Jesus Christ* died in the middle of the seventieth Week, and by his Death was the Covenant sealed and confirmed to many, or to those that believed on him. " In the " midst of the Week the Oblations and " Sacrifices should cease." Not that they really ceased at the very Moment of our Saviour's Death, but from thence were become useless.

" Lastly,

" Lastly, The Abomination of Desolation shall be seen in the Temple, and " this Desolation shall continue to the " End." The Destruction of the Temple, and the Abomination of Desolation, did not happen till forty Years after our Saviour's Death; but it was determined, and in some manner begun, from the very Moment of his Death. The Destruction of the *Jews* was suspended for some Years, to give them time to return to God by Repentance. After this last Calamity their Nation could never recover itself again, nor ever shall for the future. " This " Desolation shall continue to the end." Yet so as that there always will be *Jews*, dispersed all the World over, to give Testimony to the Truth of the Scriptures and Prophecies, and to serve as a Monument of God's Vengeance, against an ingrateful and incredulous Nation. The Reader may see *Pererius* upon *Daniel*, M. *Basnage*'s Dissertation upon the Seventy Weeks, F. *Hardouin*'s Dissertation on the same Subject, against F. *Lamy* of the Oratory, our Dissertation upon the same, printed before *Daniel*, and that of *J. Frischmuth* in the *Thesaurus Dissertationum*, at the End of the *Great Criticks*, &c.

Read this article in its place on the printed pages

Origen. tract. 29. in Matth.

Rabini apud Lyr. in Dan. ix. & apud Galatin. l. 4. c. 14.

Vid. 1 Macc. i. 17. Joseph. Antiq. l. 10. c. ult. qu. 354. Sixt. Senens. Bibl. l. 8. Est. in Dan. Marsham. Can, Ægypt. Sæcul. 18. Harduin. de lxx. hebdomad. Daniel.

Clem. Alex. Stromat. l. 1. Quidam apud Euseb. Demonst. l. 8, alii.

Jul. African. l. 5. temporum apud Hieron. in Dan. ix.

Hieron. in Dan. ix. p. 1116, 1117.

Ita Chrysost. Theodoret. Beda, Carthusian. Rupert. Zonar. St. Antonin. Galatin. Perer. in Daniel. Usser. ad An. Mund. 3550. Lamy, apparat. chronolog. Samuel Basnage, Differt. de 70. hebdom. Dainel. &c.

Weeping

WEEPING. The ancient *Hebrews* wept, and made their Trouble to appear openly, in Mourning and Affliction. They were not of opinion, that Courage and Greatness of Soul consisted in seeming to be insensible in Adversity, or in restraining their Tears. They surrender'd themselves up to those natural Movements, and were not ashamed to testify their Grief by their Tears. This is every where evident in Scripture. The Heroes in *Homer* do the same thing. It was even looked upon as a great Misfortune for any one not to be bewailed at his Funeral. *Job* says of the wicked Man, *His widows shall not weep*. [Job xxvii. 15.] And the *Psalmist*, speaking of the Death of *Hophni* and *Phinehas*, *Their priests fell by the sword, and their widows made no lamentation*. [Psalm lxxviii. 64.] God forbids *Ezekiel* to weep, or to express any Sorrow for the Death of his Wife, to shew that the *Jews* should be reduced to [Ezek. xxiv. 16.] so great Misfortunes, that they should not have the Liberty even to mourn or bewail themselves.

[Jerem. ix. 17, 18.] *Weeping Men*, and *weeping Women*. The ancient *Hebrews* used to hire Men and Women to weep at Funerals. So says *Jeremiah, Thus saith the Lord of Hosts, Consider ye, and call for the mourning women, that they may come*, *and send for cunning women, that they may come. And let them make haste, and take up a wailing for us, that our eyes may run down with tears*, a Thalmod. tit. Cethuboth. c. 4.

[Amos v. 16. Jerem. xxxv. 25.] *and our eye-lids gush out with waters. For a voice of wailing is heard out of Sion*. And *Amos, Wailing shall be in all streets, and they shall say in all the high-ways, Alas! Alas! And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing*. All the weeping Men and Women of *Israel* heretofore sung the *Lamentations* that *Jeremiah* composed for the Death of the pious King *Josiah*. The *Jewish* Doctors teach,[1] that at the burying of the Mother of a Family, the Husband must have at least two Players upon Instruments, besides an hired Weeping Woman.

[Luke vii. 32.] It appears by the *Gospel*, that when any one met a Funeral Procession, it was expected he should mingle his Tears and mournful Songs with those that bewailed. *We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept*. *Jesus*, the Son of *Sirach*, insinuates, that the [Ecclus. xii. 5.] Company attending the Corps, and the Weeper, took a circuit round the Place. " Man shall go to the House of his Eternity, or the Grave, and the Mourners " shall go about the Place." And the Prophet *Zechariah* describing a famous Mourning, says, that the Families shall go separately in Troops to make their Lamentation; the Men on one side, and the Women on the other. The Prophets had a Custom, after having proclaimed the Calamities of a Nation or Country, to compose a Song of Mourning, as if it were to be sung by the Weeping Men and Women on the Day that the Event came to pass. See *Jerem*. ix. 10, 18, 20. *Ezek*. xxvi. 17. xxvii. 2. xxxii. 2.

The Valley of Tears, *Vallis Lacrymarum*, of which mention is made, *Psal*. lxxxiv. 7. in the moral Sense of it, signifies this World, which, to good Men, presents only an occasion of Grief and Tears, because of the Disorders that prevail therein, of the continual Dangers to which we are exposed, and for the absence of those eternal good things which we ought to long after. But in the literal Sense, this Valley of Tears, or, according to the *Hebrew*, the Vale of *Bocha*, or *Bochim*, was not far from *Jerusalem*, and remarkable for its Barrenness and Dryness. The *Psalmist* says therefore, *Blessed is the Man whose strength is in thee, in whose heart are the ways of them, who passing through the valley of Baca*, or Tears, *make it a Well, and the rain also filleth the pools*.

The Place of Tears, *Locus flentium*, which is spoken of in the Book of *Judges*, ii. 5. *Vocatum est nomen loci illius, locus flentium, sive lachrymarum*. This is the same we have now mentioned, under the Title of *Vallis Lacrymarum*, and which is also taken notice of, 2 *Sam*. v. 23. under the Name of the Place of Mulberry-trees, *ex adverso pyrorum*, or according to the *Hebrew, ex adverso Bochim*.

The Bread of Affliction or Tears, *cibabis nos pane Lacrymarum, Psal*. lxxx. 6. And my Tears have served me for Food Day and Night, *Psal*. xlii. 4. *Fuerunt mihi lacrymæ meæ panes die ac nocte*. These Expressions admirably represent the Temper of a Soul overwhelmed with Trouble, and which being sensible of the Outrages committed against God, is in a manner fed with Tears, and finds a kind of Comfort in them.

The Prophet *Isaiah*,[2] speaking of the Troubles of *Moab*, thus expresses himself, *I will water thee with my tears, O Heshbon and Elealeh*. The *Hebrew* says, literally, I will make thee drunk with my Tears: I foretel that you shall be drunk with Tears. *My Tears*, are the Tears that I foretel to you. *I will make you drunk*, is as much as to say, I declare to you, that you shall be made drunk. I imagine here, that the Prophet plays upon the Words, and instead of *Medeba*, a City of *Moab*, near to *Heshbon*, and *Elealeh*, he has purposely put *Dimeath*, which signifies Tears, and has some Affinity with *Medeba*. I shall intoxicate *Dimeath*, the City of Tears, as also *Heshbon* and *Elealeh*.

[Mal.ii. 13.] *Malachi* upbraids the *Jews* with having covered the Altar of the Lord with Tears. *Operuistis lacrymis altare Domini*. You are the Reason that my Altar is bathed in the Tears of your Wives, whom you have put away without any just Reason. You have in some measure drowned it with Tears, and made it resound with Cries and

Weeping. *Covering the Altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant.*

Read this article in its place on the printed pages

Thalmod. tit. Cethuboth. c. 4.
Isai. xvi. 9. אריון דמעתי חשבון ואלעלה

Well

WELL, or *Spring*. There is frequent mention of Wells in Scripture, and under this Name Fountains are generally understood, whose Source proceeds out of the Ground, and bubbles up as from the bottom of a Well. Such is the Well spoke of by the Spouse in the *Canticles; A Fountain of Gardens, a well of living waters*, [Cant. iv. 15.] *and streams from Lebanon*. About a League from *Tyre* they shew a Well of living Water,which they pretend to be the same that the Spouse here describes. *Jacob's* [John iv. 6.] Well was neat *Shechem*, or *Sychar*, and is sometimes also called the Fountain of *Jacob*.

[Gen. xiv. 10.] Heretofore in the Plain or Vale of *Siddim*, or *Sodom*, that is, in the Plain now possessed by the Lake of *Sodom*, there were great numbers of Slime-pits, or Wells of *Bitumen*, from whence they took Pitch and Bitumen, which is still found in the same Waters of the Lake of *Asphaltites*.

[Gen. xvi. 14.] *Moses* also speaks of the Well called *Beer-lahai-roi*, or the Well of the Living and Seeing, which is between *Kadesh* and *Bered*, and which the Angel shew'd to *Hagar* in the Wilderness, to quench the Thirst of her Son *Ishmael*, who was in great danger of dying with Thirst. In that Country, where Water was very scarce, they used to hide their Wells by covering their Mouths with Sand, that Strangers might not see them, nor draw Water from them. Sometimes there has been great quarelling and fighting among the Shepherds, and the Country-people, [Genesis xxvi. 15, 20, 21, 32.] on account of a Well. See in *Genesis*, the Contests that arose between the People belonging to *Abimelech* King of *Gerar*, and those of *Isaac*, on the same account.

At *Askalon* they shew Travellers certain Wells,[1] of an admirable Structure, which they pretend to have been built by *Abraham* and *Isaac*.

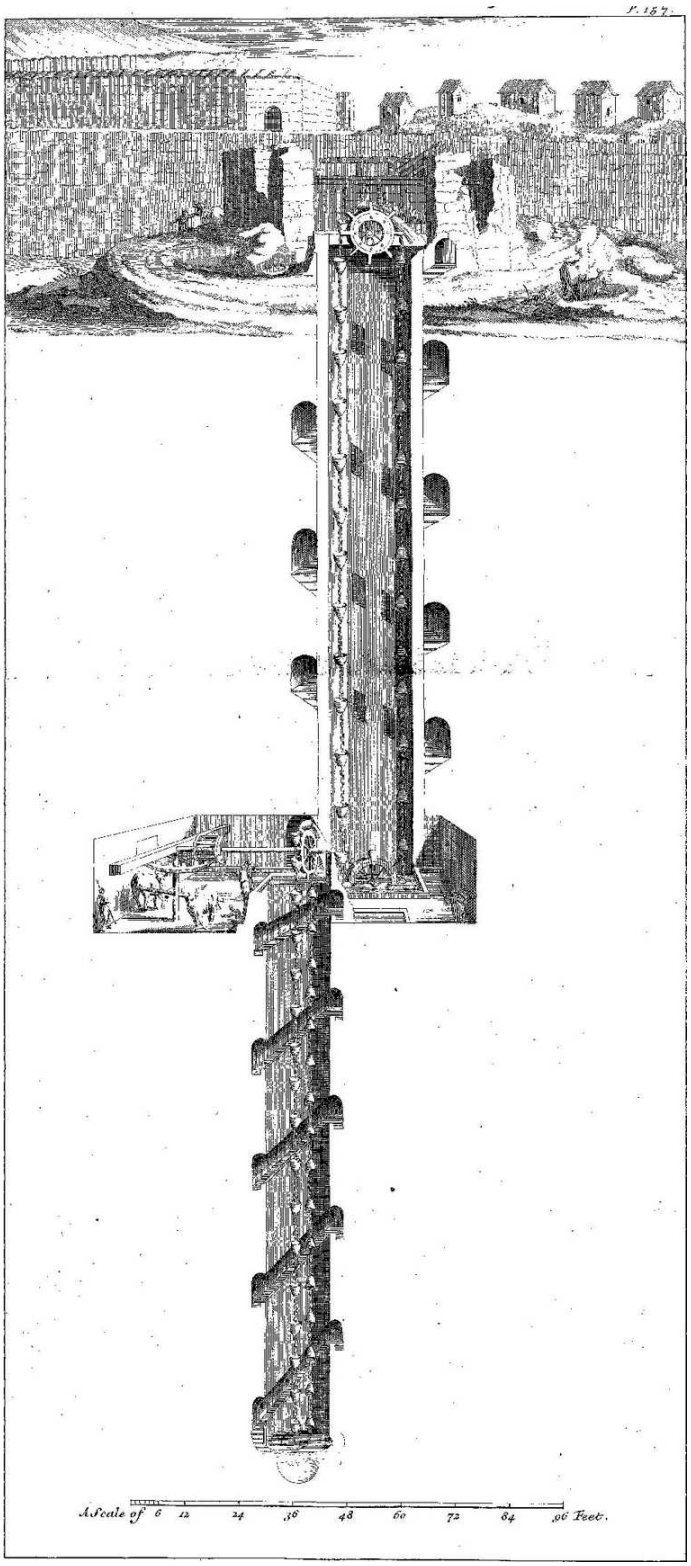
And the Well of *Jacob* near the City of *Shechem*, where our Saviour had his [John iv. 6.] Conversation with the Woman of *Samaria*. Afterwards they built a Church upon this Fountain: And St. *Jerome*[2] takes notice of it in his Letter called, The Epitaph of St. *Paula. Antoninus Martyr* saw it afterwards in the sixth Century; *Adamnanus* in the seventh, and *Villibaldus* in the eighth.[3]

The *Hebrews* call a Well, *Beer*;[4]

whence it is that this Word is often found compounded with proper Names: For example, *Beer-sheba, Beeroth-bene-jakan*, *Beeroth, Beerah*, &c. which may be seen under their several Articles.

Those that have seen the Wells that are still to be found in the Desarts of *Arabia*,[5] say, that these Wells or Basins are nearly of the same Form. They are Wells dug into the Rock, the Mouths of which are about eighteen Palms, or six Feet in Diameter, and from nineteen to twenty Feet in Depth. Some have affirmed

that that they made use of the Compass to find them out; because in this Country there are neither Cities nor High-ways, nor any other Land-marks by which they may be found, without a long and constant Acquaintance with them. So that none but the native *Arabs* of the Country, or those that have been a long time Slaves among them, can discover them. They generally go to 'em only in the Night-time, because of the Danger of being met by the *Arabs*; and besides, they must make haste to fill their Vessels, for fear of interrupting some Company that may come after them, with whom they would be obliged to battel it. The Water of these Wells is very clear, and so cool, that they dare not drink it alone. They mingle Wine with it; but it is soon warm in a Climate so hot as this is. It is observed, that it grows sowre as soon as it is carried out of these Desarts, and when they enter into *Egypt* or *India*; but it comes to itself again, as soon as it is brought back into its own Climate. Sometimes the *Arabians*, out of Malice, fill up the Wells, by throwing Sand into them, and sometimes they destroy the Springs, or infect the Waters, by throwing Carrion into them, that they may hinder the Caravans from taking their Supplies of Water from hence.



THE DRAUGHT AND INSIDE OF JOSEPH'S WELL AT CAIRO.Vol. III. Z. 2.

Our Travellers speak with great Admiration of *Joseph's* Well, which is still to be seen at *Cairo*. The *Mahometans* make no doubt, but that it is the Work of the Patriarch *Joseph*. It is of an admirable Structure; and it must have cost vast Expences, and an infinite deal of Time in building. a Its whole Depth is as it were divided into two Parts: They go down from the Top about half way by a Stair-case, which winds round the Cavity, and is hewn into the Rock. By this Stair-case they let down the Oxen upon a Platform, from whence they raise the Waters by means of a Wheel, and long Chains, to which are fixed leathern Vessels, that fill and empty themselves alternately, as the Wheel goes round. The Water is drawn up at two different Times, by means of two Wheels placed one upon another. The lowest of them empties the Water into a Reservoir, from whence the second raises it up, and brings it to the Top of the

Well.

The Mouth of the Well is about eighteen Feet wide, and twenty-four long; its Depth is two hundred and seventy-six Feet. The Second Part of the Well, or that which is lowest, is but fifteen Foot long, and nine wide. The Stair-case by which the Oxen go down, and which winds about from the top of the Well to the bottom, is six foot wide, and nine

a *Paul Lucas*, 3 Voiage, t. 2. p. 126.

Foot high. The whole is cut so nicely, that the Rock, which serves as a Rampart to this Descent, is but half a foot thick towards the Well. There are Windows from Space to Space, which let in Light to the Stair-case, and this Light comes from the Mouth of the Well.

At the second Part of the Well, which is not so wide as the former, there is also seen a Gallery, or Stair-case, of the same Figure as the former, but neither so wide nor so high. It is but four foot wide, and six foot high, and has no Parapet on the side, which makes the Descent very dangerous. The Basin, or Source of Water at the bottom of the Well, is not above eight or nine foot deep. The Water tastes a little brackish, for which Reason it is not drunk but out of necessity, and when the Castle or Well are besieged.

They speak also of another Well of *Joseph's*, which they think to be that into [Saadi. Bibl. Orient.] which he was cast by his Brethren. It is shewn upon the Road from *Damascus* to *Jerusalem*, ten or twelve Miles from the Land of *Canaan*. The *Mahometans* have built a Mosque there, in memory of this Event. But the Situation of this Place is too far distant from *Dothaim*, where he went to seek his Brethren.

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Origen. contra Cels. l. 3. Euseb. ad vocem. Φρέαρ. Antonin. Martyr. Itinerar. Vid. Reland. Palæstin. l. 3. p. 589.
Hieron. in Epitaph. Paulæ.
Reland. Palæstin. l. 3 p. 1007.
באר*Beer, a Well*.
Relation of the Caravans, printed at *Nancy*.

Weights

WEIGHTS. At the Beginning of this Dictionary we have exhibited a general Table of the Weights and Measures of the ancient *Hebrews*. We shall only observe here, that as the *Hebrews* had not the use of coined Money, which was of a certain determined Weight, they weigh'd all the Gold and Silver they used in Trade. The general Word they used to denote a [Deut. xxv. 13, 15.] Weight was *a Stone: Thou shalt not have in thy bag divers weights*; the *Hebrew* says, *a Stone and a Stone*. That is to say, they were forbid to keep two different Weights, one too heavy, to buy with, and another too light, to sell with; but only *one stone of perfection* [Prov. xx. 10, 13.] *and justice*, or one true Weight. *Divers weights and divers measures, both of them are alike abomination to the Lord*. God condemns Fraud and Injustice in Traffick. The *Shekel*, the Half *Shekel*, the *Talent*, are not only Denominations of Money, of a certain Value of Gold and Silver, but also of a certain Weight. When *Moses* expresses the Drugs which were to compose the Perfume to be burnt upon the Golden Altar, he says, for example, that they were to take the Weight of five hundred [Exod. xxx. 24. 2 Sam. xiv. 26.] *Shekels* of Myrrh, *&c*. In the Books of *Samuel* it is said of *Absalom's* Hair, that it weighed two hundred *Shekels*. The same may be observed of the Word *Talent*, in *Hebrew*, *Kikkar*; 'tis used to express any very considerable Weight.

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Weight

WEIGHT *of the Sanctuary, or Weight of the Temple. Moses* often speaks of the Weight of the Sanctuary,[1] when there was occasion to express a just, publick, and sure Weight. Several learned Men have pretended,[2] that the Weight of the Sanctuary was heavier than the common Weight. But others,[3] on the contrary, think the common Weights were heavier than those of the Sanctuary. They are farther divided among themselves about the Value and Weight of the two Shekels, and about the Distinction there was between the Shekel of the Sanctuary, and the publick Shekel; or the Shekel of the King,[4] and the common Shekel. Some think the Weights of the Sanctuary, and the King's Weight, are put by way of opposition to the Weight of strange Nations, as the *Egyptians*, the *Canaanites*, the *Syrians*. Others will have it, that the King's Weight, means the *Babylonian* Weight, and the Weight of the Sanctuary the *Jewish* Weight: That till the Captivity of *Babylon*, there was no Variety among the Weights of the *Jews*; that the only Passage in which mention has been made of the King's weight, was either written or corrected since the Return from this Captivity.

Finally, the best Criticks maintain, that [Walton, Bonfrere, alii.] the Distinction of the Weight of the Sanctuary, and the publick Weight, is only imaginary, and that the whole Difference between these two Weights consists in this, that the Standards are preserved in the Temple, or the Town-house, and those of the Merchants and Citizens are derived from thence; and this is what to us seems to have the greater Certainty. We see by the *Chronicles*, that there was [1 Chron. xxiii. 29.] a Priest in the Temple, who had the Weights and Measures under his care: *Super omne pondus atque mensuram. Moses* appoints, that all things valued by their Price in Silver, should be rated upon the footing of the Weight of the Sanctuary: *Omnis aestimatio siclo sanctuarii ponderabitur: Siclus viginti obolos habet*. [Levit. xxvii. 25.] He never mentions any Difference between this Shekel of twenty *oboli*, of twenty *Gerahs*, and the common Shekel. *Ezekiel*, speaking of the ordinary Weights and Measures used in Traffick among the *Jews*, says [Ezek. xlv. 12.] that the Shekel weighed twenty *Oboli*, or twenty *Gerahs*. It was therefore equal to the Weight of the Sanctuary. Neither *Josephus*, nor *Philo*, nor St. *Jerome*, nor any ancient Author, speak of this pretended Distinction between the Weights of the Temple, and those in common use among the People.

Besides, the Custom of preserving the Standards of Weights and Measures in [Clem. Alex. Strom.] Temples, is not peculiar to the *Hebrews*. The *Egyptians*, as *Clemens Alexandrinus* informs us, had an Officer in the College of their Priests, whose Business it was to examine all sorts of Measures, and to take care of the Originals. The *Romans* had the same Custom.[5] The Emperor *Justinian* decreed by a Law made on purpose,[6] that the Standards of Weights and Measures should be kept in the *Christian* Churches.

Read this article in its place on the printed pages

Exod. xxx. 13. 24. Levit. v. 5. Numb. iii. 50. vii. 23, 19. xviii. 16, &c.
Rabb. Je3 chonias, Gedalias, Pagnin. Vaser. Vababl. Lipoman, &c.
Rabb. Salom. Liran. alii.
2 Sam. xiv. 26. *Ducentis siculis pondere publico*. Heb. *Pondere Regis*.
Fannius, de Amphora; *Amphora fit cubitis, quam ne violare liceret, Sacravêre Jovi Tarpeio in monte Quirites*.
Justinian. novell. 128. c. 15.

Weight

WEIGHT, or Burden, in *Latin, Onus*, in *Hebrew, Massa*, is commonly used in the Prophets for a disastrous Prophecy. *Onus Babylonis, Onus Nineve, Onus Moab, Onus Ægypti*. And the *Jews* asking *Jeremiah*, by way of Insult, *Quod est onus Domini?* He answered them, *Vos estis onus*, you are as it were an insupportable Burden to the Lord; he will throw you upon the Ground, and break you to Pieces, and you shall become the Reproach of the People.

Onus deserti maris, Isai. xxi. 1. A Calamitous Prophecy against *Babylon*, which stood upon the *Euphrates*, and was watered as by a Sea; and which, from being great and populous as it was, would soon be reduced to a Solitude.

Onus Vallis visionis, Isai. xxii. 1. A dreadful Vision against *Jerusalem*, which is called by way of Irony, *The Vale of Vision*, altho' it stood upon an Eminence. It is called *of Vision*, or of *Moriah*, because it is thought to be upon Mount *Sion*, or *Moriah*, that *Abraham* brought *Isaac* with an Intention to sacrifice him.

Onus jumentorum Austri, Isai. xxx. 3. The Prophecy in which we find these Words, very plainly have a Respect to *Judea*. But we cannot perceive upon what account this Inscription is found in this Place. It may easily happen, that Copiers have supplied it, for it seems to make no Sense with the Context; but, on the contrary, it interrupts and suspends it. One may thus read the Text of *Isaiah, Ver.*4, 5. The *Jews* sent their Ambassadors as far as *Tanis* and *Hanes*; but they were confounded when they saw that these People were not in a Condition to assist them. (*The burden of the beasts of the South*.) They went, I say, *into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young Asses, and their Treasures upon the bunches of camels, to a people that shall not profit them*.

The stone of weight, or burden, mentioned *Zechariah* xii. 3. *In that day will I make Jerusalem a burdensome stone for all people. All that burden themselves with it shall be cut in pieces, tho' all the people of the earth be gathered together against it*. I will make *Jerusalem* as a Stone of burden to all Nations. All those that would lift it shall be wounded with it. All Nations round about *Jerusalem* had tried their Strength against it; the *Assyrians*, the *Chaldeans*, the *Persians*, the *Egyptians*, &c. but all these People had been wounded by them. They have taken the City, 'tis true, but they paid dear for their Victory by the Losses they suffered by it. St. [Hieron. in Zach. xii.] *Jerome* observes, that in the Cities and Villages of *Palestine*, there was an old Custom, which continued even to his Time, to have great and heavy round Stones, which the young People used to lift up as high as they could, by way of Exercise, and to try their Strength. He assures us moreover, that in the Citadel at *Athens*, near the Statue of *Minerva*, he had seen an Iron Ball of a very great Weight, and which he could not move but with Difficulty, with which they

heretofore used to try the Strength of the *Athletæ*, that their Abilities might be known, and that they might not be too unequally matched. Many think, that the Stone of *Zobeleth*, spoke of 1 *Kings* i. 9. was one of these Stones of Burden: And *Ecclesiasticus* alludes to this Custom, when [Ecclus. vi. 21.] he says, *She will lie upon him as a mighty stone of trial, and he will cast her from him e're it be long*.

The Weight or Burden of the Day, mentioned [Matth. xx. 12.] by our Saviour, *Which have born the burden and heat of the day*, expresses the Labour and Toil of the Day, during the Meridian Heat.

[2 Cor. iv. 17.] *A Weight of Glory*, of which St. *Paul* speaks, *a far more exceeding and eternal weight of glory*, is opposed to the Lightness of the Evils of this Life. The Troubles we endure are really of no more Weight than a Straw, or of no Weight at all, if compared to the Weight or Intenseness of that Glory, which is to be hereafter as a Compensation for them.

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Whale

[Plin. l. 32. c. 1. Solin. c. 52.] **WHALE**, the greatest of Fishes that we know. *Pliny* says, that Whales have been seen of six hundred foot long, and three hundred and sixty foot thick. And *Solinus* writes, that there have been seen some of eight hundred foot long. Others have said,[1] that the Whale could swallow up a Ship with all its Rigging. *Festus Avienus*,

Protenus hæc[2] ipsas absorbent sauce carinas, Involvuntque simul mox monstra natantia nantes.

But these are Fables, and extravagant Exaggerations. Father *Tertre* says, that in more than twelve thousand Leagues that he hath sailed, he never saw any that seemed to be above fifty or sixty foot long. We are assured however, that in *America* there are some so large, that they measure ninety or an hundred foot from Head to Tail. And it is owned, that the Whales in the North Seas are yet larger than those that are found upon the Coast of *Guinea*, or in the *Mediterranean*.

In Scripture there is often mention made of the *Cetus* or *Whale*. But the *Hebrew* Word *Thannim*,[3] which is translated by *Whale*, is said in general of all large Fishes, whether of Rivers or the Sea. The [Job xl. 20.] *Leviathan*, spoke of by *Job*, and which several Interpreters understand of the Whale, rather signifies the Crocodile.c Lastly, the Fish that swallowed *Jonah*,[4] was probably the *Carcharias*, or Sea Dog, as we have shewn in our Dissertation upon the Fish that swallowed *Jonah*, before the Twelve Lesser Prophets. See also FISH.

The Whale brings forth her young ones alive, as other perfect Animals. But it brings but one, or two at most, and nourishes it by the Breast, with great Care.

Whales have generally no Teeth, but only Beards, or Whiskers on the Throat; of about a Span in Breadth, and fifteen Foot long, which end in Fringes, like Hog's Bristles at the End, which at top are set in the Palate, and ranged in order, according to their different Magnitudes. These Beards serve to extend or contract the Cheeks of the Creature, which are sometimes so large, that they are able to contain the little Whales newly born, when it blows a Storm, as *Olaus* pretends.

They are maintained by a Water or Froth which they suck from the Sea; and by some little Fishes, as the Sea-Flea, the Sea-Spider, Anchovies, Sea-Weed. Yet there are some of them that have Teeth, and in the Bellies of which have been found thirty or forty Cod-fish.

There

There are Whales of several Sorts. Those of *Japan* have two great Holes over their Muzzles, through which a great Quantity of Water goes in, which afterwards they squirt out again, with great Impetuosity, to the Length of two Pikes; and with this Motion they make a kind of Bellowing, which may be heard above a quarter of a League. Their Eyes are three Ells long, and a Foot and half wide. Their Fins are much greater within than without, and when they open their Throat, it is above five Fathoms wide. Their Tongue is eighteen foot long, and about six wide. They feed upon Fish.[5]

The Whales that are found in the *American* Sea, have great Beards hanging down, from below the Snout down to the Navel, and towards the Extremity of their hinder [Phil. Transact.] Parts, a Crest or Tuft upon the back. Their Backs make a very sharp Figure, like the Roof of a House covered with Slate, or flat Tiles. Their Back is exceeding Black, and their Belly White: They are longer than the Whales of *Greenland*, but not so thick.

There is a kind of Whale which have little flat Teeth in the Throat, without Beards. 'Tis from these that the *Biscaians* take the Drug which is called *Sperma Ceti*, and which is used for making an excellent Paint.

There is another kind, which has the Opening of its Ear over the Shoulders. It makes use of its Tail for swimming, by beating the Water, and to overset the Boats of Fishermen that pursue it.

The Whales of the North retire to the Coasts of *Spain*, towards the Autumnal Equinox, and make their Abode near the Walls of the ancient Castle of *Ferragus*, at a League from *Bayon*. Then about *March* they return to the frozen Sea of the North. Those of *America* also retire to certain Places more convenient, according to the Seasons. 'Tis conjectured that they withdraw to the herbous Caves of the Gulph of *Florida*. The Whale always keeps its young one under its Fins, and never leaves it till it is weaned. It has no Udder, but it has Nipples and Teats, which contain Milk in such abundance, that sometimes there have been drawn from it to the quantity of two Hogsheads.[6]

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Dionys. Perieget. *ver*. 603. Priscian.
See our Commentary upon *Job* xl. 20.
[Hebrew] *Thannim*. Cete grandia.
Jonah ii. 1, 2, *&c*. Matth. xii. 40.
Embassy of the *Hollanders* to *Japan*, p. 2. p. 139.
Embassy of the *Hollanders* to *Japan*, Part 2. p.

Wheel

WHEEL. In Scripture frequent mention is made of the Wheels of Chariots of War, of Chariots used in threshing Corn, and lastly of the Wheels of the Chariot of the Lord, which appeared to *Ezekiel*, and to *Daniel*. [Ezek. i. 15, 16, &c. Dan. vii. 9.] These were of a wonderful Magnitude, Beauty, and

Splendor, as may be seen in the Description made of them by those Prophets. *Ezekiel* says, that they were living and animated: *Spiritus vitæ erat in rotis*. That they were full of Eyes, or inlaid with precious Stones and Jewels, that glistered like Eyes: And that they were made as if one Wheel were in another Wheel: *Et quos earum, quasi sit rota in medio rotæ*. Whether the Wheels are to be conceived one within another, as a smaller is within a larger, or that both were of the same Bigness, and crossing at Right Angles, so as to make a Wheel that might move every way. See the Article CHERUBIM.

The violent and precipitate Wheel of the Wicked, is represented in Scripture, under the Idea of a Wheel that turns with great Impetuosity. *Deus meus, pone illos ut rotam, & sicut stipulam ante faciem venti*. And in *Samuel, The Souls of thine enemies*, *them shall he sling out, as out of the middle* [Psalm lxxxii. 14. 1 Sam. xxv. 29. Psalm lxxvi. 17.] *of a sling*. When the *Psalmist* describes the Destruction of *Pharaoh* and his Army, at their Passage into the *Red* Sea, he says, that the Arrows of the Lord, or his Lightning, were darted forth, and that the Voice of his Thunder broke out, to overthrow the Wheels of the *Egyptians: Vox tonitrui tui in rotâ*.

[Eccles. xii. 6. James iii. 6. Vulg.] *Solomon*, in an enigmatical Manner describing the Effects of old Age, says, *The Wheel*, shall be *broken at the Cistern*. This may be understood of the natural Passage of the Urine, and the Organ of Generation, which then loseth its Strength. St. *James* says, that the Tongue sets fire to the Wheel or Course of Nature, or of our Life. All our Life may be justly compared to a Wheel, because of its Inconstancy and Volubility. And the Tongue creates abundance of Sin and Misery in Life.

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Wicked

[Matth. vi. 13. Matth. xiii. 19. Luke vi. 22.] **WICKED**. *Malus, Malignus*. The Wicked One, taken absolutely, is generally put for the Devil. *Libera nos* à *malo*: Deliver us from the wicked one. *Then cometh the wicked one, and catcheth away that which was sown in his heart*. The Wicked, in the plural Number, signifies perverse and sinful Men. The evil Day, *Ephes*. vi. 13. is the Day of Temptation or Trial; the Day on which one is most in danger of doing Evil. The evil Eye, signifies Jealousy, Envy, or sordid Nigardliness, as it is opposite to Liberality and Charity. An evil Name, *Beati eritis cum ejecerint nomen vestrum tanquam malum, &c*. Happy are ye when they shall speak Evil of you, and that your Reputation shall be ill treated on my account.

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Widow

WIDOW. Among the *Hebrews*, even before the Law, a Widow who had no Children by her Husband, was to marry the Brother of her deceased Spouse, in order to raise up Children who might inherit his Goods, and perpetuate his Name and Family. We find the Practice of this Custom before the Law, in the Person of *Tamar*, who married successively *Er* and *Onan*, the Sons of *Judah*, and who was likewise to have married *Selah*, the third Son of [Genesis xxxviii. 6, 7, 8, 9.] this Patriarch, after the two former were dead without Issue.

[Deut. xxv. 5, &c.] The Law that appoints these Marriages is delivered in these Terms: *If thy brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: Her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother that is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother. Then the elders of the city shall call him, and speak unto him; and if he stand to it, and say, I like not to take her*: *Then shall his brother's wife come up unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel*, *The house of him that hath his shoe loosed*.

Two Motives prevailed to the enacting of this Law. The first was, the Continuation of Estates in the same Family; and the other was, to perpetuate a Man's Name in *Israel*. It was looked upon as a great Misfortune for a Man to die without an Heir, and to see his Inheritance pass into another Family. They had but little regard to the Indecency that might seem to be, in making a Brother-in-law to marry a Sister-in-law; tho' this in any [Levit. xviii. 16.] other Case was prohibited. Probably they might look upon a Marriage as not consummated when there was no Procreation of Children. This Law was not confined to Brothers-in-law only, but was extended to more distant Relations of the same Line; as we may see in the Example of *Ruth*, who married *Boaz* after she had been refused by a nearer Kinsman.

We have already treated of the Subject of these Marriages, between Brothers and Sisters in-law, under the Article LEVIRATE. Such a Marriage was managed without any Solemnity, and only by vertue of the Law; the Brother-in-law took his Sister-in-law to him without other Ceremony. Yet Custom had prevailed, that this should be done in the Presence of at least two Witnesses, that the Husband should give a piece of Money to his Wife. To this they added the Nuptial Benediction, and a Writing to secure the Woman's Portion. From the Time of the *Babylonish* Captivity, according to *Fagius*, or only since the Destruction of the Second Temple, according to others, the *Jews* have left off to put this Law in Practice, because of the Confusion of Families and Inheritances.

Widowhood, as well as Barrenness, was a kind of Shame and Reproach in *Israel*. *Isaiah* [Isaiah liv. 4.] says, *Thou shalt forget the shame of thy youth*, passed away in Celibacy and Barrenness, *and shalt not remember the reproach of thy widowhood any more*. It was presumed, that a Woman of Merit and Reputation might have found a Husband, either in the Family of her deceased Husband, if he died without Children, or in some other Family if he had left Children. It is true indeed, that a Widow was commended, who out of a Principle of Affection to her first Husband declined a second Marriage, but continued in Mourning and Widowhood, as was the Case of *Judith*.

It was looked upon as the greatest Misfortune that could happen to a Man, to die, and not be bewailed by his Widow; that is, without receiving the solemn Honours of Sepulture, of which the Tears and Praises of the Widow made a chief Part. The Wicked and his Children shall die, says *Job*, and their [Job xxvii. 15.] Widows shall not mourn for them. The *Psalmist*, speaking of the lamentable Death of *Hophni* and *Phineas*, observes it as a great Disaster, that they were not bewailed by their Widows. *Viduæ eorum non plorabantur*, or rather, *non plorabant*, according to the *Hebrew*. [Psal. lxxxvii. 64. 1 Kings ii. 13, 14, 15.]

The Widows of Kings continued in their Widowhood. *Adonijah* was punished with Death, for asking in Marriage *Abishag* the *Shunamite*, who had been married to *David*, tho' he had never consummated this Marriage. They shut up in the Palace all the Concubines of King *David*, who had been [2 Sam. xx. 3.] defiled by *Absalom*, there to spend the remainder of their Days.

God frequently recommends to his People to be very careful in affording Relief to the Widow and Orphan. St. *Paul* would have us honour Widows, that are Widows indeed, [Exod. xxii. 22. Deut. x. 18. xiv. 19. & passim. 1 Tim. v. 3, 5, &c.] and desolate; that is to say, that the Bishop should have a great regard for them, and supply them in their Necessity; for this is often signified by the Verb *to honour*. God forbids

his his High-Priest to marry a Woman who is either [Levit. xxi. 14.] a Widow or divorced. Formerly there were Widows in the *Christian* Church, who, because of their Poverty, were maintained at the Charge of the Faithful, and who were upon the List of Persons to be provided for at the Expence of the Church.

There were others also who had certain Employments in the Church, as, to visit sick Women, to assist them when they received Baptism, and lastly, to do several things at the Order of the Bishop, which Decency would not allow him to do himself. St. *Paul* did not allow any to be chose into the Number of [1 Tim. v. 9.] these Widows, unless they were threescore Years old at least. They must have been married but once; they must produce good Testimony of

their good Works; that they had given good Education to their Children; that they had exercised Hospitality; that they had washed the Feet of the Saints; that they had given Succour to the Miserable and Afflicted. He forbids that young Widows should be admitted to these Employments; for, says he, *When they have begun to wax wanton against Christ, they will marry; having damnation*, *because they have cast off their first faith*.

The Scripture proposes to us several Examples of real Widows, who lived in the Practice of Piety, in Retirement, and in a State of Humiliation. Such were, for example, *Judith, Tabitha, Anne* the Daughter of *Phanuel*, the Mother of the seven *Maccabees*, the Widow of *Sarepta*, who entertained and fed *Elijah* for some time. *Jesus Christ* reproves the *Pharisees*, because under Pretence of long Prayers they devoured Widow's Houses; either [Matth. xxiii. 14. Luk. xx. 47.] abusing their Simplicity and Credulity, or else flattering their Passions, and fomenting their weak Superstitions.

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Will

WILL. Besides the common Acceptation of this Word, to signify that Faculty of Willing, with which we are endued, or of chusing, desiring, and loving; the Word *Will* is also taken, 1. For the absolute Will of God, which nothing can withstand: *For who hath resisted* [Rom. ix. 19. Gen. l. 19. Isai. xlvi. 10.] *his Will?* 2. For a Will that is not absolute and immutable: As when *Jesus Christ* desired that the Cup of his Passion might pass from him, if it had been the Will of God. 'Tis not the Will of God that the Wicked should perish: [Matth. xxvi. 39.] *Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he* [Ezek. xviii. 23.] *should return from his ways, and live?* But if he will perish, and will not be converted, God is not obliged to interpose, and to hinder him from it against his Will. 3. The Will is often taken for *a Will of Sign or* [Malac. i. 10. Isai. lxii. 4.] *Token*. For example, 'tis the Will of God that all Men should love him and obey him, since he has commanded all to love and serve him; yet certain it is, that small is the number of those that discharge these Duties. Besides, there are Divines that teach, that God vouchsafes no favour to Infidels, to whom the Gospel has not been preached, nor to the hardened and reprobate Sinner. We must therefore affirm, that his Will, in respect of them, that they should pay to him their Worship, Love, and Obedience, is, according to these Divines, a mere Will of Token, opposite to the Will which is called the Will of Favour. 4. Divines still distinguish in God an Antecedent Will, by which God wills a thing in general, and without considering it as modified by certain Circumstances; and a consequent Will, by which God wills a thing, considered as modified by all its Circumstances: God wills the Salvation of all Men by an Antecedent Will, but by a Consequent Will he intends only that the Elect shall obtain Salvation.

[Isai. lviii. 3. Eccles. xviii. 30. Genesis xlix. 6.] 5. *Will* is taken for Love, Approbation and Complacency: *Non est mihi voluntas in vobis, I have no pleasure in you. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called* Hephzi-bah*: Sed vocaberis voluntas mea in ea*.

[Matth. vii. 21. Matth. xii. 50.] 6. Will is put for the proper Will of Man: *Wherefore have we fasted, say they, and thou seest not?* Because it was in compliance to your own Will and Pleasure: *Ecce in die jejunii vestri invenitur voluntas vestra*. And *Jesus*, the Son of *Syrach*, says, Go *not after thy lusts, but refrain thy self from thine appetites: A voluntate tua avertere*. *Simeon* and *Levi* broke down the Wall of the *Shechemites*, to gratify their own Will, their Revenge, and Cruelty: *In their self-will they digged down a wall*.

To do the Will of God is put for keeping his Law, submitting to his Orders, &c. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven*. And again, *Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother*.

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Willow

WILLOW, *Salix*, a very common Tree, that grows in marshy Places; the Leaf of which is very like that of the Olive. God, speaking of the Feast of Tabernacles, a commands the *Hebrews* to take Branches of the handsomest Trees, particularly of the Willows of the Brook, and to bear them in their Hands before the Lord, as a Token of Rejoicing.

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Wind

WIND,[1]

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Levit xxiii. 40. Heb. ערבי נחלSalices torrentis. Ita Interp. passim. 70. ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάῤῥου. Willows, and Branches of the *Agnus Castus*.

Wind

WIND, *Ventus*. This is often called *Spiritus*, and in some Passages of Scripture Opinions are divided, whether it signifies the Wind, or the Holy Spirit. For example; [Gen. i. 2.] *Spiritus Domini ferebatur super aquas*. Some understand this of the Holy Ghost, but others of a violent Wind. And *Isaiah* xl. 7. *Exsiccatum est fœnum, quia Spiritus Domini sufflavit in eo*. But commonly the Tenor of the Discourse will easily distinguish, whether *Spiritus* stands for the Holy Ghost, or the Wind, or the Soul by which we are animated.

The *Hebrews*, as well as we, acknowledge four principal Winds.[1] The *East* Wind, in *Hebrew, Kadim*; the *North* Wind, *Tzaphon*; the *South* Wind, *Darom*, and the *West* Wind, or from the *Mediterranean* Sea, in *Hebrew, Rouah-Hajam*.

St. *Jerome* often translates[2] the Wind *Kadim*, which is the East-wind, as we have said, by *Ventus oriens*, a burning Wind. The South-wind is extremely scorching in *Egypt*, as well as the East-wind.

The North-wind was cold, as appears from *Ecclus*. xliii. 22. *Frigidus ventus aquilo flavit, & gelavit crystallus*. *Solomon* says, in his *Proverbs*,[3] that the same Wind disperses the Clouds and the Rain; but other Interpreters translate it, It produces Rain. The Wind *Typhonicus*, mentioned [Acts xxvii. 14.] by St. *Luke* in the *Acts*, is that which blows between the East and North. *Euroaquilo*, or *Euroclidon*, a Squal, is a very dangerous Wind, of the Nature of a Whirl -wind, which falls on a sudden upon Ships, makes them tack about, and sometimes causes them to founder. See *Pliny*, l. 2. c. 48.

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Ezek. xlii. 16, 17, 18.
Gen. xli. 27. Exod. x. 13. 70. Νότος.
Prov. xxv. 23.

Wing

WING, *Ala*. By the Name *Wing*, the *Hebrews* understand, not only the Wings of Birds, but also the Lappet of a Garment, the Extremity of a Country, the Wings of an Army; and, in a figurative and metaphorical Sense, Protection, or Defence. God says, that he has born his People upon the Wings of Eagles;[1] that is to say, that he had brought them out of *Egypt*, as an Eagle carries its Young ones under its Wings. The Prophet begs of God to protect him under his Wings. He says, that the Children [Psalm xvi. 9.] of Men put their Hopes in the Protection of his Wings: *In tegmine alarum* [Psalm xxxv. 8.] *tuarum sperabunt*. *Ruth* desires of *Booz* to stretch the Wing of his Garment over her: [Ruth. iii. 9.] *Expande pallium tuum*; In the *Hebrew*, *alam tuam super famulam tuam*. *Jerem*. ii. 34. *In thy skirts* [Heb. *Wings*] *is found the blood of the souls of the poor innocents*. *Isaiah*, [Isa. viii. 8.] speaking to the Army of the King of *Israel*, and of *Syria*, who were coming into the Land of *Judah*, says to 'em, *The stretching out of his wings shall fill the breadth of thy land, O Immanuel*. The same Prophet calls the *Sistra* of the *Egyptians*, [Isai. xviii. 1.] *Cymbalum alarum*, probably because of the Rings that played in the Holes of the *Sistrum*.

Elsewhere, he calls the utmost Part of the Country, the Wing of the Land, *Isai*. xiv. 16. We have heard the Praises of the Just, from the Extremity of the Earth; à *finibus terræ*; the *Hebrew* says, *ab alis terræ*. See also *Job* xxxviii. 13. *Tenuisti extrema terræ*. *Malachi* iv. 2. The Name of Wings is given to the Sun-beams. *Orietur vobis sol justitiæ, & sanitas in pennis ejus*. Or, rather, the Sun is represented to us as having Wings, because of the great Rapidity of its Course. Profane Authors sometimes ascribe Wings to the Animals that draw the Chariot of *Apollo*: They also give them to *Mithras*, who is the Sun. *Hosea*, iv. 19. speaking of the Wind, describes it as having Wings. *Ligavit eum spiritus in alis suis*.

Read this article in its place on the printed pages

Exod. xix. 4. See also Deut. xxxii. 11.

Wine

WINE. Several of the Ancients were of opinion, that Wine was not in use before the Deluge, and that *Noah* was the first that brought this Liquor into vogue. If Wine, say they, had been known before the Flood, *Abel* would not have failed to make an Offering of it to the Lord, and *Noah* would have been upon his guard, so as not to have drank of it to excess. But on the other hand it is maintained by others, that it is much more probable that the first Men should have had the use of Wine, which is a Liquor so generally useful and agreeable, that it could not be unknown even to *Adam* himself. *Jesus Christ* tells us, that the first Men were surprized by the Deluge as they were eating and drinking, *Edentes & libentes*, which is commonly understood of such as drink Wine. Lastly, we may say, without taxing *Noah* with the Crime of Drunkenness, that though he knew the intoxicating Quality of Wine, yet he might think, that the Quantity he drank of it was not capable of causing the Drunkenness in him that he afterwards found.

Hardly any Sacrifices were made to the Lord, that were any thing considerable, but there were Libations of Wine also along with them. See *Exod*. xxix. 40. *Deut*. xv. 5, 7.

We have already observed, under the Articles VINES and GRAPES, that there were many excellent Vineyards in *Palestine*; *Palestine*; and to shew how great a number there should be of these in the single Inheritance of the Tribe of *Judah*, the Patriarch *Jacob* says to his Son *Judah*, *He washed* [Genesis xlix. 11.] *his garments in wine, and his cloaths in the blood of grapes*. The use of Wine was forbidden to the Priests during all the time they were in the Tabernacle, and employed in the Service of the Altar. This [Levit. x. 9. Numb. vi. 3.] Liquor was also forbidden to the *Nazarites*; and whenever Wine was forbidden, all other intoxicating Liquors were understood to be forbidden also, which are expressed in the *Vulgate* by the Name of *Sicera*. The *Rechabites* observed a strict Abstinence from Wine for their whole Lives, in pursuance of the Commands they had received from their Father *Rechab*.

In the Style of the Sacred Penmen, the Wine or the Cup often represents the Anger of God: *Thou hast made us drink the wine of astonishment*.a *In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same. But the dregs thereof all the wicked of the earth shall wring them out, and drink them*. The Lord says to *Jeremiah*, *Take the* [Jerem. xxv. 15.] *wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it*.

They were used to administer Wine, by way of Physick, to such as were in Trouble [Prov. xxxi. 4, 5, 6, &c.] and Sorrow. *It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more*. The Rabbins tell us, [Tract. Sanhedr.] that they used to give Wine and strong Liquors to those that were condemned to die, at their Execution, to stupify them, and take off some part of the Fear and Sense of their Pain. There were certain charitable Women at *Jerusalem*, as they tell us, who used to mix certain Drugs with Wine, to make it stronger, and more capable of extinguishing the Sense of Pain. The *Hebrew* says, *Give strong drink unto him that is ready to perish*, instead of *unto him that is afflicted*. 'Tis thought it was such a kind of Mixture that was offered to *Jesus Christ* to drink, before he was fastened to [Mark xv. 23.] the Cross. *And they gave him to drink wine mingled with myrrh, but he received it not*.

We read in the Evangelists of three sorts of Drinks that they offered our Saviour at his Passion: St. *Matthew* says, xxvii. 33. that when they came to *Calvary* they gave him to drink Wine mixt with Gall; but when he had tasted it, he would not drink any of it. St. *Mark*, relating the same thing, says, xv. 22. that they offered him Wine mixt with Myrrh, *Myrrhatum vinum*; but he would not drink of it. The same St. *Matthew* says, xxvii. 48. that *Jesus Christ* being upon the Cross, and crying out, My God, my God, why hast thou forsaken me? A Soldier ran to him, and filling a Spunge with Vinegar, he put it upon the end of a Reed, and reached it up to his Mouth. We have spoke of this last Drink under the Title VINEGAR. 'Tis agreed, that it is entirely different from the two former. The Business here is, to reconcile St. *Matthew* and St. *Mark* together, and to know whether the Wine mingled with Gall, mentioned by St. *Matthew*, be the same as St. *Mark*'s Wine mixt with Myrrh.

The Text of St. *Matthew*,[1] in several *Greek* Copies, intimates, that they offer'd our Saviour Vinegar mingled with Gall. But many excellent Manuscripts, as well as the *Vulgate*, read Wine, as well as St. *Mark*; and many of the Ancients, both *Greeks* and *Latins*. Besides, it is known, that the Substance of Vinegar is Wine; and that many place Wine and Vinegar under the same Category.[2]

To reconcile these two Evangelists, some have advanced,[3] that St. *Matthew* having written it was Wine mixt with Gall that was offered to our Saviour; St. *Mark* intended to express the Bitterness of the Gall by the Word Myrrh, which is a very bitter Ingredient. Others have thought, that St. *Matthew* writing in *Hebrew*, made use of the Word *Rosch*, which signifies Poison, Bitterness; and that St. *Mark* being willing to specify what sort of Bitterness this

was, render'd it by *Myrrh*. But the *Greek* Interpreter of St. *Matthew* translated it by *Gall*, thinking this was the Bitterness intended by St. *Matthew*.

Some have conceived that these two Potions were offered our Saviour at different times; that the devout Women who attended on him offered him Wine of Myrrh, to diminish his Sense of Pain, but that the Soldiers mingled Gall with it.[4] But all this is only said by Conjecture. What appears to us the most probable is, that the *Gall* of St. *Matthew*, and the *Myrrh* of St. *Mark*, signify but one and the same thing; that is, something that was very bitter. See *Tho. Bartholini, De Vino Myrrhato*, . 5.[5]

As to the *Vinum Myrrhatum* of St. *Mark*, the Ancients knew a sort of Wine, which they called *Murinum vinum*, which was a very delicious Wine. *Murina genus potionis, quæ græcè dicitur nectar. Hoc mulieres vocabant muriolum, quidam murratum vinum*, says *Festus*. But it was not this that was offered to *Jesus Christ*, since St. *Matthew*, or his old Interpreter, explains it by Wine that was bitter and mingled with Gall. Wine of Myrrh then was Wine in which Myrrh was dissolved. The Ancients put in this Drug either to give it a Body, and make it keep longer,[6] or to hasten the Death of those that suffered, to whom they used to give it to drink, if we may believe *Maimonides, Kimchi*, and *Fagius*.

Others think,[7] that Myrrh had almost the same Effect in Wine as Incense; that it stupified the Patient, caused a kind of Intoxication; and took away the Sense of Pain. It is plain, that they gave to their Elephants Wine in which Incense had been mixt, to inebriate them, and take away their Horror at shedding Blood. We see a Proof of this in the Third Book of *Maccabees*. *Apuleius* says, that a certain Person [Apulæi Metam. l. 8.] had fortified himself against the Violence of Blows by taking a Potion of Myrrh: *Sese multimodis conculcat ictibus myrrhæ contra præsumptione munitur*. And elsewhere, *Metam*. l. 10. *Sed obstirmatur myrrhæ præsumptione, nullis verberibus ac ne ipsi quidem succubuit igni*. 'Twas probably with such a view that they gave our Saviour *Myrrhatum Vinum*, and that this is the true Sense of St. *Matthew* and St. *Mark*. See also what is said before, under the Article GALL.

Read this article in its place on the printed pages

Matth. xxvii. 33. Ὄξος μετὰ χολῆς μεμιγμένον. Ita Syr, Origen. Hieron.
Vide Bartholin. de vino myrrhato. §. 2.
Vide Aug. l. 3. de consensu Evang. c. 11.
Vide Bedam & Strabum in Matth. xxvii.
Psalm lx. 3. יין תרעלה
Aëtius Set. 4. Serm. 41. c. 123.
Hieron. ad Matth. xxvii. Rabb. Inchasin. 114. 2. in Tit. Sanhedrin.

Wine of Helbon

WINE of *Helbon*. *Ezekiel*[1] speaks of a kind of excellent Wine that was sold at the Fairs of *Tyre*. He calls it *fat Wine, in vino pingui*. The *Hebrew* says, *in the Wine of Helbon*. This Wine was well known to the Antients; they called it *Chalibonium vinum*. It was made at *Damascus*, and the *Persians* had planted Vineyards there on purpose, as *Posidonius* assures us, quoted by *Athenæus*.[2] This Author says, that the Kings of *Persia* used no other for their common Drink.

Read this article in its place on the printed pages

Ezek. xxvii. 18. ביין חלבון
Athen. Dipnosoph. l. 1. Vide & Strab. l. 15. & Plutarch. de fortun. Alexand.

Wine of Libanus

[Hos. xiv. 7.] **WINE** of *Libanus*. *Hosea* speaks of this Wine: *The scent thereof shall be as the wine of Libanon*. The Wines of those sides of Mount *Libanus* that had a good Exposition were heretofore much esteemed. They commend that of *Biblos*; and *Gabriel Sionita* assures us, that even to

Vol. III. this Day the Wines of *Libanus* are in good Reputation. But some think,[1] that the *Hebrew* Text, *Wine of Libanus*, may signify a sweet-scented Wine, Wine in which Perfumes are mixt, or other Drugs, to make it more palatable, and of a better Flavour. Odoriferous Wines were not unknown to [Cant. viii. 2.] the *Hebrews*. In the *Canticles* mention is made of a medicated Wine, *Vinum conditum*, Wine mixt with Perfumes. The Author of the Book of *Wisdom* takes notice of [Wisd. ii. 7.] a precious sort of Wine, which probably was perfumed. *Let us fill our selves with costly wine and ointments*. *Nectar* was also a Wine of the same Nature. The *Hebrew* Word *Nectar*,[2] signifies, *to be perfumed*.

The Wines of *Palestine* being heady, they were used to qualify them with Water, that they might be drank without any [Prov. ix. 2, 5. Psal. lxxv. 8. Bel. 11. Rev. xviii. 6. Bud. de Asse, l. 15.] Inconvenience. *She hath mingled her wine, she hath*

also furnished her table. Come, eat of my bread, and drink of the wine which I have mingled. And *In the hand of the Lord there is a cup, ---- it is full of mixture*. The Priests of *Bel* said to the King of *Babylon*, “Sir, do you mingle “ the Wine yourself, and set the Meat “ upon the Altar of *Bel*. “ In the Cup “ of the Whore, mingle as much again “ as she has mingled for others.” *Fulgentius* says, in the second Book of his Mythologicks, that the Wine of *Sarepta*, a City of *Phœnicia*, was so strong, that the greatest Drinkers could hardly drink above a Pint of it in a Month. The Word there is *Sextarius* which according to *Budæus*, was about a Pint of *Paris*. But a Man might drink two *Sextarii* at a Meal, without any Inconvenience, as appears from the ancient Writers.

Read this article in its place on the printed pages

Vide Hieron. & Sanct. in Hos. xiv.
נקטרNectar, Suffiri, suavi odore perfundi.

Wine of Astonishment

[Psalm lxxv. 8.] **WINE** *of Astonishment*, which is mentioned in the *Psalms*,[1] may represent the Cup of the Anger of God, with which he inebriates all the Wicked; or, rather, according to the *Hebrew*, the Cup of the Wine of Affliction, impregnated with its Lees. God threatens great Sinners to make them drink up his Cup, even to the Dregs, even to the last Drop. The *Hebrew* might also be translated, *Wine of trembling*, that gives Death, that poisons, that stupifies. The *Septuagint* translate it, Wine that stings inwardly, that causes Affliction or Compunction: *Aquila*, Wine of Stupefaction: *Symmachus*, Wine of Agitation or Disturbance.

Read this article in its place on the printed pages

Psal. lx. 3. יין תרעלה

Wine of the Palm-tree

WINE *of the Palm-tree*, is what in the *Vulgate* is called *Sicera*[1] and which

U u is made of the Juice of the Palm-tree. It is very common in the *East*.

Read this article in its place on the printed pages

Deut. xiv. 26. & passim.

Wine of Libation

WINE *of Libation*,[1] *Vinum Libaminum*, was the most excellent Wine, such as was poured out upon the Victims in the Temple of the Lord. Or it was pure Wine, because in Libations they used no Mixtures.

The Wicked eat the Bread of Impiety, [Prov. iv. 17.] and drink *the wine of iniquity*. That is to say, they are maintained with ill-gotten Goods, or they abuse the good things that God gives them; they offend him by the bad use they make of the Necessaries of Life.

The WINE *of Uprightness*, of which there is mention in some Passages of the *Canticles*,[2] was good Wine, true and excellent Wine. St. *Jerome* has translated the *Hebrew* of the *Proverbs*, xxiii. 30. by *Vinum quod ingreditur blandè*, instead of *Vinum rectitudinum*, as is insinuated by [Horat. l.1. Ep. 15.] the Text. *Horace* has well expressed this Thought in those Verses;

----- *generosum & lene requiro*,

Quod curas abigat, quod cum spe divite

manet

In venas animumque meum.

Read this article in its place on the printed pages

Deut. xxxii. 38. Esth. xiv. 17.
Cant. i. 3. יין מישריםvii. 9. Prov. xxiii. 30.

Wine of Incense

WINE *of Incense* which is mentioned by *Hosea*, xiv. under the Name of Wine of *Libanus*. For *Lebanon*, in *Hebrew*, either signifies *Libanus* or Frankincense. This is a perfumed Wine, in which aromatick Drugs were mixed. Such was the Wine that they gave to Criminals at their Execution, to take away their Sense of Pain; and such was that which was given to the Elephants of *Ptolemy Philopator*, to inebriate them, that they might squeeze under their Feet all the *Jews* of *Egypt*.

Convivium vini, a Feast of Wine, is that in which there is great plenty of Wine. See *Ecclus*. xxxi. 41. xxxii. 7. xlix. 2. Or else a Festival of Solemnity, a Banquet of Invitation: For usually they drank no Wine at their ordinary

Meals. See also *Isai*. xxii. 13. *Ecce gaudium & lætitia occidere vitulos, & jugulare arietes, comedere carnes & bibere vinum*. The same, xxiv. 9, 11. *Cum cantico non bibent vinum. Clamor erit super vino in plateis, &c*.

Hosea ix. 2. *Vinum mentietur eis*; Their Wine shall fail them, their Vines shall not produce any Wine.

Vinum damnatorum bibent, Amos ii. 8. It may be understood of the Wine given to condemned Criminals; which is again mentioned, *Proverbs* xxxi. 6. *Date siceram mœrentibus & vinum his qui amaro sunt animo. Diodorus Siculus*[1] speaks of a Wine found out in *Egypt*, to dispel Sorrow and to appease Anger. *Homer* says,[2] it was in *Egypt* that *Helen* learned the Composition of *Nepenthe*, which procures Forgetfulness of all Evils. But another Interpretation may be commodiously given to this Passage of *Amos*.[3] *Vinum damnatorum bibent*; they drink the Wine, they make themselves merry at the Expence of those they have unjustly condemned. The *Septuagint* say, They drink Wine earned by their Slanders. The *Chaldee*, The Wine of Rapine.

Vinum germinans Virgines. f The *Hebrew* says, Wine that gives Eloquence to the Virgins; that makes them talk, or makes them fruitful. It makes them speak, inspires them with Courage, fills them with an holy Enthusiasm, and makes them sound forth Songs of Praise. This is explained of the Gifts of the Holy Ghost, poured out upon the Faithful on the Day of Pentecost; or the Effects of the holy Eucharist.

New WINE, which is not to be put into old Bottles, of which the *Gospel* speaks,[4] is meant of the Holy Ghost, with which the Apostles were to be replenished after our Saviour's Ascension.

The ancient *Jews* had not the use of Vessels made of Wood, as we have at present. They preserved their Wines in subterraneous Cisterns, hardened and solid, whence they drew it out into into great Urns of Stone or Clay, well glazed or pitched. And when there was occasion to remove it to another place, they filled it into Leather-bottles, laid it upon Men's Shoulders, or upon the Backs of Beasts, without any Danger that the Bottles should burst, or the Wine be spilt. We have treated of this Matter in its full Length, in our Commentary upon *Jeremiah* xlviii. 11. There are many Expressions in Scripture, which can hardly be understood as they ought, without we know these ancient Customs.

Read this article in its place on the printed pages

Diodor. Sicul. l. 1. p. 62.
Homer. Odyss. Δ, Νηπενθές τ' ἄχολόν τε κακῶν ἐπίληθον ἁπάντων.
Amos ii. 8. 70 .νῶιτναφοκυσ κἐ νονΐOיין ענושים.
Matth. ix. 17. Mark ii. 22. Luke v. 37.

Wisdom

WISDOM, in *Latin, Sapientia*; in *Greek, Sophia*; in *Hebrew, Chachemah*.[1] The *Jews* gives a greater Latitude to the Words *Wise*, and *Wisdom*, than either the *Greeks* or *Latins*. With them *Wisdom* signifies, 1. Undetstanding, or the Knowledge of things supernatural and divine. It is found in this Sense in the *Psalms*, and in the other Books treating of Wisdom. 'Twas properly this Wisdom that *Solomon* intreated of God with so much Earnestness, and which God granted him with so much Liberality.

WIS-

Read this article in its place on the printed pages

Sapientia, Σοφία, חכמהChachma.

Wisdom (2)

2. **WISDOM** is taken for Quickness of Invention, and Dexterity in the Execution of several Works, which require not so much Strength of Body, as Industry, and Labour of the Mind. For example, God [Exod. xxviii. 3. xxxi. 3.] told *Moses*, that he had filled with Wisdom, and Understanding, and Knowledge, *Bezaleel* and *Aholiab*, to invent and perform several Sorts of Work, for compleating the Tabernacle.

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Wisdom (3)

WISDOM is used for Craft, Cunning, and Stratagem, and that whether good or evil. For example, it is said by [Exod. i. 10.] *Moses*, that *Pharaoh* dealt wisely with the *Israelites*, when he opposed them in *Egypt*. It is observed of *Jonadab*, the [2 Sam. xiii. 3. Job v. 13. Prov. xiv. 8.] Friend of *Ammon*, and Nephew of *David*, that he was very wise, that is, very subtle and crafty. And *Job* says, that God *taketh the wise in their own Craftiness*. And *Solomon* says, *the wisdom of the prudent is to understand his way*.

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Wisdom (4)

WISDOM is taken for Doctrine, Learning, and Experience. For example, [Job xii. 12.] *With the ancient is wisdom, and in length of days understanding; with him is wisdom and strength, he hath counsel and understanding*. [Job xv. 2.] *Should a wise man utter vain knowledge, and fill his belly with the east wind?* Or, shall he explain the Cause and Original of it? *Who can number the clouds* [Job xxxviii. 37. Psal. lviii. 5. Psal. cv. 22.] *in wisdom?* And the *Psalmist* says, that the deaf Adder *will not hearken to the voice of the charmers, charming never so wisely. Pharaoh* set *Joseph* over all his House, *to teach his senators wisdom*. Lastly, the Scriptures give the Name of Wisdom sometimes to Magicians, Enchanters, Fortune-tellers, Southsayers, and Interpreters of Dreams.

Read this article in its place on the printed pages

Wisdom (5)

WISDOM is put for the Eternal Wisdom, the Word, the Son of God. 'Twas [Prov. iii. 19.] by Wisdom that God established the Heavens, and founded the Earth; 'twas this Wisdom that the Lord possessed *from everlasting, from the beginning, or ever the* [Prov. viii. 22, 23.] *earth was*. It existed before God created any thing, and was present with the Creator at his Production of sensible Beings. It was established over all the Creatures, &c. See also the Book of *Wisdom*,[18] and of *Ecclesiasticus*,[19] where are found magnificent Commendations, not only of Wisdom as a Virtue, but also as the Word, the only Son of God, begotten before all Worlds.

[James iii. 14, 15, &c.] 6. St. *Paul*[1] speaks of the Wisdom of the Flesh, of the Wisdom of this World, of Human Wisdom, as opposed to true Wisdom, to the Wisdom of *Jesus Christ*, to the Wisdom of the Spirit. And St. *James* speaks of an earthly Wisdom, that is sensual and devilish, opposite to *the Wisdom that is from above, which is first pure*, *then peaceable, gentle, and easy to be intreated, full of mercy and good fruits*, *without partiality, and without hypocrisy*. It judges not, it dissembles not, *&c*.

The Book of Wisdom, or, as the *Greeks* read,[2] *The Wisdom of Solomon*, is quoted by some of the Ancients by the *Greek* Name *Panaretos*; which is as much as to say, a Collection, or Treasury of all Virtue, or Instructions to bring us to Virtue. The principal End that the Author of this Work proposes to himself, is, to instruct Kings, to teach the Great ones, and the Judges of the Earth.[3] He directs his Discourse to them, and accommodates his Rules to their Occasions. To incline them the more effectually to the Study of Wisdom, he borrows the Name of *Solomon*, he speaks to them in the Name of this great Prince, and proposes him to them as a Pattern: He shews them the Methods of attaining Wisdom, and proves that the Means of arriving at it are not out of their Reach. He threatens the Wicked with the Judgments of God, he shews the Despair they will express, in another Life, at seeing the Happiness of the Just: He proves the Advantages that Men obtain by Wisdom; he gives the Character, not only of Wisdom, as a Virtue, but also of the Eternal and Uncreated Wisdom. Lastly, in no other Book of Scripture do we find nobler and greater Conceptions of the Deity, than in this Book.

The original Text of this Work is in *Greek*; and it does not appear that it was ever extant in *Hebrew*, notwithstanding what some Authors have thought to the contrary.[4] We find none of those *Hebraisms*, or *Barbarisms*, which are hardly to be avoided by those who translate a Book from the *Hebrew*. The Author wrote *Greek* very well: He had read *Plato*, and the *Greek* Poets. He even borrows Expressions which are peculiar to the [Wisd. xix. 20. Gr. Wisd. vii. 13. Wisd. i. 14.] *Greek* Poets, as *Ambrosia*, the River of Forgetfulness, or *Lethe*, the Kingdom of *Pluto*, or *Hades*, &c. His Style abounds with Epithets, is swelling, obscure, poetical, and figurative. The *Jewish* Authors had some Knowledge of him, and have quoted him sometimes; but what they cite from him is taken out of the *Greek*. He always quotes the Scripture according to the *Septuagint*, even when they depart from the *Hebrew*; which is a Proof that this Book was written originally in *Greek*. The

The *Latin* Translation that we have of this Book is not of St. *Jerome*. 'Tis the ancient *Vulgate*, made use of by the Church at the Beginning, and made from the *Greek* long before St. *Jerome*. This holy Doctor acknowledges, that he did not meddle with the Translation of this Work.[5] The Translation is very ancient, and keeps very close to the Text. But tho' he lived in an Age, wherein the *Latin* Tongue was in its Purity, yet he often makes use of Words that are not used by the best Authors in that Sense. For example, he puts *Honestas* for Riches, *Honestius* for a rich Man, *Respectus*, or *Visitatio*, for the Punishment which God inflicts upon wicked Men; *Supervacuitas*, for Vanity, or Vain-glory; *Animalia supervacua* for dangerous or noxious Animals.

The Author of this Book is entirely unknown. Some ascribe it to *Solomon*,[6] and imagine that this Prince first wrote it in *Hebrew*, and that it was afterwards translated into *Greek*: And that the first Original being lost, the *Greek* has since been esteemed as an Original. They observe, that in this Work *Solomon* shews himself, if not more clearly, at least as conspicuously, as in any other of his Works that are not disputed; that the Book is not unworthy of this wise Prince; that the Fathers have often quoted it under his Name; and that in the Title it bears the Name of *Solomon*. But if this Book really belongs to this Prince, how comes it that the *Jews* never admitted it as canonical?

How comes it not to be found in the *Hebrew?* that no one has ever seen it in this Language? that the Translator says nothing of it, and that the Style shews no Tokens of the pretended Original? See St. *Jerome, in Prolog. Galeatus*.

St. *Austin*[7] once thought, that the Book of *Wisdom*, and that of *Ecclesiasticus* were owing to the same Author; but it was not long before he discovered his Mistake: He does not declare himself concerning the Author of the Book of *Wisdom*,[8] but he acknowledges, that learned Men are of opinion it is not *Solomon's*; nor is it probable that it can belong to *Jesus* the Son of *Sirach*, the Author of *Ecclesiasticus*. St. *Jerome*[9] says, that some of the Ancients imputed it to *Philo the Jew: Nonnulli scriptorum veterum hunc esse Judæi Philonis affirmant*: Which Words have afforded much Matter of Dispute. Some have thought,[10] that *Philo* the *Jew* of *Alexandria*, whose Works are extant, and who lived under the Empire of *Caius*, was the Author of the Book of *Wisdom*. Others[11] look upon this Opinion as very dangerous, because *Philo* was never looked upon as an inspired Writer. Lastly, others[12] pretend, that the *Philo* mentioned by St. *Jerome* is more ancient than the *Alexandrian Jew*.

And indeed, we hear of three *Philo's*. The first, (as they say) lived under *Ptolemy Philadelphus*. The second, is *Philo* of *Biblos*, who is cited by *Eusebius* and by *Josephus*. The third is *Philo* the *Jew*, who lived in the Time of the Emperor *Caius*. The first *Philo* is unknown, nor has any Author mentioned him. The second was a *Pagan*, who wrote the History of *Phœnicia*, in *Greek. Philo* the *Jew* is well known. The Book of *Wisdom* could not be composed by the first; because, probably, he never existed: Nor by the second, because he was a *Heathen*: Nor by the third; because he was never received as an inspired Author; nor was so much as a *Christian*, tho' he lived at a Time when *Christianity* was the only true Religion. Besides, the Style of *Philo* and that of this Writer are very different. Lastly, we know none of the Fathers, either before St. *Jerome* or since, that have ascribed this Work to *Philo*; nor does St. *Jerome* himself ascribe it to him.

Grotius[13] will have it, that this Book must belong to some *Jew*, who wrote it (as he thinks) in *Hebrew*, after the time of *Esdras*, and before the Pontificate of the High-Priest *Simon*. He thinks for this Reason it was placed before the Book of *Ecclesiasticus*. It was translated, as he says, by some *Christian* Author, who understood *Greek* well enough, but who took a great deal of License in his Translation, and without confining himself to the Words of his Original. He there adds some Strokes, and some Sentiments derived from *Christianity*. Thence it proceeds, that the universal Judgment is taken Notice of there, the Happiness of the Righteous, the Punishment of the Wicked, in a manner more distinct and express than we observe generally in the

Books Books of the ancient *Hebrews*. These are the Sentiments of *Grotius*, which it were to be wished he had given some Proofs of; for an Hypothesis so singular required the Confirmation of Reasons and Arguments.

Cornelius à *Lapide*[14] believes this Book to have been written in *Greek* by a *Jewish* Author, after the Captivity of *Babylon*, and about the time of *Ptolemy Philadelphus* King of *Egypt*. He even suspects that it might be one of the Seventy Interpreters that writ it; for *Aristæus* relates, that this Prince proposed to every one of these Interpreters some Question concerning the good Government of his Dominions. This Book, being an Instruction for Princes, might have been written upon this occasion. He adds, that the Opinion which ascribes it to *Philo*, might easily have obtained by the following equivocal Terms. *Solomon* had two Names, *Solomon* and *Jedidiah*; the last of which signifies *The Friend of God*, and in *Greek* the Word *Philo*, or *Philos*, signifies *a Friend*. The Rabbins, when they quote *Philo*, give him the Name of *Jedidiah*. It was imagined, that because the Title of this Book was *The Wisdom of Philo*, that this signified *Philo* the *Jew*, whereas it stood for *Solomon*. This is the Conjecture of this Author, which must be acknowledg'd to be ingeniously imagin'd.

The Book of *Wisdom* was not always received by the Church as Canonical. The *Jews* never acknowledged it: Several of the Fathers,[15] and several particular Churches, left it out of their Canon: Even *Lyranus*,[16] and *Cajetan*,[17] did not admit it as indisputably Canonical. But many of the ancient Fathers have own'd it, and quoted it as Holy Scripture. The sacred Authors of the New Testament have sometimes alluded to it. The Councils of *Carthage*, in 397; of *Sardis*, in 347; of *Constantinople*, in 692; of *Toledo*, in 675; that of *Florence*, in 1438; and, lastly, that of *Trent*, Sess. IV. have expressly received it into the List of Canonical Books. The Reader may consult such Authors as have commented upon this Work; and particularly *Lorinus*, *Cornelius* à *Lapide*, and our Preface to the Book of *Wisdom*.

The Book of Wisdom is ascribed by the *Mussulmans* to their *Locman*. See the Article LOCMAN, before. They tell us, this famous Writer was not a *Nabi*, or Prophet, but only a *Hakin*, or a Wise-Man. The Author of *Wisdom* often

VOL. III. puts *The Word of God*, for God himself; and I doubt not but that St. *John* the Evangelist had him in view. *Philo* has used it in the same Sense, which might easily have given occasion to suspect, that *Philo* was the Author of the Book of *Wisdom*.

Read this article in its place on the printed pages

1 *Cor*. i. 19, 20, 21, &c. ii. 1, 4, 5, 6, 7, &c.
Σοφία Σολομῶν.
Wisd. i. 1. vi. 1, 2, 3, 10, 21, 22.
Isidor. i. 1. *Offic. Lorin. Præfat. in Sapient. Sixt. Sen. Bibliot*. l. 6. *Bellarmin. de Verbo Dei*, l. 1. c. 13.
Hieronym. Præf. in Libb. Salom.
Sixt Sen. l. 8. Biblioth. Salmeron. T. 1. Proleg. 8. Christophor. à Castro. Gonzalv. Cervantes, Præf. in Lib. Salom. &c.
Aug. de Doctr. Christ. l. 2. c. 8.
Idem l. 2. c. 4. Retract. & l. 17. c. 20. de Civit.
Hieronym. Prolog. Galeat.
Lyran. in Sap. Galatin. de arcan. Cath. Fid. l. 1. c. 4. Ludov. Vives in Aug. de Civit. Dei. l. 17. c. 20.
Jacob. Faber. Vien. Ep. apud Lorin. in Sap. Præf. c. 2.
Driedo l. 1. de Ecclef. Dogm. c. 4. Michael. Medina de recta in decem fide, l. 6. c. 12. Genebr. ad An. 3860. Melch. Canus de locis Theol. l. 1. c. 11.
Grot. Præf. de Sapient.
Cornel. à Lapid. Præf. in Lib. Sapient.
Athanas. in Synopsi. Epiphan. l. de Ponderib. Mensur. Hieron. Prolog. Galeato & in Zach. viii. c. xi. & in Ep. 115. Origen. in Psal. li. Melito Ep. ad Onesim. Euseb. Hist. Eccles. l. 4. c. 28. Gregor. Nazianz. Cyrill. Hierosol. Laodicæna Synod. Athanas. Ep. Festali Damascen. l. 4. c. 18. de Fide orthodoxa, &c.
Lyran. in Sapient.
Cajet. in Esther, ad finem.
Wisd. vii. 22, 26. viii. 1, 2, &c. xvi. 12, 26. ix. 1, 2. xviii. 15.
Ecclus. xxiv. 5, 6, 7, &c.

Witness

WITNESS, he that gives Testimony to any thing. Thus it is said, you are Witness, a faithful Witness, a false Witness, God is Witness, &c.

Witness, in *Greek* is *Martys*, or *Martyr*,[1] and signifies a Martyr, or he that gives Testimony to the Truth at the expence of his Blood, his Life, his Estate, &c. *Jesus Christ* is the faithful Witness, the Martyr of Truth [Rev. i. 15.] and Justice. God promises to give to his two Witnesses, which are thought to be *Enoch* [Rev. xi. 3.] and *Elijah*, the Spirit of Prophecy; after which (says he) they shall be put to Death, and their Bodies shall be cast into the Street of the great City, called in a spiritual Sense *Sodom* and *Egypt*. See also TESTIMONY.

The Law appoints, that Two or Three Witnesses should be credited in Matters of Judicature; but one Witness only is not to be believed: *At the mouth of two witnesses*, [Deut. xvii. 6, 7.] *or three witnesses, shall he that is worthy of death be put to death; but at the Mouth of one witness he shall not be put to death*. When any one was condemned to die, the Witnesses were the first that began the Execution. They threw the first Stone for example, [Ibid. 7.] if the Party was to be stoned. The Law condemned a false Witness to undergo the same Punishment that he would have [Deut. xix. 16, 17, 18, 19. Jerem. xxvii. 23.] subjected his Neighbour to. *Jeremiah* says, that God is a Judge, and Witness; that is to say, that he does not stay for any one to accuse the Wicked to him, that he has no need of the Testimony or Accusation of Men, to know the Demerits of the Guilty. He accuses them himself, he punishes them, he condemns them, he knows all their Misdemeanours, by his Wisdom, his Justice, his infinite Penetration.

Isaiah gives the Name of Witness to the [Isai. lv. 4.] *Messiah: Behold, I have given him for a witness to the people, a leader and commander to the people*. God sent him to Men to give Testimony to the Truth, and to bring them back into the Ways of Justice and Salvation. *Hosea* says, that when *Ephraim* [Hos. xi. 12.] deceived the Lord, and forsook his Worship for that of the Golden Calf, *Judah* walked with his God as a faithful Witness. *Judas testis descendit cum* [Apud Hieron. in Osee xii.] *Deo*. The *Jews* tell us, that the Tribe of *Judah* signalized their Fidelity and Courage, by entring first into the *Red* Sea, while the rest of the Tribes made an Hesitation, and durst not venture themselves, tho' *Moses* assured them of the Protection and Assistance of God. 'Twas this Action of *Judah* that God intended to recompence, by settling the Royal Power in their Tribe. [Mal. xii. 6.] *Malachi* threatens perjured Persons, Calumniators, Adulterers, and other wicked Men with the Vengeance of the Lord, and says, that the Lord shall be a ready Witness against them: *Ero testis velox maleficis*: He is both Judge and Witness, as is observed before. This is explained of the Coming of the *Messiah*, or of the Last Judgment. *Jesus Christ* was Judge and Witness against the hardened and incredulous *Jews*. See *John* xvi. 8.

The Prophets are the Witnesses of our Belief, and of the Truth of our Religion. [Heb. xii. 1.] St. *Paul* calls them a Cloud of Witnesses. The Apostles also are still more Witnesses of the Coming, the Mission, and the Doctrine of *Christ*. If *Jesus Christ* is not risen, says St. [1 Cor. xv. 15.] *Paul*, then are we false Witnesses. We are Witnesses, says St. *Peter*, of all he did in *Judea*. He has chosen a small number of [Acts x. 39, 41.] Persons to be Witnesses to him; and

when they took upon them to put another Apostle in the Place of *Judas*, they thought fit to [Acts i. 22.] appoint one that had been a Witness of the Resurrection along with them.

Read this article in its place on the printed pages

Testis, Μάρτυς or μάρτυρ.

Wolf

WOLF, *Lupus*; in *Greek, Lycos*; in *He-*

Zeeb, *brew, Zeeb*. A wild Creature, very well

Lupus. known. The Scripture takes notice of these nine remarkable things of the Wolf: 1. That it lives upon Rapine. 2. That it is violent, cruel, and bloody. 3. That it is voracious and greedy. 4. That it goes abroad by Night to seek its Prey. 5. That is is very sharp-sighted. 6. That it is the great Enemy of Flocks of Sheep. 7. That *Benjamin* shall raven as a Wolf. 8. That false Teachers [Gen. xlix. 27.] are Wolves in Sheep's Cloathing. 9. That the Persecutors of the Church, and false Pastors, are also ravenous Wolves. The Prophets, in more Places than one, speak of the Wolves of the Evening. For example, *Jeremiah* says, *A wolf of the evenings shall spoil them*. And *Habakkuk* says, *Their horses* [Jerem. v. 6. Hab. i. 8. Zeph. iii. 3.] *are more fierce than the evening wolves*. And *Zephaniah* says, *Her judges are evening wolves*. St. *Jerome*, upon *Habakkuk* observes, that towards Evening Wolves are more dangerous, as being then more hungry. Instead of *the wolves of* the evening, the *Septuagint* translate it, *The Wolves of* Arabia; because the *Hebrew* Word *Arab* signifies both the Evening and *Arabia*. Wolves indeed are common in *Arabia*, but they have nothing peculiar in that Country; so that there can be no reason to have recourse to that Translation.

[Judg. xxi. 21.] As to what is said in *Genesis*, that *Benjamin* shall ravine as a Wolf, the *Chaldee* Interpreters explain it of the Altar of Burnt -Offerings, which was at *Jerusalem*, in the Tribe of *Benjamin*, and upon which they burnt the Morning and Evening Sacrifices to the Lord. Others refer it to that violent Seizure made by the Children of *Benjamin*, of the young Women that came to the Tabernacle at *Shiloh*. Others again refer it to *Mordecai*, or to *Saul*, who were of the Tribe of *Benjamin*. Lastly, there are others that explain it of St. *Paul*, who was also of this Tribe; and this Interpretation has commonly prevailed among *Christian* Interpreters.*a* For a farther Account of the Wolf, see *Bochart*, de *Animal. Sacr*. p. 1. l. 3. c. 11.

The Wolf is a fierce Creature, abiding in Forests, an Enemy to Cattle, ravenous, greedy, crafty, of an exquisite Quickness of Smell, having an Head something square, and his Hair inclined to Grey. 'Tis commonly said, that what makes him so voracious is, that he has but one very large, short Gut, in which his Food stays but a little time. But this is a popular Mistake: His Guts are as long as other Animals, or as a Dog's, being himself a kind of wild Dog. There are many kinds of Wolves: The Morning Wolf, that lives only on Carrion; the Hare-Wolf, that lives upon the Prey that he catches by his Swiftness; the Deer-Wolf, which some confound with the Lynx, and others with the Wild-Cat. Dogs carried from *Europe* into *New Spain*, have degenerated into Wolves.

[Isai. i. 6. lxv. 25.] *Isaiah*, describing the Tranquillity of the Reign of the *Messiah*, says, *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together*, [Matth. x. 6. Luk. x. 3.] *and a little child shall lead them*. Our Saviour, in the Gospel, says, that he sends his Apostles as Sheep among Wolves. And indeed, both *Jews* and *Pagans* were at first like ravenous and voracious Wolves, let loose against the Faithful. They persecuted, and put to a violent Death almost all the Apostles and Disciples of our Saviour. But at last these same Wolves themselves became Converts, and grew to be Lambs: St. *Paul*, one of the most eager Persecutors of the Church, was after[1] wards one of its most zealous Defenders.

Read this article in its place on the printed pages

Tertull. contr. Marcion. l. 5. c. 1. Ambros. de benedic. Patriarch. c. 12. Hieron. in Isai. l. 4. & in Osee, l. 2. Augustin. &c.

Womb

WOMB. The Fruit of the Womb is Children: *Privavit te Deus fructu ventris* [Psal. cxxvi. 3.] *tui*. And the *Psalmist*; *Merces Domini*, *fructus ventris*, Children are the Blessing of Marriage. *De fructu ventris tui sonam super* [Psal. cxxxi. 11.] *sedem tuam*: I will give you a Son of your own, to inherit your Throne. Lord, thou art my God from my Mother's [Psal. xxi. 11.] Womb: *De ventre matris meæ Deus es tu*.

Read this article in its place on the printed pages

Woman

WOMAN. The Lord having created all the Animals in Pairs, Male and Female, and having brought them to *Adam*, in this [Gen. ii. 20.] Review that he made of all living Creatures, he could not observe that any one of 'em was like himself, or created for him. Wherefore it is thought that he put up a Supplication to God, to give him a Companion and Assistant as he had done to all the other Animals. God therefore cast him into a profound Sleep, and when he was fast asleep, God took a Rib out of his Side, of which Rib he formed the Woman. When *Adam* awoke, he perceived it, and cried out; This is Bone of my Bone, and Flesh of my Flesh; she shall be called by a Name derived from that of Man, because she is taken out of Man. Wherefore a Man shall forsake Father and Mother, and be united to his Wife; and they two shall be but one Flesh; or, they shall be but one in two different Bodies, because of the Production of Children, which are the Blood of both.

Some Writers have thought, that *Adam* was created of both Sexes; because it is said in *Moses, Gen*. i. 26. *Let us make man in our image, after our likeness*. And afterwards, *So God created man in his own image; in the image of God created he him*; *male and female created he them*. He speaks of the Work of the sixth Day. And in the following Chapter he relates the Formation of the Woman in the manner before mentioned. It is therefore affirmed, that Man was already formed Male and Female, before *Eve* was created. Others think,[1] that the Bodies of *Adam* and *Eve* were created even from the sixth Day, but joined and fastened sidewise to each other; and that afterwards God sent a deep Sleep to *Adam*, and then separated the Woman from him: And thus they explain those Words, *He took one of his ribs, and closed up the flesh instead thereof*. The *Hebrew* may be thus translated: He took one (Woman) out of his Side, and put Flesh in its place. Others will have the Man and the Woman to have been created on the Sixth Day, according to

Gen. i. 27. and that what is related *Chap*. ii. 20, *&c*. is only a Recapitulation, or a Supplement, to what had been before mentioned in too concise a manner.

There are some that think,[2] that the Manner in which the Creation of the Woman is related by *Moses*, ought to be understood in a metaphorical and allegorical Sense, and not in a real and historical manner. It must be owned, that the Relation of the sacred Penman presents something to the Mind, which has some Resemblance to Allegory and Figure. That Sleep of *Adam*, that Rib taken out of his Side, the Flesh that God substituted in its place; all this seems to call for an Explication more sublime than what the bare Letter offers to the Understanding. But it is too dangerous to weaken the literal Truth of Scripture; and besides, the Fathers have always explained this Passage in a literal Sense.

Some Rabbins think, that God had created *Adam*, a former Wife, before *Eve*, whose Creation is related in *Gen*. ii. 21, 22, *&c*. This first Wife they call *Lilith*, and she parted from *Adam*, and would never return to him again. See LILITH, before.

'Tis known what Profane Authors relate of *Prometheus*, who formed Man of the Mud of the Earth, and stole Fire from Heaven to animate and inform him. *Jupiter* being provoked at this Theft of *Prometheus*, ordered *Vulcan* to form a Woman also of the Mud of the Earth: This Woman was called *Pandora. Jupiter* gave her a Box, which was full of Miseries and Diseases, for her to give it to *Prometheus. Pandora* gave the Box to *Epimetheus*, who took *Pandora* to Wife, accepted the Box, and opened it. Immediately all the Diseases and Misfortunes flew out, and scattered themselves among Mankind. He made Haste to shut it up again, but it was too late: All sorts of Evils were already gone out; and at the bottom of the Box there only remained Hope.

Woman was created to be a Companion and Assistant to Man: She was equal to him in that Authority and Jurisdiction that God gave them over all other Animals: But after the Fall, God made her subject to the Government of Man: *Thy desire shall be to thy husband, and he shall Gen*. iii. *rule over thee. Sarah* called *Abraham* her 16. Lord. Besides the Duties prescribed by the *Gen*. xvi- Law, common to Men and Women, there ii. 12. were certain Regulations peculiar to this 1 *Pet*.

iii. 6. Sex; as were those legal Uncleannesses which they contracted during the Times of their ordinary Infirmities, *Levit*.

xv. 19. mities, and those that attended their Lying-in, [Levit. xii. 2, 3. Levit. xv. 25. Numb. v. 14, 15.] and those which proceeded from certain Fluxes of Humours, out of those Seasons appointed by Nature. The Law also made them liable to the Trial of the Waters of Jealousy, if their Husbands had entertained any well-grounded Suspicions of their Fidelity; and when the Tokens of Virginity could not be found in them, their Husbands [Deut. xxii. 15.] might put them away. The Law does not allow of any Action of the Woman against the Man; but it permits the Husband to divorce his Wife, and to cause her to be stoned, if she should violate her Conjugal Vow.

The Rabbins say,[3] that whatsoever is forbid Men, in the Negative Precepts of the Law, is also forbid Women; but that as to the Affirmative Precepts, they are not bound to those which require a fix'd time for their Performance; and that on account of the Weakness and Delicacy of their Sex, of the Obedience they owe to their Husbands, and of the Services they are obliged to perform for them. They ought to inform their Husbands of their Monthly Periods, that they may not approach them. Moreover, when they kneaded their Bread, they were to make a little Cake, which was formerly offered to the Lord, but at present is thrown into the Fire. Lastly, they were to light up a Lamp in their Houses on the *Friday* Evening, against the Night of the *Sabbath*. These are what the Rabbins call the Precepts of the Women.

If a married Woman made a Vow, of whatever nature it was, she was not obligen to keep it, if her Husband was against it, [Numb. xxx. 7, &c.] and contradicted it the same Day. But if he staid till the next Day before he contradicted it, or knowing the thing, if he held his Peace, he was then supposed to consent to it, and the Woman was obliged to perform her Vow. See St. *Paul*, 1 *Cor*. vii. 2, 3, 4, &c. for the Duties of Women towards their Husbands. He would have them submissive, as to *Jesus Christ, Ephes*. v. 22. He forbids them to speak or teach in the Church, or to appear there with their Heads uncovered, or without Veils, 1 *Cor*. xi. 5. xiv. 34. He does not allow a Woman to teach, or to domineer over her Husband; he would have them continue in Submission and in Silence. He adds, that the Woman shall save herself by the bearing and educating her Children, if she brings them up in the Faith, in Charity, Sanctity, and a sober Life. Lastly, see the *Epistle* to *Titus*, ii. 4, 5, and the first *Epistle* of St. *Peter*, iii. 1, 2, 3, where Modesty is recommended to them, and a great care in avoiding all superfluous Ornaments, and unnecessary finery of Dress.

Read this article in its place on the printed pages

Rabb. Samuel. Manasse-Ben-Israel. Maimonid. Eugubin. in Genes. in Cosmopœia.
Philo allegor. leg. l. 3. p. 109, 110. Cajetan. in Genes.
Leo of *Modena*, Cerem. of the *Jews*, Part 5. c. 4.

Wood

WOOD, *Lignum*. These Terms are often put for Trees. The Wood of Knowledge, of Life, for the Tree of Knowledge, of Life. 'Tis said also, Cursed is he that is hanged on Wood, or on the Gallows. And, *Deut*.

xxi. *Ye shall not serve Gods, the work of mens*

hands, wood and stone; that is, Idols that *Deut*. are made of Wood or Stone. iv. 28.

There is often Mention made in Scripture of Woods or Groves, wherein a thousand infamous things were committed in honour of false Deities;[1] *He sacrificed and burnt incense on the high places, and on hills, and under every green tree*; Sub ligno frondoso.

[Exod. xv. 25. Exod. ix. 5. 1 Sam. iii. 11.] *Moses* sweetened the Waters in the Desart, by casting into them some of the Wood called *Alva*. See *Alva*, before.

Jeremiah,[2] speaking of our Saviour's Passion, describes the Rage of his Enemies in these Terms; *Mittamus lignum in panem ejus*, &c. "Let us cast Wood into his "Bread, let us destroy him from off the "Land of the Living; and let his Name "be known there no longer." Several Senses are affixed to this Passage. The *Hebrew* says, literally, "Let us corrupt "Wood in his Bread:" Let us put poisonous Wood, let us grate some mortal Root in his Food, that may cause him to die, or that may poison him. *Louis de Dieu* translates it, Let us break Wood upon his Flesh. The *Hebrew* Word that signifies Bread, sometimes also stands for Flesh. *Glassius*, Let us corrupt Wood in his Bread; or let us corrupt his Bread in the Wood; let us poison the Kneading-trough, in which he kneads his Bread.

Read this article in its place on the printed pages

2 Kings xvi. 4. Jerem. ii. 20. Isai. lvii. 5, &c.
Jerem. xi. 19. 70 .ûοτὺα νοτρᾰ ϛἰε νολύξ νεμωλάβμἘבלחמו עץ נשחיתה. The *English* Translation reads it, *Let us destroy the tree, with the fruit thereof*.

Word

WORD, in *Hebrew, Dabar*; in *Latin*, *Verbum*, or *Sermo*; in *Greek, Rhema*, or *Logos*. In Scripture it is often put for *Thing*: [Exod. ii. 14.] As for example, *Surely this thing* [Heb. *Word*] *is known. To morrow the Lord shall do this thing* [Heb. *Word*] *in the land. I will do a thing* [Heb. *Word*] *in Israel, at which both the ears of every one that* [1 Kings xi. 41. Psalm cvii. 20.] *heareth it shall tingle. And the rest of the Acts of Solomon*, &c. Heb. *Words of Solomon*.

Sometimes the Scripture ascribes to the Word of God certain supernatural Effects, and often represents it as animated and active. For example, *He sent his word and healed them*. The Author of the Book

of *Wisdom* ascribes to the Word of God the [Wisdom xviii. 15.] Death of the First-born of *Egypt*; the miraculous Effects of Manna; the Creation xvi. 26. ix. 1. xvi. 12. of the World; the healing of those that looked up to the Brazen Serpent. The Centurion in the *Gospel* says to our Saviour, Matth. vi- [ii. 8.] *Speak the Word only, and my servant shall be healed*. And *Jesus Christ* says to the Matth. iv. Devil that tempted him; *Man shall not* [4.] *live by bread alone, but by every word that proceedeth out of the mouth of God*.

This Term is also consecrated and appropriated, to signify the only Son of the Father, the uncreated Wisdom, the second Person of the most Holy Trinity, Equal and Consubstantial to the Father. John. i. 1. St. *John* the Evangelist, more expressly than any other, has opened to us the Mystery of the Word of God, when he tells us, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made*.

Read this article in its place on the printed pages

Word

WORD, *Verbum*. The Word of God, *Verbum Domini*, is taken either for that internal Word that was heard by the Prophets by the Inspiration of God, or which they heard externally when God spoke to them, as when he spoke to *Moses*, [Exodus xxxiii. 11.] Face to Face, or as one Friend speaks to another; or for that Word which the Ministers of God, the Priests, the Apostles, the Servants of God declare from him and in his Name to the People. When *Ehud* the Judge of *Israel* came into the Apartment of *Eglon* King of *Moab*, he said to him, Sir, I [Judg. iii. 19, 20.] have a secret Commission to impart to you from God. At which this Prince rose from his Throne out of respect, and ordered all his Attendants to go out. Lastly, the Word of God is taken for what is written in the sacred Books of the Old and New Testament; besides which there is another kind of the Word of God, which is handed down to us by the Canal of constant Tradition. We have spoken of the Traditions of the *Jews*, under the Articles CABALA, and BATH-COL, or Daughter of the Voice; and of that of *Christians*, under the Article TRADITION.

Read this article in its place on the printed pages

Word

WORD also signifies the Command of God, *Misit verbum suum & sanavit eos*: He [Psal. cvi. 20. Psalm cxlvii. 18.] sent forth his Word, and healed them; he said but one Word, and Health was restored to them: And elsewhere, *He sendeth out his word, and melteth them*; speaking of the Ice or Hail. One Word shall dissolve them. 'Twas thus the good Centurion said [Luke vii. 7.] to *Jesus Christ*; *Wherefore neither thought I myself worthy to come un-*

[a] ממרא דיוMemra Jehovah, Verbum Domini Genesis xxviii. 20.

to thee; but say in a word, and my servant shall be healed.

The Words of my Sins, the Words of a Lye, of Iniquity, of Songs; the Words of Knowledge, of Understanding, of Discipline, or Conduct, are Expressions that are easily understood. They may be explained, either of Sins, of a Lye, of Knowledge, &c. or of the Discourses that are uttered along with them.

[Ecclus. xlvii. 9.] *Verbum regis*, the Orders of the King, *Verbum malum*, a Scandal; *Loquar verbis meis*, I will tell my Reasons. *Verbis tuis facite stateram*; make a Balance for your Words, never speak them before you have well weighed what you have to say: *Dedit confessionem excelso in verbo gloriæ*. *David* praised the Most High by the Words of his Song, by Psalms, composed to his Glory. The Word of Promises, the Word of Faith, the Word of the Cross, the Word of Wisdom, the Word of Life, the Word of the Truth of the Gospel; a form of sound Words, *Verbum sanum & irreprehensibile*, are Expressions familiar to St. *Paul*, and easily understood. Sometimes the Term *Word* is redundant, as in this Passage: *Posuit in eis verba signorum suorum*. God put his Word of Prodigies in them; which is only saying, he made them the Depositaries of his Power to perform Miracles. Thus *Verba Promissionis*, only means Promises. The Word of the Cross is that Preaching which declares *Christ* crucified. The Word of Joy, is that which proclaims a Life to come, and which gives Life to the Soul. The sound Word, as opposed to vain, deceiving, dangerous lying Discourses of wicked Men and Heretics.

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Word

WORD, put for the Eternal Word, or the second Person of the Trinity, we have already took notice of, under the Article MEMRA, which the *Chaldee* Paraphrasts, the most ancient *Jewish* Writers extant, generally make use of in those Places where *Moses* puts the Name *Jehovah*.[a] They say, for example, that it was the *Memra*, or the *Word*, which created the World, which appeared to *Moses* on Mount *Sinai*, which gave him the Law, which spoke to him Face to Face, which brought *Israel* out of *Egypt*, which marched before the People, which wrought all those Miracles that are recorded in *Exodus*. It was the same Word that appeared to *Abraham*, in the Plain of *Mamre*, that was seen of *Jacob* at *Bethel*, to whom *Jacob* made his Vow, and acknowledged as God, saying, *If God will be with me, and will keep me in this way that I go*, &c. *then shall the Lord be my God*.

Y y

The Author of the Book of *Wisdom*, who lived before *Jesus Christ*, expresses himself pretty much after the same Manner. He says, that God created all things by his Word: *Qui fecisti omnia verbo tuo*; that it is not what the Earth produces that feeds Men; but it is the Word of the Almighty that supports him: *Quoniam non nativitatis fructus pascunt homines, sed* [Wisd. xvi. 26.] *sermo tuus hos, qui in te crediderint, conservat*. It was this Word that fed the *Israelites* in the Desart: It was the same Word that healed them after the Biting of the Serpents: *Neque herba neque malagma* [Wisd. xvi. 12.] *sanavit eos, sed tuus Domine, sermo qui sanat omnia*. It was the same Word that by his Power destroyed the First-born of the *Egyptians*:[1] *Omnipotens sermo tuus de cœlo* à *regalibus sedibus durus debellator in mediam exterminis terram prosilivit*, &c.

Lastly, it was by the same Word that *Aaron* stopt the Impetuosity of the Fire that was kindled in the Camp, and which threatened the Destruction of all *Israel*:[2] *Non in virtute corporis, sed verbo illum qui se vexabat subjecit*, &c.

Philo, a famous *Jew*, who lived at the time of *Jesus Christ*, and who much studied *Plato*, makes use of almost the same manner of speaking. He says, for example, that God created the World by his Word.[3] That the intelligible World is no other than the Word of God that created the World; that this invisible Word is the true Image of God. The *Platonists*, to express the Creator of all things, sometimes made use of the Term *Logos*, which St. *John* also uses to signify the Eternal Word. The *Stoicks* also made use of it against the *Epicureans*, who maintained, that all things were produced by Chance, and without any Design: Whereas the *Platonists* and the *Stoicks* pretended, that every thing was made by the *Logos*, or the Reason, or by Divine Wisdom. But it may be reasonably doubted whether the *Platonists*, the *Stoicks*, and *Philo*, by this Word *Logos*, meant the Word of God, and God himself, after the manner that we understand it.

However this be, the Apostle St. *John*, in his *Gospel*, in his first Epistle, and in his *Revelations*, has perfectly cleared up to us the Nature of the Divine Word. The Councils have fixed the Language of the Church on this important Point, and the Church by its Decisions has restrained the Temerity of those Hereticks who have dared to attack its Doctrine, concerning the Consubstantiality of the Word, his Nature, his Unity, and the Divinity of his Person.

Read this article in its place on the printed pages

Wisd. xviii. 15. Exod. xii. 29, 30.

Wisd. xviii. 22. *See* Numb. xvi. 46.

Philo de Mundi opificio. Οὐδὲν ἂν ἕτερον εἴποι τὸν νοητὸν εἶναι κόσμον, ἢ θεοῦ λόγον ἤδη κοσμοποιοῦντος. Et p. 6. Τὸν δ' ἀόρατον καὶ νοητὸν θεῖον λόγον καὶ θεοῦ λόγον εἰκόνα λέγει θεοῦ. Et p. 714. e. & lib. de Somnis, p. 578. Ἥλιον λέγει τὸν θεῖον λόγον, τὸ τῆς καθ' ἑαυτὸν περιπολήσεως ἀπόδειγμα.

Work

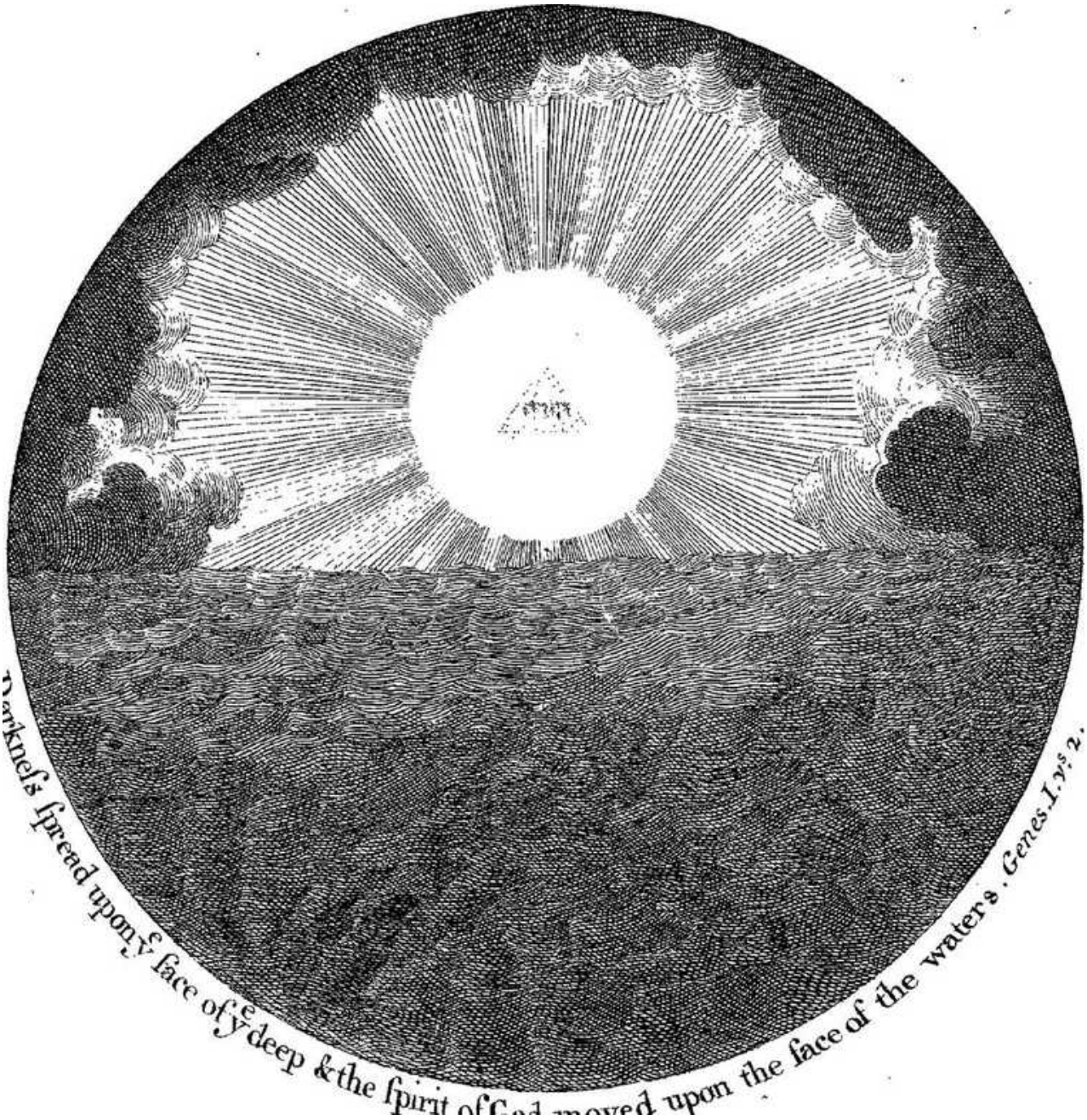
[Gen. xlvi. 33. xlvii. 3. Gen. ii. 2. Exod. xxxiv. 10.] **WORK**, *Opus*. This Term has several Significations: *Quod est opus vestrum?* said *Pharaoh* to *Joseph's* Brethren: What is your Profession? by what do you get your Livelihood? *God rested from his Work*; he left off from producing new Creatures. *Opus Domini terribile*; the terrible Wonders that God performed in the midst of his People. *Opus fusorium, abietarium, carpentarium, polymitarium, pigmentarium*; Works of the Foundery, in Wood, in Embroidery; Works of the Perfumer, of the Carpenter, &c. *Non morabitur* [Levit. xix. 13.] *opus mercenarii tui apud te usque mane*; the Wages of the Hireling shall not remain in thy Hands till Morning. *Opus* is put for *merces operis*, the Work for the Reward. This Word is also often put for [Tob. i. 4. Psalm xxviii. 4. Isai. ii. 8. Isai. v. 19. Isai. xxvi. 12. Isaiah xxviii. 21.] the Management of Life: *Nihil puerile gessit in opere*. And *De illis secundum opera eorum*.

The *Jews* are often reproached with having worshipped the Works of their own Hands; the Idols which they had made themselves. *The Work of God*, is sometimes put for his Vengeance: *Let him make speed, and hasten his work, that we may see it*. And again, Lord, thou wilt give us Peace, for 'tis thou that hast done all that has happened to us;

Thou also hast wrought all our works in us: And elsewhere, The Lord prepares to do his Work, but it is a Work which is strange to him; he is going to labour, but this Labour is not according to his own Inclination. *For the Lord shall rise up, as in mount Perazim, he shall be wrath, as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act*.

Isai. xxxii. 17. *Erit opus justitiæ pax*; Peace shall be the Work, or, rather, the Recompence of Justice. And *Psal*. cviii. 20. *Hoc opus eorum qui detrahunt mihi*; such shall be the Punishment of my Backbiters. And *Isaiah* xl. 10. *Ecce merces ejus cum eo, & opus illius coram illo*. He carries with him the Recompence and Hire of his Labours. *Habbak*. iii. 17. *Mentietur opus olivæ*; the Work of the Olive shall tell a Lye. This Tree shall not reward him that cultivated it. 1 *Macc*. ii. 47. *Prosperatum est opus in manibus eorum*; the Undertaking succeeded in their Hands.

The Works of the Law, in opposition to the Works of Justice and Grace, are the Ceremonial Works of the Law of *Moses*. *Dead Works*, are Sins. *The Works* VOL. III. A 2 of the *Flesh* are those, whose Principle is Concupiscence. *Faith, without Works is* [James ii. 17.] *dead*, is as much as to say, that Faith which is not enlivened by Charity, and which produces no good moral Works, is a dead and useless Faith.



Read this article in its place on the printed pages

World

WORLD, in *Latin, Mundus*; in *Greek*, *Cosmos*; in *Hebrew, Thebel*. The Name *World* in Scripture has several Significations. Sometimes it is taken for the whole Universe, comprehending the Heavens, Earth, Sea, the Elements, the Angels, Men, Animals; in a word, all created Beings. 2. It is taken only for the Globe of the Earth, the Waters, and all things therein contained. 3. For the Race of Mankind. Thus *Jesus Christ* says to his Apostles, *I am the* [John viii. 12. xvii. 25.] *light of the World*. And elsewhere, *O righteous Father, the World hath not known thee*. And, *If the World hate you, ye know that it* [xv. 18.] *hated me before it hated you*. 4. *The World*, is also put for the Lovers of this World, the good things of this World: *If ye were of the* [xv. 19.] *World, the World would love his own: But because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you*. And St. *Paul* says, *The World is crucified unto me, and I unto the* [Galat. vi. 14. 1 John ii. 15.] *World*. And St. *John* says, *Love not the World, nor the things that are in the World*: *If any man love the World, the love of the Father is not in him*.

Concerning the Creation of the World, there are many different Questions proposed, which we shall only touch upon as we go along. 'Tis asked, if the whole Mass of Matter was created all at once, and if all corporeal Beings were ranged at the same time, or only in the Space of seven Days, as *Moses* describes in the Beginning of the Book of *Genesis*. Interpreters are of opinion, that God created all the Matter of the Universe out of Nothing, in an Instant, by one simple Act of his almighty Will; but they are not agreed about the other Question. Some maintain, that sensible Beings were not brought to their full Perfection, till after the Space of Seven Days was compleated. This is the Opinion of the greatest part of the Fathers and Interpreters, and is founded upon *Moses*'s Narration, who expresses it very distinctly. Besides, it cannot be easily conceived, that the Chaos should settle into any regular Order, 'till after an infinite Variety of different Motions, by which the Parts of the Matter separated from one another, which were of different and incompatible Qualities, and till there should be an Union and Coalescence of those which were of the same Form and Nature; and that all those Motions could not be performed till after a sufficient Space of Time.

Others, as *Philo*,[1] *Origen*,[2] St. *Austin*,[3] and some others, fearing that Consequences contrary to the Immutability and Omnipotence of the Creator might be drawn, from the Opinion of a successive Creation, have thought that nothing should be inferred from *Moses*'s Description, but a mental Succession of Order, and that he only represents the Creation as performed in Succession of Time, to accommodate himself to the Apprehensions of the Vulgar, and to give a more intelligible Account of it. The *Wiseman* says, *He that liveth for ever created all things in general*, or together. Matter, always [Ecclus. xviii. 1.] obedient to the Commands of the Almighty, had no need of Preparation. This is the most plausible of what is advanced to support this last Opinion. But the first seems the most probable, is most natural, and has the greatest number of Followers.

It is also enquired, at what Season of the Year the World was created? The generality of the Fathers think,[4] that it was created in the Spring. So it was determined by a Council which was said to have been held in *Palestine*, by *Theophilus* of *Alexandria*, at the Instances of Pope *Victor*.[5] The Poets describe the first Days of the World, like those of a fine Spring-Season. But a great number of others contend, that the World was created in Autumn. They urge, 1. That the *Hebrews*, the *Egyptians*, and most of the *Orientals*, began their Year at Autumn; which Custom they had received from their Ancestors, and they from the first Men, who would naturally commence their Year from the time when the World began. 2. When God created *Adam* and *Eve*, and all other Animals, he was to provide them with necessary Nourishment. 3. Lastly, there was Fruit upon the Trees in the Garden of *Eden: We may eat of the fruit of the trees of the garden*, says *Eve* to the Serpent; *but of the fruit of the tree* [Genesis iii. 2, 3.] *which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die*. It was therefore Autumn, in whatever Place we suppose *Adam* to have been created: And this Opinion has been embraced by all our most learned Chronologists, as *Petavius, Scaliger, Usher*, and many others.

The ancient *Hebrews* had very different Notions of the System of the Universe, and and the Disposition of all its Parts, from our modern Philosophers and Astronomers. Their System was very simple, and accommodated to the Apprehensions of the Vulgar; and the Scripture proposes it rather as a received Opinion, to which it was obliged to conform its Expressions, in order to be understood by the People, than a Confirmation and Approbation of it, as of a Doctrine to which our Belief and Submission is required. It leaves this kind of Enquiries to the Curiosity of Philosophers: *This sore* [Eccles. i. 13.] *travel hath God given to the sons of men, to be exercised therewith*: And no Consequences are to be drawn from any Expressions in Scripture, relating to the Nature of corporeal things. The *Hebrews* believed, that at the Beginning of the Creation God divided the Waters into two Parts, one of [Gen. i. 6.] which was poured into the Deep, and made the Sea, and the other was laid up above the Firmament, where it supplies Matter for the Rain which falls upon the Earth. They believed the Earth to be an immense immoveable Plain, a surrounded on all sides by the Sea, and founded upon the Waters.

They thought the Earth to be wholly impregnated and penetrated by the Waters; that all the Fountains and Rivers returned into the Sea again, from whence [Eccles. i. 7.] they were supplied. They imagined there were three Heavens; the first, wherein the Birds fly, and the Clouds are formed; the second, in which the Stars are fixed and set; the third, wherein the Majesty of the Most High resides, whither St. *Paul* was transported, and where he heard Words which it [2 Cor. xii. 4.] was not lawful to utter. They did not imagine that there were any *Antipodes*, or that the Heavens surrounded the Earth below us, or, by Consequence, that the Sun, Moon, or Stars, made their Revolutions about the Earth, or that the Earth had any Motion, in order to produce the same Effects in respect of us, as if the whole Machine of the Heavens had turned about the Earth. As to the System of the ancient *Hebrews*, concerning the Form and Disposition of the Universe, the Reader may see the whole matter discussed in our Dissertation upon this Subject, printed before the Commentary upon *Ecclesiastes*.

Many Difficulties are also started concerning the Duration of the World. This Duration may be considered either in respect of the Time past, or the future. The greatest part of the ancient Nations and Kingdoms of which we have any Monuments remaining, differ from each other concerning the Duration of the World. The *Chaldeans*, the *Egyptians*, the *Chinese*, the *Greeks*, the *Hebrews*, have all different Ways of computing the Years of the World. I do not speak of those that think there have been several Worlds, or several successive Creations of Men upon the Earth; or of those that think the World has been from all Eternity. Even the Chronologers, who follow the *Hebrew* Text and the *Vulgate*, are not agreed among themselves. 'Tis known that the *Hebrew* Text of the *Jews*, and that of the *Samaritans*, differ from each other; and that the Copies of the *Septuagint*, which are no other than Translations of the *Hebrew* Text, are however very different from that Text in this respect: So that it is altogether impossible to reconcile all these Variations. Our Dissertation upon sacred Chronology may be perused, which is before the Commentary upon *Genesis*. According to the Computation of *Usher*, which is at present generally followed, from the Beginning of the World to the Birth of *Christ*, we reckon just four thousand Years; and from the Birth of *Christ* to this present Year, we reckon One thousand seven hundred and thirty-two Years: But the more skilful Chronologers, judging that the Birth of *Christ* is here put three Years too late, we must reckon it to be now One thousand seven hundred and thirty-five Years, instead of the former Number. So that from the Creation to this Time, it is exactly Five thousand seven hundred and thirty-five Years.

As to the Duration of the World from this time to its final Determination, or Dissolution, this is still much more doubtful and uncertain. The *Egyptians* were of opinion, that after a Revolution of Thirty-six thousand five hundred and twenty-five Years, all the Planets would be found in the same Point, and that then the World would be renewed, either by a Deluge, or by an universal Conflagration. They thought the World had already been renewed several times after this manner; and this Sentiment was even common among the *Greeks* also: But they were not agreed about the number of Years that this great Year, or one entire Revolution, would take up. Some, as *Aristarchus*,[6] assigned it Two thousand four hundred and eightyfour Years: Others, as *Aretes* of *Dynachium*, Five thousand five hundred and fifty-two Years: *Heraclitus* and *Linus*, Ten thousand eight hundred Years; or, according to others, Eighteen thousand: *Dion*, Ten thousand

School,[7] eight hundred and eighty-one; *Orpheus*, One hundred thousand and twenty Years; *Cassander*, Three millions six hundred thousand Years. *Plato*,a and his whole School, as also *Origen*,[8] were persuaded, that after a certain number of Years there was a Succession of new Worlds; which Opinion St. *Austin*[9] has substantially refuted.

The *Jews* had an ancient Tradition,[10] which they had from *Elijah*, not the great Prophet of that Name, but another, that lived after the Captivity of *Babylon*, and an hundred fifty-four Years after the rebuilding of the Second Temple: According to this Tradition, the World was to continue six thousand Years; that is, two thousand Years in a State of Nature, before the Law, two thousand under the Law, and two thousand under the *Messiah*. This Tradition has been adopted by several of the ancient Fathers, as St. *Cyprian*, *Lactantius*, St. *Ambrose, Irenæus, Hilarius*, *Gaudentius of Brescia*, the Author of the Orthodox Questions under the Name of *Justin*, St. *Jerome, Victorinus* upon the *Revelations*, *Raban Maurus* upon *Deuteronomy, Isidore of Seville*, and a great number of more modern Writers.[11] St. *Austin*[12] seems to be pretty favourable to this Opinion, in his 20th Book of *The City of God*, Chap. 7. but elsewhere he inveighs with some Vehemence against the Temerity of those who had dared to affirm, that the World should continue but six thousand Years; whereas they knew, that *Jesus Christ*, in his Gospel,[13] has declared, that the Father alone has reserved to himself the Knowledge of the Time and Moment of the Last Day. We have enlarged upon this Matter, in our Dissertation concerning the End of the World, printed before our Commentary upon the second Volume of St. *Paul's* Epistles. But, according to this Sentiment, the World ought not to endure longer than two hundred and sixty-five Years more, according to our Chronology, which reckons already five thousand seven hundred and thirty-five Years from the Beginning of the World.

Many have thought that the World was eternal, that it always existed, and that it will never have an End. But those of this opinion are divided among themselves, as to Particulars. Many have maintained, that there have been several Worlds, which have succeeded one another, and that the World has been re-

Vol. III. newed several times. That Matter is Eternal, but that in the whole Extent of Eternity God has given it an infinite Variety of Forms, which we call Creation: That *Moses* has given us the History of the last of these Creations, which has been preceded by many others. That God did not exist before his Work; for being eternal, and not capable of Inactivity, he could not remain without Action, nor leave Matter to itself, without Form or Motion. This Opinion has been espoused by a great number both of *Jews* and *Mahometans*, as *Averroes, Avicenna, Alfaraba*, and others, that have made Profession of following the Philosophy of *Aristotle*. There are also some *Christian* Commentators, who have been of [Grot. Vatab.] opinion, that these Words of *Moses, In the beginning God created the heaven and the earth*, may be understood, according to the *Hebrew*, *Before God created the heaven and the earth*, every thing was contained in the *Chaos*. This would intimate the Pre-existence of Matter, and even its Eternity, before God had given it the Form which it has retained ever since.

I say nothing here of the *Pre-Adamites*, having spoke of them in their proper Place, and shall say something farther of them afterwards. These may be reckoned in the number of those that hold the Eternity of the World; or, at least, that admit of several Worlds, in a regular Succession to each other.

[Eccles. i. 9, 10, 11.] The Question concerning the Antiquity of the World, was renewed in the time of *Maimonides*;[14] that is, in the twelfth Century. But it seems, that even in the time of *Solomon*, there were Free-thinkers that maintained it. *The thing that hath been, it is that which shall be; and that which is done*, *is that which shall be done; and there is no new thing under the sun. Is there any thing*, *whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after*. They that stickle for the Eternity of the World never fail to quote the Opinion of this Prince, who was endued with so much Wisdom and Understanding. *Maimonides* wrote on purpose to confute them, and the *Hebrews* reject them as Hereticks, as excommunicated Persons, and expelled out of *Israel*, who pretend to maintain, that Matter is coeternal with God. True it is, that such *Jews* as

Z z[15] defend this Sentiment, endeavour to skreen themselves from Censure, even by the Authority of *Maimonides* himself, who, as they affirm, has not comprehended the Creation of the World among the fundamental Articles of the *Jewish* Creed.

In the fifteenth Century a Rabbin called *Samuel Sarsa* endeavoured to reconcile the *Pagan* Philosophers with *Moses*, upon the Subject of the Creation of the World.[16] He contended, that the World was not created out of nothing, but that it was formed of Matter that pre-existed, in a Succession of several Days, as we read in the History of *Genesis*. But *Sarsa* was condemned to be burnt alive. *Capantou*, a *Spanish* Rabbin, eagerly solicited his Condemnation, and he was supported by a great number of Doctors of that Time, and of his own Nation. This is a decided Point, to shew the common Sentiment of the Synagogue upon this important Article.

Yet they tolerate those who maintain, that before the World which we now inhabit, there was a former, which came to its Period in the seventh Millinary after its Creation; and that its Successor shall in like manner determine. They support this Opinion by a Proof of but little Solidity: 'Tis because *Moses* begins his Account by the Letter *Beth*, which stands for *two*. 'Tis easy to see that this proceeds from the Mint of the Cabalists. Other Doctors teach, that God created seven things before the Universe. First, the Law, or Wisdom; secondly, Hell; thirdly, Paradise; fourthly, the Throne of his Glory; fifthly, the Sanctuary; sixthly, the Name of the *Messiah*; lastly, Repentance. All this is founded upon Passages of Scripture, understood preposterously, and in a remote Sense.

[Tractat. Theologico-Politic.] *Spinosa* was bred up in the Synagogue, and taught, that there is but one Substance in the Universe, that God is this Substance, and that all the Beings that exist are only Modifications of this Substance. His Principle is, that nothing can be produced out of nothing, and that a Substance cannot act upon nothing; and that Nonentity could not be the Subject and the Matter upon which God works. From whence he concludes, that since the World exists, it has always existed, and God could not produce it out of nothing. He adds, that there is but one Substance, and this Substance is God, no other thing subsisting of itself independently and necessarily. This one Substance being endued with an infinite number of Properties and Perfections, it is modified after very different Manners. That Body, as it occupies Space, is a Modification of this Substance, as it is extended; and that the Soul is a Modification of the same Substance, as it has the Property of thinking.

The System of *Spinosa* is alike rejected both by *Jews* and *Christians*, and by all good Philosophers: 'Tis a Revival of the Errors of *Epicurus*, *Democritus*, and *Lucretius*, and is founded on continual Paralogisms: Pretending

that every thing in Nature is God, he abolishes the true Idea of God, and he shews, that he has a false Notion of the Creation of the World, maintaining that Nothing could not be the Subject of the Operation of God. When it is said, that God produces Beings out of nothing, it is not understood that the Subject of the Creation was nothing; 'tis the Substance that he creates, that he forms, and to which he gives at the same time both Existence and Form.

Read this article in its place on the printed pages

Philo Alleg. l. 1. & de Mundi opificio, p. 6, 41.
Origen. contra Celsum, l. 6.
Aug. l. 4. de Genes. ad Litt. c. 18. & lib. 11. de Civit. c. 7. & l. 12. Confess. c. 29.
Ita Cyrill. Hierosol. Cath. 14. Basil. in Hexaem. Nazianz. Orat. in Nat. Dom. Ambros. in Hexaemer. Theodoret. qu. 72. in Genes.
Concil. Palæst. apud Bedam, de sex ætat. Mundi.
Apud Censorin. de die natali, c. 18.
1 Chron. xvi. 30. Psal. xcii. 1. xcv. 10. ciii. 5. Jerem. x. 12. li. 15. Eccles. i. 4.
Origen. de Princip. l. 3. c. 5.
Aug. de Civit. l. 12. c. 11, 13.
Gemar. Abodah, Zarah, c. 1.
Vide apud Cornel. à Lapide, in Apoc. xx. 5.
Aug. in Psal. lxxxix.
Matth. xxiv. 36. Vide & Act. i. 6, 7.
Maimon. Mose Nebochin. par. 2. c. 13, 14, &c.
Apud Aug. de Civit. l. 12. c. 11, 13.
Vid. Menasse Ben-Israel, de creatione, Prob. 3.

Worm

WORM, *Vermis, Vermiculus*. When the Scripture would represent to us the Meanness and Weakness of human Nature, it compares it to a Worm of the Earth, because indeed nothing in the World is found to be more contemptible [Psal. xxii. 6. Isai. xli. 14.] than this Creature. *I am a worm, and no man, a reproach of men, and despised of the people*. Words which the Son of God has applied to himself, to express the State of Humiliation to which he was reduced. *Fear not, thou worm Jacob*, ye *Hebrews*, that are humbled as the Worms of the Earth; *Noli timere vermis Jacob*.

The Worm of the damned dies not, [Isai. lxvi. 24. Mark ix. 43, 45.] says our Saviour, after *Isaiah*; and the Fire that burns them shall never be quenched. See what is before said on the Article FIRE.

These Expressions of a Worm that gnaws and never dies, are taken from Carrion exposed to the Birds of the Air, and to Worms and Maggots; which is sometimes consumed by Fire, for preventing the Stench and Corruption of the Air: [Eccles. vii. 19.] *Vindicta carnis impii, ignis & vermis*.

No one has any Doubt about the Worms and the Fire that consume Carrion and Carcasses that are exposed; but there are great Disputes, about the Nature of that Worm that gnaws the Damned. *Origen* thought,[1] that this was only a metaphorical Fire. St. *Ambrose*[2] expressly denies, that this Worm is real and corporeal. He maintains, that it is only Remorse of Conscience, which gives the Sinner no Respite: *Neque vermis est corporalis ---vermis est, eo quod animæ peccata mentem rei rei sensumque compungunt, & quædam excedunt viscera conscientiæ*. St. *Jerome* acknowledges,[3] that it is the Opinion of many, that this Worm consists only in the gnawing of the Conscience. *Thomas Aquinas*[4] has embraced this Opinion, and has been followed by several of the Schoolmen.

But St. *Austin*,[5] having carefully examined both these Sentiments, and weighed the Reasons that are brought on both sides, without condemning those who believe the Flames to signify only the acute Pains of the Damned; declares himself however at last for that Opinion which holds that both are real and corporal: *Ergo tamen facilius est ut ad corpus dicam utrumque pertinere, quam neutrum*. St. *Chrysostom, Cyril* of *Alexandria, Theophylact, Prosper*, in his third Book of the Contemplative Life, *Anselm, Hugh* of *St. Victor*, declare themselves to be of the same Opinion. St. *Bernard*,[6] in his Books of Consideration, expresses himself in a manner that is favourable to each Sentiment. He observes plainly, that this Worm is Remorse of Conscience; but at the same time he speaks of its biting, and of its nourishment, as of a thing real and sensible. He says, speaking of an evil Conscience; *Hic est vermis qui non moritur, memoria præteritorum, semel injectus vel potius innatus, per peccatum, hæsit firmiter, nequaquam deinceps evellendus, nec cessat rodere conscientiam, eáque pastus, escâ utique inconsumptibili, perpetuat vitam. Horreo vermem mordacem, & mortem vivacem*.

It must be confessed, that it is not easy to comprehend how a Worm can act upon a Soul separate from the Body; but is it impossible for God to effect, that in the Presence of a Worm, immortal and insatiable, the Soul should be afflicted and tormented, as it would be if this Worm was to act upon a Body to which it was united by the Will of the Creator? The Action of the Body upon the Soul, which animates it, is not more immediate than what might be,

by the Will of God, the Action of a Worm upon a Soul, which deserves that God should make it suffer the Torment of a Worm always gnawing, always living, always greedy, and never satisfied.

Vermiculus is taken for Scarlet. *Moses* often makes use of this Term in his Enumeration of the Stuffs and Colours employed in making the Veils of the Tabernacle of the Covenant. The *Hebrew* [Isai. i. 18.] Words *Tolahat Shani*, which the *Vulgate* has translated by *Coccum bis tinctum*, or *Vermiculum*, and which the *Septuagint*[7] have rendered by *a Colour red as Scarlet*, properly signifies the Worm of the *Coccus*. *Tolahat* certainly signifies a Worm, and *Shani* a particular Worm; as if it were said, the Worm called *Shani. Tolahat* alone can only denote a Worm in general; but *Shani*, even alone, signifies a deep red Colour. Tho' your Sins were as Scarlet, (the *Shanim*) yet they should become as white as Snow, says *Isaiah*. And the [Cant. vi. 3.] Spouse in the *Canticles* says to his Spouse, Thy Lips are like a Thread of Scarlet, of *Shani*.

As the Word *Shani* may signify *two*, or *double*,[8] St. *Jerome*, in some Passages has taken it for Wool twice dyed, *Coccum bis tinctum*: And the *Septuagint*, for a Stuff of two Threads; but it is better to understand it of the Worm called in *Latin, Coccus*, and in *Arabic, Kermes*, or *Karmes*; whence comes the Word *Crimson*, because they make use of these little Worms to dye this Colour. The *Kermes*, or *Coccus*, is a small round Shell, membranous, thin, smooth, and shining; of a reddish brown Colour, mixed with a whitish Ash-Colour, about a quarter of an Inch Diameter, generally divided into two equal Cavities, the greatest of which is full of an almost infinite number of little oval Eggs, very red, or Vermillion; and the smaller Cavity is full of a kind of Liquor which is red likewise, and not much different from Blood. This Cod or Shell grows upon a kind of green Oak, that grows only to the Height of a Shrub.

These Shrubs are found in *Palestine*, in *Provence*, in *Languedoc*, in *Spain*, in the Isle of *Crete*, and elsewhere.[9] They loosen these Cods or Shells from the Leaves to which they are fastened, and the Worms of which they are full come out of the Hole made by taking them from the Leaf; they separate these little Animals from the Shells with a Sieve, and put them together by pressing them lightly, and make them into Balls of the Bigness of a Pullets Egg. They were formerly much used for the dying of Crimson; but they are now not so much in use, since the Invention of Cochineel. The Original of the *Kermes* is from a kind of Gnat or Worm, biting the green Oak to receive its Nourishment from it, and making there a kind of Blister, or Bladder, in which it lays its Eggs, which become red as we have before described. Then, if they have time enough, they hatch, and produce a prodigious quantity of little Gnats of a red Colour, which creeping here and there upon the Shrub, that supplied the place of a Matrix to them, they leave thereon against the Year following the Rudiments of those Grains or Pods we mentioned before.

Vermiculatus is found in the *Canticles* i. 10. *Murenulas aureas faciemus tibi vermiculatas argento*. We will make you Bracelets of Gold spotted with Silver; according to the Letter, worm-eaten with Silver. For *Vermiculari* signifies *to be worm-eaten*; and in a figurative Sense, to be inlaid, studded, spangled, or spotted. The *Hebrew* has it,[10] Collars of Gold, with Holes of Silver; or, *Borders of Gold, with Studs of Silver*: The *Septuagint*, We will make you Figures with Points of Silver. St. *Jerome*,[11] in his Letter to *Marcella*, a *Roman* Lady, describes those Collars called *Murenulæ*. He says, they were made of Silver Threads or Rings, interwove one within another. They probably gave them the Name of the *Muræna*, or Lamprey, because of the Variety of Colours, and the Holes or Eyes that were represented thereon, as we see upon the back of a Lamprey.

Read this article in its place on the printed pages

Origen. Homil. 23. in Exod. & l. 2. de Princip.
Ambrof. l. 7. in Luc. c. 14.
Hieronym. in Isai. lxvi.
Thom. in 4 Distinct. 50. q. 2. art. 3. ad 1 & 2.
Aug. de Civit. l. 21. c. 9.
Bernard. l. 5. de Consider. c. 12. & de conversione ad Clericos, c. 5.
Exod. xxv. 4. 70 תולעת שני .φοινικῶν, Rubrum. Aqu. διάφανον, translucens. Sym. διάβαινον, transparens. Κόκκον διπλοῦν.
Vide Bellon. observat. l. 1. c. 17. l. 2. c. 88. &c.
Cant. i. 10. 70 . .υοίσυρχ αταμώιομόϥכספ הכדות נקדות עם זהב חורי - - - μετὰ στιγμάτων τοῦ ἀργυρίου.
Hieron. ad Marcell. Ep. 15.

Wrestling of Jacob

WRESTLING of *Jacob*, with the Angel [Genesis xxxii. 24.] that appeared to him at *Peniel*. It is said in *Genesis*, that when *Jacob* had made his People to pass over the Brook *Jabbok, he was left alone, and there wrestled a man with him, until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me*. The Angel blessed him in the same Place, and changed his Name into *Israel*; and *Jacob* gave the Name of *Peniel* to this Place; which is as much as to say, the Appearance of God. *Moses* gives the Name of Man to him that wrestled with *Jacob*, but there is no doubt but it was an Angel: And the Prophet *Hosea* expressly affirms it; *He had power over the angel*, [Hos. xii. 4.] *and prevailed*. Several of the ancient Fathers have thought[1] that it was the Son of God, the second Person of the Holy Trinity, who appeared in this Place. *Origen*[2] cites from an Apocryphal Work, that the Angel *Israel*, the chief of Angels, came into the Body of *Jacob*, and *Uriel*, the eighth of the Angels, assuming the Likeness of *Jacob*, contended with *Israel*. Some of the Ancients, as is related by *Procopius*,[3] thought that this Man was the Devil under the Shape of *Esau*, that contended with *Jacob*. Some of the Rabbins have pretended that it was the Angel of *Esau*, or rather the Angel of the Country of *Esau*, who wrestled with *Jacob*, to compel him to resign up the Right of Primogeniture, which he had obtained from *Esau*. The Commentators may be consulted upon this Matter.

As to the Sinew of *Jacob's* Thigh, which was touched by the Angel, 'tis thought that the Angel touched his Thigh in that place, where the great Bone enters the *Acetabulum* of the *Os sacrum*. He touched him in the thickest and most fleshy Part of the Thigh, and made the Sinews contract, which caused *Jacob* to be lame. Some say that he only halted for a few Moments; others, that he halted till his Arrival at *Shechem*; and lastly, others say, that he was lame as long as he lived.

As for what relates to the *Jews* abstaining from the Sinew of the Thigh: *Quam ob causam non comedunt nervum filii Israel, qui emarcuit in femore Jacob*, *usque in præsentem diem*, see the Article SINEW.

'Tis enquired, whether this Wrestling of *Jacob* was a real Event, or only a mere Vision? *Theodoret*,[4] and the Rabbin *Maimonides*,[5] were of opinion, that all this passed only in his Mind, and had no other Reality but in *Jacob's* Imagination. This Patriarch being strongly possessed with the Danger he was going to encounter, at meeting his Brother *Esau*, had this Vision to encourage him. God caused him to perceive in a Dream a Man wrestling with him; and, not being able to overcome him, says to him, You shall no longer be called *Jacob* but *Israel*, that is to say, he that overpowers God: For, adds he, If you have the better in struggling with God, or with an Angel, much more will you get the Advantage when you strive only against a Man, against your Brother *Esau*. And as a Proof that this Vision was more than an ordinary Dream, it seemed to him that the Angel touched his Thigh; and in effect, as soon as he awoke, he found himself lame, probably by the Force of his Imagination.

This is what may be advanced to support that Opinion, which would have all this to pass in a Vision. But the general Sentiment is, and which is best founded,

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Justin. Dialog. cum Tryphone. Clem. Alex. l. 1. Pædag. Tertull. contra Praxeam. Hilar. l. 5. & 15. de Trinit. Athanas. Orat. 3. contra Arian. &c.
Origen. Tom. 5. in Joan. & Homil. 11. in Numer.
Procop. in Genes. xxxii. Vide & Hieron. in Ephes. c. vi. & Origen. l. 3. de Principiis.
Theodoret. Quæst. 1. 92. in Deut.
Maimon. in Mose Nebochim. Par. 2. c. 42.

The Letter X

Xaloth

XALOTH, a Village lying in the great Plain, that bounds the Lower Galilee, towards the South. *Joseph. de Bell.* Lib. iii. c. 2.

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Xerxes

XERXES, Son of *Darius*, Son of *Hystaspes*, and his Successor in the Kingdom of *Persia*: He ascended the Throne in the Year of the World 3519, before *Christ* 481, before the Vulgar Æra 485. He was Son to *Atossa*, the Daughter of *Cyrus*, and *Darius* his Father declared him King a little before his Death. To him are applied these Words of *Daniel*; *Behold there, shall* [Dan. ix. 2, 3, &c.] *stand up yet three kings in Persia*, (these three are *Cyrus, Cambyses*, and *Darius* Son of *Hystaspes*) *and the fourth shall be far richer than they all. And by his strength, through his riches, he shall stir up all against the Realm of Grecia*. And in effect, when *Xerxes* had subdued the *Egyptians*, the *Phœnicians*, the Isle of *Cyprus, Cilicia*, *Pamphylia, Pisidia, Lycia, Caria, Mysia*, *Troas*, the *Hellespont, Bythinia*, and *Pontus*, with whom he made War for the Space of three or four Years; he then sent Ambassadors into *Greece*, to demand Earth and Water, as a Token of their Submission. a But this being refused, he set out the Year following, and set upon the *Greeks* by Sea and Land, with such a prodigious number of Forces, that the like had never been seen before. It is well known from History how this great Undertaking miscarried. He returned to *Susa*, and thence to *Ecbatana*. He was killed in the Year of the World 3531, before *Christ* 469, before the Vulgar Æra 473; and his Successor was *Artaxerxes* surnamed *Longimanus*. *Xerxes* reigned only twelve Years.

We are informed by *Josephus*,[1] that this Prince confirmed to the *Jews* all the Privileges that had been granted them by *Darius* the Son of *Hystaspes*, his Father,

Vol. III. that this Affair really happened to *Jacob*. The Account of *Moses* seems to admit of no other Explication; and *Jacob's* Infirmity, which was a Consequence of it, proves that this must be something more than a Dream.

and particularly, that which assigned to them the Tributes of *Samaria*, for the Charge of the Sacrifices that were to be offered in the Temple of *Jerusalem*.

In the second Year of his Reign he marched against the *Egyptians*;[2] and having overcome them, he increased the Yoke of their Servitude. He gave the Government of this Kingdom to his Brother *Achemenes*, and at the end of the Year returned to *Shushan*.

Proud of the Success of this Expedition, he resolved upon a War against the *Grecians*, at the Instigation of *Mardonius* the Son of *Gebrias*, who had married one of his Sisters.[3] *Josephus*[4] thinks, that the *Jews* were ordered to march with him in this Expedition; and he applies to them what the Poet *Chœrilus* says, in the Description he gives of the several Nations of which the Army of *Xerxes* was composed. *There was a People*, says he, *that had something extraordinary in their Mein and Dress*: *Their Language was* Phœnician: *They inhabit the Mountains of* Solymæ, *along which there is a great Lake. They wear their Hair cut round. Salmasius*[5] is of the same Opinion with *Josephus*. And since the *Jews* were in Subjection to *Xerxes*, what Reason could he have to excuse them from going along with him to this War, as well as the other Nations under his Jurisdiction? Yet *Scaliger, Bochart, Annæus*, and most of the Learned now maintain, that *Chœrilus* intended to speak of the *Solymi* of *Pisidia*. See SOLYMI, before.

After his Return from this famous and unfortunate Expedition, *Xerxes* gave Orders to demolish all the Temples of the *Grecian* Cities in *Asia*,[6] which was executed accordingly. There were none spared but that of *Diana* at *Ephesus*, probably

Aaa[7] bably by reason of its Magnificence. He did the same in all the Places through which he passed, destroying in the Course of this Expedition all the idolatrous Temples he found on his Way. This was neither out of Aversion towards the People, nor out of any Singularity of Temper, that he was induced to do this: But it was out of Zeal for the Religion of the *Magi*, in which *Zoroaster* had instructed him, and had infused into him the utmost Horror of Idols and Images. At his Return he passed through *Babylon*, where he destroyed Idolatry and Idols,[8] by the same Motive that had prevailed with him to pull down the *Grecian Temples*. Thus the Prophecies of *Jeremiah* were fulfilled, [Jerem. l. 2.] who says, *Babylon is taken, Bel is confounded, Merodach is broken in pieces*, *her Idols are confounded, her Images are* [Jerem. li. 44,47,52.] *broken in pieces*. And again; *I will punish Bel in Babylon, and I will bring forth out of his* mouth that which he hath swallowed up. I will do judgment upon the graven images of

Babylon.

Read this article in its place on the printed pages

Joseph. Antiq. l. xi. c. 5. About the Year of the World 3520, before *Christ* 480, before the Vulgar Æra 484.
Herodot. l. 7. In the Year of the World 3521.
Herodot. l. 7.
Joseph. contra Appion. l. 1.
Salmas. Offileg. linguæ Hellenisticæ.
Strab. l. 14. *Cicero de legib*. l. 2. *Æschyl. in Persis. Herodot*. l. 8.
Herodot. l. 7. c. 25, &c. In the Year of the Word 3523, before *Christ* 477, before the Vulgar Æra 481.
Strab. l. 16. Herodot. l. 1. Diodor. l. 2. Arrian, de Expedit. Alex. l. 7.

Xylophoria

XYLOPHORIA, a Feast of the *Hebrews*, in which they brought Wood into the Temple with great Solemnity, for the Support of the Sacred Fire that was continually burning upon the Altar of Burnt-Sacrifices. We do not find this Feast mentioned in any Passage of the Scriptures; but *Josephus* speaks of it, *Lib*. 2. *Ch*. xvii. p. 811. of the War of the *Jews*. *Selden* will have his Provision to be laid up in the Month *Ab*, answering nearly to our *July*. Others place it in the Month *Elul*, which answers to *August*. The Rabbins inform us, that they prepared with great care the Wood that was to be burnt upon the Altar, that they made it very clean, and that they permitted no Rottenness, Corruption, or Mouldiness to be amongst it.

Read this article in its place on the printed pages

The Letter Y

Year

YEAR. The *Hebrews* had always Years, of twelve Months each. But at the Beginning, and in the time of *Moses*, they were Solar Years, of twelve Months a -piece, having thirty Days to each Month; so that however the Twelfth Month had thirty-five Days. We see by the reckoning that *Moses* gives us of the Days of the Deluge, [Gen. vii.] that the *Hebrew* Year consisted of Three hundred and sixty-five Days. 'Tis supposed[1] that they had an intercalary Month at the End of one hundred and twenty Years; at which time the Beginning of their Year would be out of its Place full thirty Days. But it must be owned, that no mention is made in Scripture of the thirteenth Month, or of any Intercalation. It is probable that *Moses* retained the Order of the *Egyptian* Year, since he himself came out of *Egypt*, was born there, had been instructed and brought up there, and since the People of *Israel*, whose Chief he was, had been for a long time accustomed to this Year. But the *Egyptian* Year was Solar, and consisted of twelve Months of thirty Days each, and that for a very long time before; as we have shewn in our Dissertation upon Chronology, before our Commentary upon *Genesis*.

After the time of *Alexander* the Great, and the Reign of the *Grecians* in *Asia*, the *Jews* reckoned by Lunar Months, chiefly in what related to Religion, and the Order of the Festivals. *He made the Moon* [Ecclus. xliii. 6. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. Gemin. Isagog. c. 6.] *also to serve in her season, for a declaration of times, and a sign of the world. From the Moon is the sign of feasts, a light that decreaseth in her perfection*, says the Author of *Ecclesiasticus*. St. *John*, in his *Revelations*, assigns but twelve hundred and sixty Days to three Years and an half; and consequently just thirty Days to every Month, and just three hundred and sixty Days to every Year. *Maimonides* tells us, that the Years of the *Jews* were Solar, and their Months Lunar; and *Geminius* makes the same Observation upon the Years of the *Greeks: Universi Græci annos juxta solem, menses ver*ò *& dies juxta lunam agebant*. Since the compleating of the *Talmud*, they have made use of Years that are purely Lunar, having alternately a full Month of thirty Days, and then a defective Month of twenty-nine Days. And to accommodate this Lunar Year to the Course of the Sun, at the End of three Years they intercalate a whole Month after *Adar*; which intercalated Month they call *Ve-adar*, or the second *Adar*.

The Civil Year of the *Hebrews* has always begun at Autumn, at the Month they now call *Tizri*, which answers to our *September*, and sometimes enters into *October*, according as the Lunations happen. But their Sacred Years, by which the Festivals, Assemblies, and all other religious Acts, were regulated, begin in the Spring at the Month *Nisan*, which answers to *March*, and sometimes takes up a Part of *April*, according to the Course of the Moon. Here follows the Order and Names of the present *Hebrew* Months.

Tizri, a compleat Month, of thirty Days, and answers to *September*.
Marschevan, a deficient Month, of only twenty-nine Days, and answers to *October*.
Casleu, a compleat Month, answering to *November*.
Thebet, a deficient Month, answering to *December*.
Sebat, a compleat Month, answering to *January*.
Adar, a deficient Month, answering to *February*.
Nisan, a compleat Month, answering to *March*.
Jiar, a deficient Month, answering to *April*.
Sivan, a compleat Month, answering to *May*.
Thammuz, a deficient Month, answering to *June*.
Ab, a compleat Month, answering to *July*.
Elul, a deficient Month, answering to *August*.

See the Article MONTH, before, and the *Hebrew* Calendar, at the End of the Dictionary.

Nothing is more equivocal among the Ancients, than the Term *Year*. The *Year* always has been, and still is, a Source of Disputes among the Learned, whether on account of its Duration, its Beginning, or its End. Some think, that from the Beginning of the World to the hundred and sixtieth Year of *Enoch*, they reckoned only by Weeks; and that it was the Angel *Uriel* who revealed to *Enoch* the Use of Months, Years, the Revolutions of the Stars, and the Return of the Seasons. Some People heretofore made their Year to consist of one Month, others of four, others of six, others of ten, and others of twelve. Some have divided one of our Years into two, and have made one Year of Winter, another of Summer. The Beginning of the Year was fixed sometimes at Autumn, sometimes at the Spring, and sometimes at Mid-winter. Some People have used Lunar Months, others Solar. Even the Days have been differently divided: Some People beginning them at Evening, others at Morning, others at Noon, and others at

Mid-night. With some the Hours were equal, both in Winter and Summer; with others they were unequal. They counted twelve Hours to the Day, and as many to the Night. In Summer the Hours of the Day were longer than those of the Night; but on the contrary, in Winter the Hours of the Night were longer than those of the Day. See the Article HOUR.

Formerly the *Egyptians* allowed but one Month to their Year,a then two, then four Months, and, lastly, twelve Months.[2] 'Tis said to have been King *Pison* who gave it a regular Form of twelve Months and five Days. But this Regulation must have been very ancient, since *Moses*, who had been educated and instructed in *Egypt*, knew no other Year than that of twelve Months. The *Egyptians* began it at the Rising of the Dog-Star,[3] or at the Beginning of Autumn:[4] For it appears that they made a Variation in this, as well as in the Beginning of their Months; having begun them sometimes in the Evening, sometimes in the Morning.

We know not the Form of the ancient *Chaldean* Year, because their ancient History is unknown.[5] They boasted formerly of a prodigious Antiquity, and pretended to have Astronomical Observations for four hundred and seventy-two thousand Years, according to *Diodorus Siculus*,[6] or for four hundred and seventy thousand Years, according to *Cicero*;[7] or only for seven hundred and twenty thousand, according to *Epigenes*, quoted by *Pliny*.[8] When *Calisthenes* was at *Babylon*, and very inquisitive to know the Truth of this, he sent word to *Aristotle*,[9] that he could find no Observations that were beyond a thousand nine hundred and three Years; which, by proceeding backwards would bring us nearly to the time of the building of *Babylon*. We are assured, that they began their Day at Sunrising, in honour of their principal Deity.

The *Grecians* at the Beginning had no fixed Years. Several People of *Greece* made their Year of four Months:[10] Those[11] of *Arcadia* first made it of one Month only, afterwards of three Months: Those of *Caria* and *Acarnania* made it sometimes of one Month, and sometimes of six. But from the time of *Homer* it appears to have been settled at twelve Months. The ancient Year of the *Athenians* was fixed at three hundred and sixty Days.[12] It was afterwards extended to three hundred and sixty-five Days. They began it at the Vernal Equinox: Their Days were reckoned from one Evening to another, and the Year was divided into four Seasons, Spring, Summer, Autumn, and Winter. At the time of *Homer* they did not yet know the Hours, according to our Manner of speaking. The Word *Hour* in this Poet signifies *the Seasons*.[13] It was *Anaximenes* and *Anaximander*[14] who received from the *Babylonians* the way of reckoning by Hours.

Among the *Latins*, or People of *Italy*, the Year was at first no more fixed than among the other Nations now mentioned. *Romulus*'s Year consisted of ten Months,[15] as well as that of the *Albans*. It had three hundred Days, began in *March*, and ended in *December*. King *Tarquin* is said to have added to it the two Months of *January* and *February*.[16] As to the Civil Year, the Beginning was fixed in *January*; because then the Sun approaches towards us;[17] but as to the Sacred Year, they continued to begin it in *March*.

The People of *Lavinium* made their Year of thirteen Months, or of three hundred and seventy-four Days. Those of *Umbria* made it consist of fourteen Months. The *Albans* alotted thirty-six Days to the Month of *March*; twelve to *May*; twenty-eight to *August*; sixteen to *September*; Those of *Tusculum* appointed thirty-six Days to *July*, and thirty-two to *October*. Those of *Aricia* made it consist of thirty-nine Days. Neither the *Romans*, nor any other People of *Italy*, reckoned by Weeks, as obtained among the *Orientals*; but they had three Terms for reckoning the Days of every Month. The Kalends were always the first Day of the Month. In the Months of *March, May, July*, and *October*, the six first Days belonged to the Nones. The other Months of the Year had but four Days before the Nones. From the Nones to the Ides were always eight Days. What remained after the Ides was reckoned according to its Distance from the following Kalends. For all this matter our Dissertation upon Chronology may be consulted, before the Commentary upon *Genesis*.

The *Hebrews* always reckoned by Weeks, as a Memorial of the Creation of the World, which was performed in seven Days. They had Weeks of seven Years apiece, at the Term of which was the Sabbatical Year: As also Weeks of seven times seven Years, that were terminated by the Year of Jubilee; and finally Weeks of seven Days.

The Days were reckoned among them from Evening to Evening, both in their Sacred [Levit. xxiii. 32. Matth. xx. 3, 4. John xi. 9.] and Civil Accounts. *Moses* makes no Distinction in this respect between Festival Days and other Days. The Feasts began *inter duas vesperas*;[18] that is to say, between the Declining and Setting of the Sun. After that the *Jews* were in Subjection to the *Greeks*, and then to the *Romans*, they were obliged to conform themselves to their Customs to maintain Order, by beginning their Day at Mid-night, or in the Morning, and by distributing the Day into twelve unequal Hours, as also the Night. This Usage is plainly expressed in St. *Matthew* and St. *John*.

Read this article in its place on the printed pages

Vide Scaliger. de Emendat. Temporum, l. 3.

Id. de die Natali.
Porphyr. de Nymphæ antro.
Plutarch. de Iside.
See our Dissertation upon Chronology, before *Genesis*.
Diodor. l. 11. p. 83.
Cicero, l. 2. de Divinat.
Plin. l. 7. c. 56. The Printed Books read only 720; but the Sequel of the Discourse shews that it ought to be 720,000.
Apud Simplic. l. 3. de Cœlo.
Censorin. de die Natali.
Censorin. l. 7. c. 48.
Plin. l. 34. c. 6.
Censorin. c. 19.
Laertius ex Phavorino.
Ovid. Fast.
Junius apud Censorin.
Ovid. Principium capiunt Phœbus & annus idem.
Exod. xxix. 14. בין ערבים Vulg. ad vesperam. Hebr. *inter duas vesperas*.

Yesterday

YESTERDAY, *and to day*, are used to denote, one of them all the time past, even at a distance, and the other the present Time, but of a larger Extent than the Day on which one speaks: *If the ox was wont to push with his horn in time past*; the *Hebrew* [Exod. xxi. 29.] says, *yesterday. And it came to pass, when all that knew him before time saw*; Heb. *Yesterday; whereas thou camest but yesterday*, [2 Sam. xv. 20. Heb. xiii. 8. Job viii. 9.] *or lately. Jesus Christ, the same yesterday*, *and to day, and for ever*. His Doctrine admits of no Variation, his Truths are invariable. With him there are neither Yesterday, nor to -morrow, but all is to-day. *Job* says, We are but of Yesterday, and know nothing; because our Days upon Earth are a Shadow.

Read this article in its place on the printed pages

The Letter Z

Zaanannim

ZAANANNIM, or *Saananim*, a [Josh. xix. 33.] City of the Tribe of *Naphthali*. See *Micah*, i. 11.

Read this article in its place on the printed pages

Zabad (1)

ZABAD, Son of *Nathan*, and Father of *Ophal*, of the Race of *Judah*, 1 *Chron*. ii. 36, 37.

Read this article in its place on the printed pages

Zabad (2)

ZABAD, Son of *Tabath*, and Father of *Shuthelah*, of the Tribe of *Ephraim*, 1 *Chron*. vii. 20, 21.

Read this article in its place on the printed pages

Zabad (3)

ZABAD, Son of *Shimeath*, a Woman of the Country of *Ammon*; who, with *Jehozabad*, the Son of *Shimrith*, a Woman of the Country of *Moab*, killed *Joash* King of *Judah*, 2 *Chron*. xxiv. 26. in the Year of the World 3165, before *Christ* 835, before the Vulgar Æra 839.

Read this article in its place on the printed pages

Zabad (4)

ZABAD. He was one of those who [Ezr. x. 27.] put away their Wives, which they had taken contrary to the Law.

Read this article in its place on the printed pages

Zabadeans

ZABADEANS, *Arabians* who dwelt to the East of the Mountains of *Gilead*. *Jonathan* the *Maccabee* overcame them in 3860. See 1 *Macc*. xii. 31. But it is very probable, that instead of *Zabadeans*, which is a Name entirely unknown, it ought to be read *Nabatheans*, as *Josephus* has done. The *Nabatheans* are well known.

Read this article in its place on the printed pages

Zabbai

ZABBAI, Son of *Bebai*; he was one of those that at the Return from the Captivity, separated themselves from the Wives [Ezr. x. 28.] they had married against the Law.

Read this article in its place on the printed pages

Zabbud

ZABBUD, see ZACHUR.

Read this article in its place on the printed pages

Zabdi (1)

ZABDI, or *Zabdias*; Son of *Zerah*, and Grandfather of *Achan*, *Josh*. vii. 1.

Read this article in its place on the printed pages

Zabdi (2)

ZABDI. Yeoman of the Wine-cellar [1 Chron. xxvii. 27.] to King *David*.

Read this article in its place on the printed pages

Zabdiel (1)

ZABDIEL, Father of *Jashobeam*. He commanded the twenty-four thousand Men who served for the first Month, as the Life-guard of King *David*, 1 *Chron*. xxvii. 2.

Read this article in its place on the printed pages

Zabdiel (2)

ZABDIEL, King of *Arabia*: He killed *Alexander Balas*, King of *Syria*, who had fled to him for Refuge, and sent his Head to *Ptolemy Philometor* King of *Egypt*,[1] who was then in *Syria*, and in Pursuit of *Alexander Balas*. *Diodorus Siculus*[2] gives the Name of *Diocles* to this *Zabdiel*. Profane Historians[3] tell

Vol. III. this Story with some Variation. They say that the Generals of *Alexander Balas*, providing for their own Security and Interest, when their Master retired into *Cilicia*, they treated privately with *Demetrius Nicator*, the Son-in-law of *Ptolemy Philometor*, and treacherously slew *Alexander*, sending his Head to *Ptolemy* by *Zabdiel*, whom we have now mentioned.

Read this article in its place on the printed pages

1 Macc. xi. 17. In the Year of the World 3869, before *Christ* 141, before the Vulgar Æra 145.

Didor. Sicul. l. 32.

Polyb. Diodor. apud Usser. ad An. M. 3859.

Zabians

ZABIANS.[1] The *Zabians* are said to be ancient *Chaldeans*, addicted to Astrology, and to the Worship of the Stars; and that their chief Employment was to form Talismans under certain Aspects of the Planets. 'Tis doubted whether the *Zabians* were a particular People, or a Sect of Philosophers, or if their Name stands for their Religion, their Country, or Situation. On this Matter there are five or six different Opinions.[2] Some think the Name *Zabians* comes from *Zaba*, or rather *Saba*, the Son of *Cush*; or from *Zabah*, an Army, because they worshipped the Host of Heaven; or from the *Arabick* Word *Tzabin*, which signifies the East-wind, because these People were *Chaldeans*, and known by the Name of *Orientals*. *Spencer*,[3] who has much examined into this Matter, believes the best Etymology is that of *Scaliger*,[4] who thinks, that *Zabiim* signifies *Orientals*, or *Chaldeans*; but he thinks this Name ought not to be confined to the *Chaldeans* only, but to be extended to all other People that have followed their Principles; as the *Egyptians*, the *Nabatheans*, the *Canaanites*, the *Syrians*, and others. So that the Name of *Zabian* would stand for a sort of Sect that was spread far and wide through all the *Eastern* Countries.

But what was the Religion and Philosophy of the *Zabians*? Some think it to have been the most ancient Religion of the World. There are those that place the Original of it under *Seth* the Son of *Adam*; others under *Noah*; others[5] under *Nabor*, the Father of *Terah*, and Grandfather of *Abraham*. *Maimonides*[6] thinks, that *Abraham* followed the Religion and Principles of the *Zabians*, before he came out of *Chaldea*. One of the chief Articles of this Religion was, the Worship of the Stars, and a kind of Ma gick; which makes *Spencer* say, that they were Pagans, and that their Religion, so much of it as was known to the *Jewish* and *Arabian* Authors that mention it, was only a Corruption of *Judaism*, and that it borrow'd many things from the antient *Chaldeans, the Jews, Platonists*, and *Gnosticks*: That they have made a Mixture of all these to compose their Religion. He adds, that the Name of *Zabians*, and even their Religion itself, as it is now profess'd, is very modern, and does not go beyond the Time of *Mahomet*; since neither their Name nor Religion is to be found in any antient Author, either *Greek* or *Latin*, nor in any Work that was written before the *Alcoran*.

Mr. *Hyde*, in his Account of the Religion of the *Persians*, has endeavour'd to prove, that the antient *Zabians* were no Gentiles. He pretends that *Shem* and *Elam* are the first Authors of their Religion; that if afterwards it became burthen'd with any Superstitions, *Abraham* reform'd it, and supported its Reformation against *Nimrod*, who persecuted it: That *Zoroaster* came afterwards, and re-establish'd the Worship of the true God, which *Abraham* had taught before. True it is, that the antient *Persians* or *Zabians* maintain'd a continual Fire upon their Altars, and in their Temples; but the same thing might be seen at *Jerusalem* upon the Altar of the Temple, where the Priests took care to keep up a Fire that never went out. They seem'd to worship the Sun; but it is pretended that this is only a secondary Worship, and subordinate to the Worship of the true God. The Remains of the antient *Persians*, which are still in the *East*, constantly affirm to those that enquire of them, that the Respect they pay to the Sun is only a Respect of Civility, such as is paid to Kings and their Officers of State.

It is pretended that the Religion of the *Zabians* is the most antient of all the Religions in the World, after that of *Adam* and the Patriarchs, which only was the true one. The Unity of God, and the Necessity of a Mediator, was an original Persuasion, and went through the whole Race of Mankind[7]. The Unity of the Godhead is discoverable by the mere Light of Nature; the Need we have of a Mediator to obtain Access to the supreme Being, is a Consequence of that first Notion. But Men having had no Knowledge of him, or having forgot what had been reveal'd to *Adam* of the Qualities of the Mediator, they had recourse to Mediators of their own chusing, by means of whom they might address themselves to the supreme God. And this was the first Step towards Idolatry. Then observing nothing in all Nature of greater Perfection than the Stars, in which they imagin'd that certain Intelligences resided, which animated

and govern'd those vast Bodies; they thought that none could be fitter for the Office of Mediatorship between God and themselves. And because the Planets, of all the celestial Bodies, were nearest to the Earth, and seem'd to have the greatest Influence over it, they ascribed to them the chief Place among these Mediators, and upon that account made them the Objects of their Worship.

Such was the Origin of all the Idolatry that has prevail'd in the World. First they set up Tents or Chapels to these Powers, and then they represented them by Statues and Images. These Images at first were only look'd upon as sacred Habitations, wherein the Intelligences resided: and those that worshipp'd them only paid them a relative Adoration, with respect to the Planet to which it belong'd. Afterwards they proceeded to make Statues, in which they imagin'd that after their Consecration these Intelligences were as much present by their Influence, as in the Planets themselves, and that the Prayers that were addressed to 'em were as effectual as if address'd to the others. And this was the Original of the Worship of Statues or Images.

They were invested with the Names of the Planets they represented, which are the same as they still obtain. Thus we find *Saturn, Jupiter, Mars, Apollo, Mercury*, *Venus* and *Diana*, plac'd in the first Order in the Worship of the Antients. These were what they call'd the great Gods. Afterwards an Opinion prevail'd in the Minds of Men, that the Souls of good Men, after their Separation from the Body, might serve as Mediators and Intercessors between God and Man; whence they deify'd many of those whom they thought to have been just and good Men, and worthy of this Honour; by which the Number of Deities increased in the World.

This Religion took its Rise among the *Chaldeans*: The Knowledge they had acquir'd in Astronomy contributed to incline them to it. This it was that obliged *Abraham* to abandon *Chaldea*. From *Chaldea* this Worship spread through the whole *East*, from thence into *Egypt*, from *Egypt* into *Greece*, and thence among all the Nations of the *West*. The first Authors of this Superstition were known in the *East* by the Name of *Zabians*, or *Sabbeans*[8]. The Remains of this antient Sect are still subsisting subsisting in the *East* by the Name of *Sabbeans*, which they pretend to have receiv'd from *Sabius* the Son of *Seth*. They have still among them a Book which they ascribe to *Seth*, which contains the Doctrine of their Sect.

To this Sect of the *Sabbeans* was diametrically oppos'd that of the *Magi*, who had Images and Idols in Abhorrence, and worshipp'd God only by Fire. They had their Beginning in *Persia*, and spread as far as the *Indies*, where they are still in Being. They acknowledge two Principles, one of Good, the other of Evil. The Reader may see what we have said under the Article MAGI.

To return to the *Zabians*; As the whole System we have now proposed concerning their Original and Progress, is founded neither upon Matter of Fact, nor upon any Accounts left by antient Historians, nor upon the Credit of any authentick Monuments; we think ourselves obliged to acquaint the Reader, that all this is but an Hypothesis, which is probable indeed, but of small Assurance. We shall now mention something that may be more depended upon, as being extracted from Oriental Authors, who have inform'd us what this Sect of the *Zabians* is, and what were their Opinions.

The *Zabians*, or *Sabbeans*, are not the Name of a particular Nation c, but of a Religion known in the *East*, and of those that make Profession of it. It is not very certain in what the Religion of the *Zabians* principally consists. The Orientals themselves are not very consistent upon this Subject. But it is very sure, that this Religion is one of the Three, to which *Mahomet* gave his Protection, and a kind of Approbation in his *Alcoran*. These three Religions are, *Judaism, Christianity*, and *Zabeism*; because they either have, or pretended to have, Books composed by those Patriarchs and Prophets, which are acknowledged by *Mahomet* and the *Mussulmen*.

According to *Houssain Vaez*, in his *Persian* Paraphrase upon the *Alcoran*, the *Zabians* have several Observances which they derive from *Judaism, Christianity*, and *Mahometanism*. They honour Angels with a religious Worship: They read the Psalms of *David*: They pray turning towards the *South*, and sometimes towards the *North*. Some think they have the same Principles as the *Sadducees*.

They have also a Book, says M. *d'Herbelot*[9], which they ascribe to *Adam*, and which they look upon as their Bible; the Characters of which are very particular, but the Language is almost entirely *Chaldean*. They have a great Veneration for a D'Herbelot. Biblioth. Orient. p. 755. *Sabi*. *John the Baptist*, whose Disciples they profess to be. They use a kind of Baptism, which has made our Travellers give them the Name of *Christians of St. John*. See what we have said upon this Article. Their Language is almost all *Syrian* or *Chaldee*.

Ben-Schunab, a *Persian* Author, tells us something more particular of the *Zabians*, whom he calls *Sirians*, or *Syrians*: According to him they are descended from the most ancient Nation of the World, and use even to this Day, at least in their Books, the Language of *Adam* and his Children; that they have received their Religion and their Law from *Seth* and *Enoch*, whose Books they pretend to have at this Day, which are full of moral Instructions,

recommending an Abhorrence of Vice, and the Practice of Virtue. They pray to God seven times a day, with so intense an Application, that they mix no other Action with it. They fast for the whole Course of a Moon, from Sun-rising to Sun-set, without either eating or drinking. This Fast always concludes at the Summer Equinox.

They honour the Temple of *Mecca*, and have also a great Respect for the Pyramids of *Egypt*; for they think that *Sabi* Son of *Edon*, or *Enoch*, is buried under the third of them. But their chief Pilgrimage is made to a Place near *Haram*, which is the antient *Charræ* in *Mesopotamia*, which some think to be the Place of *Abraham*'s Birth; and is certainly the Place from whence he departed, when he took all his Family into the Land of *Canaan*. Some will have it, that the *Zabians* have a particular Respect for this Place, because of *Sabi* the Son of *Mari*, who lived in *Abraham*'s Time, and from whom they derive their Original with more Probability, and perhaps their Religion, than from *Sabi* the Son of *Enoch*, who lived before the Deluge.

Ben-hazem says, that the Religion of the *Zabians* is not only the first and the most antient, but also the most general, and the only Religion of the World till the Time of *Abraham*, from whom the other Religions are descended. And in all their Histories the *Arabians* commonly say, that the antient *Persians, Chaldeans*, *Assyrians, Grecians, Egyptians* and *Indians*, were all *Zabians* before they embraced *Judaism, Christianity*, or *Mahometanism*; and the Oriental Christians make no Difficulty to affirm, that *Constantine* the Great quitted the Religion of the *Zabians* to take up that of the *Christians*.

Some confound the *Zabians* with the *Magians*, or *Guebres*, or *Gaures*, the Worshippers of Fire in *Persia*; but those that are more correct take care to distinguish them.

We do not find the Name of *Zabians* any where in Scripture; and the Reason that we mention them here is, because the Rabbins and Commentators have often spoke of them, pretending that *Moses* had them in view in several of his ceremonial Laws, either to contradict them, or to rectify the Customs and Ceremonies of the *Zabians*. See *Spencer* in his second Book *de Legibus Hebræorum Ritualibus*.

Read this article in its place on the printed pages

צבוריםTsabiim.
Vide Spencer de Legib. Hebr. ritual. l. 2. c. 1. de Zabiis.
Spencer, loco cit.
Scaliger Epist. l. 1. Ep. 62.
Seides Batricid.
Maimonid. Morê Nevoch. l. 3. p. 411.
See *Prideaux* Connect. p. 1. l. 3. and the Authors whom he quotes.
Maimon. Moreh. Nebochim. Pocock. Specimen. Histor. Arab. Thom. Hyde Hist. Relig. veter. Persarum.
D'Herbelot. Biblioth. Orient. p. 755. *Sabi*.

Zabina

ZABINA, one of those that had marry'd strange Wives during the Time of the Captivity, and that were obliged to dis-miss them after their Return, *Esr*. x. 43.

Read this article in its place on the printed pages

Zabud

ZABUD, Son of *Nathan*, and a Favourite of King *Solomon*'s, 1 Kings iv. 5.

Read this article in its place on the printed pages

Zabulus

ZABULUS, or *Zabolus*, is put for *Diabolus*, according to the manner of pronouncing in the *Dorick* Dialect, which puts *Tzeta* for *Delta*; *Tzaballein* for *Diaballein*, to calumniate.

Read this article in its place on the printed pages

Zaccai

ZACCAI, or *Zachai*. His Children return'd from *Babylon*, to the Number of [Ezr. ii. 9.] seven hundred and sixty.

Read this article in its place on the printed pages

Zaccheus (1)

ZACCHEUS. *Judas Maccabeus* left *Simon*, *Joseph* and *Zaccheus*, to besiege the Sons of *Bean*, who had secured themselves in two Towers[1]. But *Simon*'s People being bribed with Money, permitted some to escape out of the Towers. Then *Judas* put these Traytors to Death. It is not plain that *Joseph*, *Simon*, or *Zaccheus*, had any Share in this Treachery.

Read this article in its place on the printed pages

2 Macc. x. 19. 1 Macc. v. 4, 5. In the Year of the World 3840, before *Christ* 160, before the Vulgar Æra 164.

Zaccheus (2)

ZACCHEUS, Chief of the Publicans; that is, Farmer-general of the Revenues. When Jesus Christ pass'd thro' *Jericho*[5], *Zaccheus* had a great desire to see him, but could not because of the Multitude, and because he was low of Stature. He therefore ran before, and climb'd up into a Sycamore-tree, that he might see him as he pass'd by. When Jesus came to that Place, he lifted up his Eyes, and said to him, *Zaccheus, make haste and come down, for to day I must abide at thy house*. Zaccheus immediately came down, and receiv'd him with much Joy. But those that saw, murmur'd, and said within themselves, *that he was gone to be a guest with a man that is a sinner*. In the mean time *Zaccheus* said to Jesus, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold*. For the *Roman*[6] Laws con-

3 demn'd Publicans, when convicted of Extortion, to make Restitution to four times the Value.

Upon which *Jesus Christ* said to him, *This day is salvation come to this house, forasmuch as he also is the son of Abraham. For the Son of man is come to seek and to save that which was lost*. And this is all that the Scripture informs us of *Zaccheus* the Publican. Some[1] have thought, that he was a *Gentile* before his Conversion; but the Opinion of Commentators is, that he was a *Jew*. There were many of this Nation that exercis'd the Employment of a Publican. *Clemens Alexandrinus* says[2], many did not distinguish *Zaccheus* from St. *Matthew*, pretending he was advanced to the Apostleship after the Death of *Judas*. Others[3] have affirm'd, that St. *Peter* ordain'd him Bishop of *Cæsarea* in *Palestine*. But it is probable they confounded him with another *Zaccheus* Bishop of this Church, who lived in the second Century[4].

Read this article in its place on the printed pages

Cyprian. l. 2. Ep. 3. & lib. de opere & eleemosyn. Tertul. l. 4. contra Marcion. Chrysost. Homil. de Zachæo. Ambros. in Luc. Beda in Luc. xix. Clem. Alex. Stromat. l. 4.

Constit. Clem. l. 7. c. 46. Recognit. l. 3. c. 65, 74. Rufin. Præfat. Recognit. Vide & Chrysolog. homil. de Zachæo.

Prædestinat. Serm. c. 11, 13. p. 15.

Luke xix. 1, 2, 3, &c. In the Year of *Christ* 37, of the Vulgar Æra 33, a little time before the Death of our Saviour.

L. hoc edicto in fine digesti de Publican.

Zacchur (1)

ZACCHUR, *Zaccur*, *Zachur*, or *Zechur*, Father of *Shammua*, of the Tribe of *Reuben*, Numb. xiii. 4.

Read this article in its place on the printed pages

Zacchur (2)

ZACCHUR, Son of *Hamuel*, and Father of *Shimei*, 1 Chron. iv. 26.

Read this article in its place on the printed pages

Zacchur (3)

[1 Chron. xxiv. 27. 1 Chron. xxv. 2. 1 Chron. v. 7.] 3. **ZACCHUR**, a *Levite*, of the Family of *Merari*.

Read this article in its place on the printed pages

Zacchur (4)

ZACCHUR, a *Levite* and Singer, Son of *Asaph*.

Read this article in its place on the printed pages

Zacchur (5)

ZACCHUR, or *Zabbud*, Son of *Bigvai* or *Imri*; he return'd from the Captivity of *Babylon* with his Brother *Ushai*, and seventy Persons of their Family, *Ezr*. viii. 14. *Nehem*. iii. 2.

Read this article in its place on the printed pages

Zachariah (1)

ZACHARIAH, *Zacharias*, or *Zechariah*; of the Tribe of *Reuben*, Prince of one of the Families of this Tribe.

Read this article in its place on the printed pages

Zachariah (2)

[2 Kings xiv. 29.] 2. **ZACHARIAH**, King of *Israel*; he succeeded his Father *Jeroboam* II. in the Year of the World 3220, before *Jesus Christ* 780, before the vulgar Æra 784. He reign'd but six Months, and did evil in the Sight of the Lord. *Shelium* the Son of *Jabesh* conspired against him, set upon him, and kill'd him in publick, and then reign'd in his stead. Thus was fulfill'd what the Lord had foretold to *Jehu*, that his Children should sit upon the Throne of *Israel* to the fourth Generation.

Read this article in its place on the printed pages

Zachariah (3)

ZACHARIAH, Son of *Meshelemiah*, a Porter of the Tabernacle of the Lord. He was of the Race of *Korah*, *1 Chron*. ix. 21.

Read this article in its place on the printed pages

Zachariah (4)

4. **ZACHARIAH**, a *Levite* and Doctor of the Law: He was one of those that were sent by King *Jehoshaphat* throughout the Cities of *Judah* to instruct the People, 2 *Chron*. xvii. 7. In the Year of the World 3092, before *Christ* 908, before the Vulgar Æra 912.

Read this article in its place on the printed pages

Zachariah (5)

ZACHARIAH, Son of *Jehoiada*, High-Priest of the *Jews*; probably the same as *Azariah*, 1 *Chorn*. vi. 10, 11. He was put to death by the Order of *Joash*, in the Year of the World 3164, before *Christ* 836, before the Vulgar Æra 840. This is what the Scripture says of him: When the People of *Judah* forsook [2 Chron. xxiv. 20, 21, 22.] the Lord, *the Spirit of God came upon Zachariah the son of Jehoiada the priest*, *which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord*, *he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remember'd not the kindness which Jehoiada his father had done to him, but slew his son*: *And when he died, he said, The Lord look upon it, and require it*. The Year following God sent the Army of *Syria* against *Judah*, which entered into *Jerusalem*, put to death the Princes of the People, and sent a great Booty to the King of *Damascus*, which they had got in this Expedition.

[Hieron. in Matth. xxiii.] St. *Jerome*, followed by a great number of Commentators, believed that this *Zachariah* the Son of *Jehoiada* was the same of whom our Saviour speaks in these Words; *I send* [Matth. xxiii. 34, 35.] *unto you prophets, and wise men, and scribes*; *and some of them ye shall kill and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from city to city*. *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias Son of Barachias, whom ye slew between the Temple and the Altar*. The Difference of Names of the Father of *Zachariah* Son of *Jehoiada*, and of *Zachariah* Son of *Barachiah*, does not move St. *Jerome*, or those that follow him: They observe, 1. That in the *Hebrew* Gospel of St. *Matthew*, made use of by the *Nazarenes*, there was read *Jehoiada* instead of *Barachiah*. 2. That among the *Hebrews* nothing was more usual than to have two Names. Examples of this are very common in Scripture; and it is very easy to imagine, that the same Person might have been called *Barachiah* and *Jehoiada*.

But to this Opinion three things are objected: 1. That *Zachariah* Son of *Barachiah*, according to the Intention of *Jesus Christ*, seems to have been the last of the Just that were put to Death by the *Jews*, as the just *Abel* was the first of Saints that suffered a violent Death. 2. That *Zachariah* the Son of *Jehoiada* was stoned in the Court of the House of God, *in atrio Domûs Domini*; whereas *Zachariah* the Son of *Barachiah* was killed between the Temple and the Altar; *inter Templum & Altare*. 3. Lastly, that tho' it be true that the *Hebrews* had often two Names, it is hardly to be thought that *Jesus Christ* would here omit the Name of *Jehoiada*, which was so well known, and substitute in its stead that of *Barachiah*, which was not so familiar. So that in the main we are rather inclined to believe, that our Saviour would point out *Zachariah* the Son of *Baruch*, of whom we shall speak afterwards, and who is mentioned by *Josephus*, in the Fourth Book of the War of the *Jews*, Chap. 19. according to the *Greek*, or l. 5. c. 1. p. 883, according to the *Latin*.

Sozomen[1] relates, that under the Empire of *Valentinian*, near *Caphar-Zachary*, a Village in the Dependance of *Eleutheropolis* a City of *Palestine*, was discovered the Body of the Prophet, or rather High-Priest, *Zacharias*. This holy Man appeared by Night to one called *Calemerus*, the Steward of a Lord to whom the Soil belonged, and bid him dig in a certain Place in the Field which he described to him, where he should find two Coffins, one of Wood, and the other of Lead; that of Wood enclosed in the Leaden one; and near the Coffin was an Urn of Glass, full of Water, and two Serpents of a moderate size, but without Venom, and as gentle as if they had been kept tame. *Calemerus* went to the place described, and, had the Earth dug up; and when the Coffin was opened, there was found *Zachariah*, clothed with a white Robe as a Priest. At his Feet, and out of the Coffin, was a Child with a Golden Crown upon his Head, Buskins of Gold, and a Royal Habit. And when the learned Men of the Country were at a loss to know who this Child was, the Abbot *Zacharias*, who then governed the Monastry of *Gerara*, said that he had found it written in an old *Hebrew* Book, but which was not Canonical, that when *Joash* King of *Judah*, put to death the High-priest *Zachariah*, as has been said, in seven Days after he lost one of his Sons, who was very dear to him; and that he caused him to be buried at the Feet of the High-Priest, as it were to make an Attonement for the Injury he had done him.

Read this article in its place on the printed pages

Sozomen. Hist. Eccl. l. 9. c. 17.

Zachariah (6)

ZACHARIAH, the eleventh of the twelve Lesser Prophets. He was Son of

Ccc of *Barachiah*, and Grandson of *Iddo*. He returned from *Babylon* with *Zerubbabel*, and begun to prophesy in the Second Year of the Reign of *Darius* Son of *Hystaspes*, in the Year of the Word 3484, before *Christ* 516, before the Vulgar Æra 520, in the eighth Month of the Holy Year, and two Months after *Haggai* had begun to prophesy. These two Prophets, with united Zeal, encouraged at the same time the People to go on with the Work of the Temple, which had been discontinued for some Years. The Time and Place of the Birth of *Zachariah* are unknown. Some will have him to have been born at *Babylon*, during the Captivity. Others think he was born at *Jerusalem*, before the Tribes of *Judah* and *Benjamin* were carried away. Some maintain that he was a Priest, and impute to him what we have said in the foregoing Article of the Discovery of the High-Priest *Zachariah*. But others affirm that he was no Priest. Many say he was the immediate Son of *Iddo*. Others believe, with much more Reason, [Ezr. v. 1.] that he was Son of *Barachiah*, and Grandson of *Iddo*.

He has been confounded with one *Zachariah* the Son of *Barachiah*, who lived [Isai. viii. 2.] in the time of *Isaiah*; and with *Zachariah* the Father of *John* the Baptist; which Opinion is plainly incongruous. Lastly, he has been thought to be *Zachariah* Son of *Barachiah*, whom our Saviour mentions, and says, he was killed between the Temple and the Altar; though no such thing is any where said of our Prophet. At this Day, at the Foot of the Mount of *Olives*, they shew a Tomb which they pretend to belong to the Prophet *Zachariah. Dorotheus* maintains, that he was buried in a Place called *Bethariah*, an hundred and fifty Furlongs from *Jerusalem*.

St. *Epiphanius* ascribes to him some Prophecies which he composed while he was yet at *Babylon*. He there foretold the Birth of *Jesus*, or *Joshua*, the Son of *Josedech*, and that of *Zerubbabel* the Son of *Salathiel*, or *Shealtiel*; and he declared to *Cyrus* the Victory he should obtain over *Crœsus* and *Astyages*, and that this Prince should set up at *Jerusalem* the Publick Exercise of Religion. But we make but small account of such Particulars as these, which are not found in Scripture.

Zachariah begins his Prophecy with an Exhortation to the People, to be converted to the Lord, and not to imitate the Stubbornness of their Fathers. Three Months afterwards the Lord caused to appear to him an Angel on Horseback, in the midst of a Myrtle Grove, standing by the Side of a River. Several other Angels come to the first, and acquaint him, that the whole Country was at peace, and abounded with Inhabitants. He thence takes occasion to intreat the Lord, that he would have Compassion on the Cities of *Judah*. The Lord gives him a gracious and comfortable Answer, and complies with his Request. Then the Prophet saw four Horns, and four Men going to break them in pieces with Hammers; and he was told that these four Horns denoted so many Powers that had oppressed his People; but that the time was come wherein they should be overthrown and broke to pieces. Thus we read in the first Chapter.

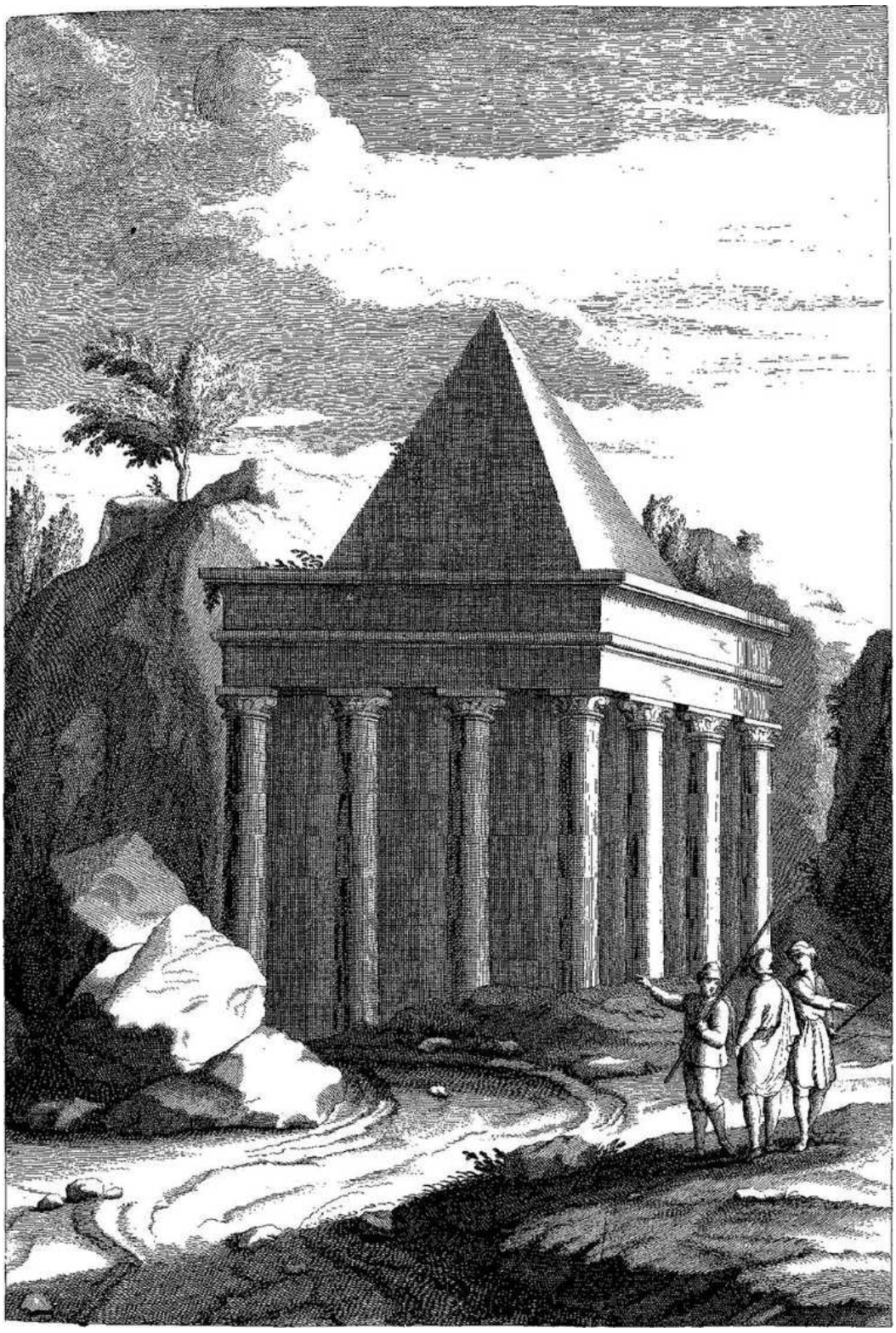
In the second Chapter God causes him to see a Man measuring *Jerusalem* with a Line; and *Zachariah* is told, that henceforth *Jerusalem* should be so well peopled, as not to be able to contain its Inhabitants. He relates in the third Chapter, that he saw the High-Priest *Jesus* the Son of *Josedech* standing upright before the Angel of the Lord, and *Satan* accusing him: Of which Accusation *Jesus* was acquitted, and raised to Honour. God told him that he was going to bring forth the *Branch*, that is, his Servant the *Messiah*, and that he should be as a precious Stone, upon

which were seven Eyes.

He had afterwards a Vision of a Candlestick with seven Branches, placed between two Olive-trees, from whence Oil trickled into the Lamps of the Candlestick. This is what we find in the fourth Chapter. In the following Chapter the Prophet saw a flying Roll, wherein was written the Curse of the whole Earth; and a Vessel wherein sat a Woman, upon whom a Mass of Lead fell down, and closed up the Mouth of the Vessel. Then he saw two Women with Wings, who lifted up the Vessel between Heaven and Earth. The Woman enclosed in the Vessel denoted the Iniquity of *Babylon*; the Mass of Lead that fell down upon her was the Vengeance of the Lord; and the two Women that lifted her up into the Air were the *Medes* and *Persians*, who destroyed the Empire of *Babylon*.

In the sixth Chapter God shews *Zachariah* four Chariots, which came forth from between two brazen Mountains, and which represented the *Persians*, *Greeks*, *Egyptians*, and *Syrians*, each of which were to be made use of in their turns, *to* execute the Wrath of the Lord against the Countries of the North and South. After this *Zachariah* receives from *Heldai*, *Tobijah*, and *Jedaiah*, a certain Quantity of Gold, of which he makes two Crowns; one for the High-Priest *Joshua*, and the other for the *Branch*, or *Zerubbabel*, as being the Type of the *Messiah*.

In



ZACHARY'S TOMB.Vol. III. B.b.

In the fourth Year of *Darius*, of the World 3486, before *Christ* 514, before the Vulgar Æra 518, on the fourth Day of the ninth Month, the Prophet was consulted by *Sherezer, Regem-melech*, and some others, whether they ought to continue to fast on the fifth Month, as they had hitherto done, since the Ruin of the Temple? He gave them this Answer, That these Fasts were of their own Invention, and that what God chiefly required of them, was, to practise Piety and Justice; and that, finally, their Days of Fasting should be soon changed into Days of Joy and Thanksgiving. This we read in the seventh and eighth Chapters.

The ninth Chapter contains menacing Prophecies against the Countries of *Hadrach, Syria*, and the *Philistines*. Then he foretels, in a very express manner, the Coming of *Jesus Christ*, a Saviour, poor, and sitting upon an Ass,

and a Colt the Foal of an Ass. In the ninth Chapter he speaks of the Reign of the *Messiah*, and of the Vengeance that the Lord will pour out upon the Persecutors of *Israel*. Lastly, in the eleventh Chapter he speaks of the War of the *Romans* against the *Jews*, of the breach of the Covenant between God and his People; of thirty Pieces of Silver given for a Recompence to the Shepherd; of three Shepherds put to death in one Month.

In the twelfth Chapter he describes the War of *Antiochus Epiphanes* against the *Jews*, the Victories of the *Maccabees*, the Mourning for the Death of *Judas Maccabeus*. In the thirteenth Chapter he describes the flourishing Estate of the *Jews* after the Death of *Antiochus Epiphanes*, to that of the *Messiah*. In the seventh, and the two following Verses, we see the Calamities that were to fall upon the *Jews* after the Death of *Jesus Christ*; and he continues the same Subject in the Chapter following. He describes the Siege of *Jerusalem* by the *Romans*; he foretels the great Extent of the *Christian* Church, the Conversion of the *Gentiles*, the Prosecutions raised against the Faithful, and the Punishment that God inflicts upon these Persecutors.

Zachary is the longest and the most obscure of all the Twelve Lesser Prophets.a His Style is interrupted and without Connexion. His Prophecies concerning the *Messiah* are more particular and express than those of the other Prophets. Some modern Criticks, as *Mede*,[1] and *Hammond*,[2] have been of opinion, that Chap. ix. x. xi. of this Prophet were written by *Jeremiah*; because in *Matthew* xxvii. 9; 10. under the Name of *Jeremiah* we find quoted *Zach*. xi. 12. and as the aforesaid Chapters make but one continued Discourse, they concluded from thence, that all three belonged to *Jeremiah*. But it is much more natural to suppose, that the Name of *Jeremiah*, by some unlucky Mistake, has slipt into the Text of St. *Matthew*, instead of that of *Zachariah*.

[Isai. xlviii. 20.] The Prophet *Zachariah* foretold in a very punctual manner the Siege of *Babylon* by *Darius* Son of *Hystaspes*. This Prince laid Siege to this rebellious City at the Beginning of the fifth Year of his Reign,[3] and reduced it at the End of twenty Months. The Prophets *Isaiah* and *Jeremiah* had foretold this Calamity, and had admonished the *Jews* that inhabited there, to make their Escape when they perceived the time draw nigh. *Isaiah* says to them, *Go ye forth of Babylon; flee from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the End of the Earth: Say ye, the Lord hath redeemed his servant Jacob*. And *Jeremiah* says, *Remove out of the midst of* [Jerem. i. 8.] *Babylon, and go forth out of the land of the Chaldeans, and be as the He-goats before the flocks*. And elsewhere, *Flee out of the midst* [Jerem. li. 6, 9, 45.] *of Babylon, and deliver every Man his soul*; *be not cut off in her iniquity; for this is the time of the Lord's vengeance, he will render unto her a recompence*. Lastly, *Zachariah*, a little before the time of her Fall, writes thus to the *Jews*, that were *still in this City; Ho*, *ho, come forth, and flee from the land of the* [Zech. ii. 6, 7, 9.] *North, saith the Lord; for I have spread you abroad as the four winds of the heaven*, *saith the Lord. Deliver thy self, O Sion*, *that dwellest with the daughter of Babylon*. *For thus saith the Lord of Hosts, after the glory hath he sent me unto the nations which spoiled you, for he that toucheth you*, *toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be spoil to their servants; and ye shall know that the Lord of Hosts hath sent me*. There is great Probability that the *Jews* made their Advantage of these Admonitions, and returned from *Babylon* into their own Country, or, at least, withdrew into a Place of more Security, till the City was taken. We cannot perceive, either from History, or the Prophecies, that they suffered any thing by this Siege, or that *Darius* the Son of *Hystaspes* bore them any Grudge for the Revolt of *Babylon*; which seems to insinuate that they had no share in it.

The *Mahometans* do not distinguish between the Prophet *Zachary*, and *Zachary* the Father of *John* the Baptist.[4] Some of them make him to be descended from *David*;[5] *David*, and others from *Levi*. By an Anachronism that is still more insupportable, these confound *Mary* the Mother of *Jesus Christ*, with *Mary*, or *Miriam*, the Sister of *Moses*, which they derive even from the *Alcoran* itself. The Author of *Tarik Monshekeb* relates, that when *Jesus Christ* was born of the Virgin, the Prophet *Zachariah* could not believe that a Child could be born without a Father; and that declaring his Sentiments, upon this Point, the *Jews* entertained a Suspicion of him, and obliged him to betake himself to Flight. He withdrew upon this, and hid himself in a hollow Oak, which the *Jews* sawed in two. Such is the Ignorance of the *Mussulmen* in the History of both the Old and New Testament.

Read this article in its place on the printed pages

Med. l. 4. Epist. 31.
Hammond. in Matth.
Herodot. l. 3. Justin. l. 1. c. 10. Polycen. l. 7.
D'Herbelot, Bibl. Orient. p. 922.
Hieronym. Præfat. in l. 1. Zach.

Zachariah (7)

ZACHARIAH, Son of *Barachiah*, or *Jeberechiah*, of whom mention is made *Isaiah* viii. 2.; or, according to St. [Hieron. in Isa. viii.] *Jerome*, this is the Prophet mentioned in the *Chronicles*, under the Reign [2 Chron. xxvi. 5.] of *Hezekiah*, or rather under the Reign of *Azariah* or *Uzziah*. *And he sought God in the days of Zachariah, who had understanding in the visions of God*. This *Zachariah* might live to the Reign of *Abaz*, in the Year 3262, when the Lord said to him, *Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz*. *Isaiah* adds, *And I took unto me faithful witnesses to record*, *Uriah the priest, and Zachariah the son of Jeberechia*. These two Persons might give Testimony, that at such a time he had foretold that he should have a Son, and that before this Son should be able to call his Father or Mother, *Resin* and *Pekah*, the two Enemies of *Judah*, should be utterly destroyed.

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Zachariah (8)

ZACHARIAH, Father of *Abi*, or *Abijah*, the Mother of King *Hezekiah*, 2 *Kings* xviii. 2. 2 *Chron*. xxix. 1.

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Zachariah (9)

[2 Chron. xxix. 13.] 9. **ZACHARIAH**, a *Levite*, of the Race of *Asaph*.

Read this article in its place on the printed pages

Zachariah (10)

ZACHARIAH, the Father of *Joseph*, in the time of the *Maccabees*, 1 *Macc*. v. 18. 56.

Read this article in its place on the printed pages

Zachariah (11)

ZACHARIAH, a Priest, of the Family of *Abia*, the Father of *John* the [Luke i. 5, 12, &c.] Baptist, and Husband to *Elizabeth*. This is what we are told in the Gospel: *Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years*. But in the Year of the World 3999, about fifteen Months before the Birth of *Jesus Christ*, as *Zachariah* was waiting his Week, and performing the Functions of Priest in the Temple, *according to the custom of the priest's office, his lot was to burn Incense when he went into the temple of the Lord*, upon the Altar of Gold which was in the Holy Place. *And there appeared unto him an Angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him*, *he was troubled, and fear fell upon him*. *But the Angel said unto him, Fear not*, *Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his Name John.---And Zacharias said unto the Angel; whereby shall I know this? for I am an old man*, *and my wife well stricken in years. And the Angel answering, said unto him, I am Gabriel that stand in the presence of God*, *and am sent to speak unto thee, and to shew thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed*, *because thou believedst not my words*, *which shall be fulfilled in their season*.

In the mean while all the People were waiting till *Zachariah* came forth out of the Holy Place, and they were surprized at his long Delay. But when he came out he was not able to speak; and by making Signs to them, that they might understand him, they found that he had had a Vision in the Temple, and was become dumb. When the Days of his Ministry were compleated, that is, at the End of the Week, he returned to his own House; and his Wife *Elizabeth* conceived a Son, of whom she was happily delivered in its due time. Her Neighbours and Kinsfolks came to congratulate with her on this account; and on the eighth Day they circumcised the Child, calling his Name *Zachariah*, after the Name of his Father: But *Elizabeth* then interposed, and said, No; His Name is *John*. They then desired a Token from his Father, how he would have him named; and, making Signs for a Tablebook, he wrote in it, that his Name is *John*; which was a Cause of Admiration to all that were present.

At this Instant his Mouth was opened, his Tongue was untied, and he spoke, praising God. All that lived thereabouts were filled with Fear and Astonishment. And *Zachariah*, being filled with the Holy Ghost, prophesied, saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people: And hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began*. He then directs his Speech to little *John* the Baptist, to whom he foretold, that he should be a Prophet, and the Forerunner of the *Messiah*, to prepare his way before him, and to teach his People the Knowledge of Salvation. This is what we find in Scripture concerning the Person of *Zachariah*. The other Particulars of his Life and Death are altogether unknown to us.

St. *Ambrose*[1], *Austin*[2], St.

St. *Chrysostom*, and several others, have thought that *Zachariah* was High-Priest, upon a false Supposition, that the offering of Incense was reserved to the High-Priest only: But it appears from St. *Luke* himself, that he was but an ordinary Priest, of the Family or Course of *Abia*; and it is certain besides, that the ordinary Priests went every Day into the *Sanctum*. The *Protevangelium* of St. *James*, and the spurious Gospel of the Nativity of the Virgin, affirm, or at least suppose, that *Zachariah*, the Father of *John the Baptist*, was High-Priest: But the Authority of such Pieces is very inconsiderable.

The same *Protevangelium* of St. *James*[3] insinuates, that when *Herod* caus'd the young *John Baptist* to be searched for, in order to put him to death with the other Children of *Bethlehem*, and not being able to find him, because his Mother *Elizabeth* had sent him into the Wilderness; the King sent to *Zachary*, who was then attending upon his Ministry at the Altar, to enquire of him where his Son was. *Zachariah* sent word, that he knew nothing of him. *Herod* sent the Soldiers back, with Orders to kill him, if he would not discover where his Son was. But *Zachary* still protested to them with an Oath, that he knew nothing of him; whereupon they kill'd him between the Porch and the Altar, and in the Inclosure that surrounded the Altar of Burnt-Sacrifices. Neither the Priests, nor the other *Israelites*, knew when he was kill'd; and one of the Priests finding he stay'd too long, enter'd into the Temple, found him dead, and his Blood congealed upon the Ground. At the same time he heard a Voice that said to him, *Zachary* has been put to Death, and his Blood shall not be wiped out till his Revenger comes.

'Twas doubtless upon this Foundation, that many of the Antients thought[4], that *Zachariah*, the Father of *John the Baptist*, was that *Zachariah*, Son of *Barachiah*, mention'd by *Jesus Christ* in the Gospel, whose Blood was shed between the Temple and the Altar. *Tertullian*[5] speaks of the Blood of *Zachariah*, the Marks of which were still to be seen upon the Pavement of the Temple. These Marks were yet pretended to be visible in the time of St. *Jerom*[6], who gave but little Credit to them, as plainly appears by his Commentary upon St. *Matthew*. *Eustathius* of *Antioch*, and several Antients, as *Origen*, St. *Basil*, and *Gregory* of *Nyssa*, quoted as above,[7] thought that in the Temple there was a Place set apart for the young Women, between the Temple and the Altar; that the holy Virgin intending to place herself there as before, after the Birth of *Jesus Christ*, the Priests would put her out of it: But *Zachary* insisted that she ought to be there still, as continuing still a Virgin. This was the Occasion that the People stoned him, even in the Temple itself. Others[8] believed that *Zachariah* was put to death, for having declared the coming of the *Messiah* in his Canticle.

The *Greeks* honour *Zachary* on the fifth of *September*, as a Priest, a Prophet, and a Martyr. *Usuard*, *Ado*, and other *Latins*, honour him also as a Prophet on the fifth of *November*. The *Roman* Martyrology joins *Elizabeth* with him. *Baronius* says, that the Head of St. *Zachary* was preserved at *Rome*, in the Church of St. *John de Lateran*; and it is pretended, that heretofore Blood came from it.

Read this article in its place on the printed pages

Ambros. l. 1. in Luc. Ita Beda, Theophyl. Strab. Brug. in Luc.

Aug. in Joan. Homil. 49.

Protevangel. Jacob. n. 23.

Origen. in Matth. xxvi. Petr. Alex. c. 13. Basil, l. 1. Homil. 25. Nyssen. t. 3. Homil. de Natal. Christ. Epiphan. de vita & morte Prophet. Theophylact, &c.

Tertull. Scorpiac. c. 8.

Hieron. in Matth. xxiii. 35. Vide, si placet, & Athanas. t. 2. p. 697.

Vide Baron. an. 1. §. 53. Menæa 5. Sept. p. 81. Tillemont. Not. 5. upon *John the Baptist*.

Apud Hieron. in Matth. xxiii.

Zachariah (12)

ZACHARIAH, Son of *Baruch*[2], was a great Enemy to all Injustice and Evil, and the greatest Stickler for the Liberty of his Country. The Zealots being resolved to make away with him, as being a great Opposer of their Designs, and being also very rich and very powerful, they would however observe some sort of Formality in his Condemnation; they convened seventy Judges of the most considerable of the People, to compose a kind of Tribunal or Sanhedrim, where they made *Zachariah* the Son of *Baruch* appear before them, and accused him of a Design of delivering up the City to the *Romans*. But of this Conspiracy they could produce neither Proofs nor Tokens.

Zachariah seeing that his Accusers were resolved upon his Destruction, and that he could by no means escape out of their Hands; instead of being discourag'd by the Danger he was in, he found himself more than ordinarily animated. And first having briefly confuted the Accusations of his Enemies, he then began to lay open their Iniquity, and to shew what they were doing to disturb the publick Tranquillity. At this the Zealots were incensed with Rage, and could hardly contain themselves. But thinking it best to hold out to the end, that they might give this Trial some Appearance of Justice, they suffer'd the seventy Judges to pronounce their Sentence. This they did by unanimously acquitting *Zachariah*.

At these Words the Zealots cry'd out with Rage and Fury, and two of those Wretches flying upon *Zachariah*, kill'd him in the midst of the Temple, insulting over his dead Body with these Words, " Receive now this Absolution that we " give thee, which is much more safe " than the other." Then they threw forth his Body into the Valley that was below the Temple. This happen'd in the 67th Year of the Vulgar Æra, three Years before the taking of *Jerusalem*, and the Destruction of the Temple.

Many learned Commentators[1] have thought, that this was the *Zachariah*, Son of *Barachiah*, mention'd by *Jesus Christ* in the Gospel; where he tells the *Jews*, *that he should send them Prophets and wise Men*, *whom they should slay and crucify*. - - - *That the blood of all the righteous men, from the blood of Abel to that of Zachariah, whom they slew between the temple and the altar*, *should fall upon them*. *Christ* spoke in the manner of the Prophets, and us'd the time past instead of the future. This Account seems the most probable of any that have been proposed for the explaining this Passage.

It is objected against the Opinion of those who think this to be the Person of whom our Saviour speaks in St. *Matthew*, *Unto the* [Matth. xxiii. 35.] *blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar*: First, That our Saviour foretels to the *Jews*, that they shall bear the blame of the Death of these just Men. But God does not punish for a Crime before it is committed. The *Jews* to whom he spake not knowing this *Zacharias*, and being ignorant of his Death that was to come, it would be impertinent to menace them upon this account. In this Passage of St. *Matthew*, he spoke only of such Offences as were already past, and of what had happen'd before his coming. Secondly, *Zachariah* the Son of *Baruch*, kill'd by the Zealots, was a *Jew*, and, according to all Appearances, an unbelieving *Jew*. *Josephus* says not one word that insinuates he had embraced *Christianity*. The old Ecclesiastical Writers did not own him as such. The Zealots that put him to death had no regard to his Religion, but to his great Riches. They were afraid that by his great Interest he might drive them away, and therefore accused him of keeping Correspondence with the *Romans*. The new *Christians* at *Jerusalem* were hardly in a Condition of provoking Jealousy, or of giving any Disturbance to the Malecontents; either because of their Substance, or their great Authority in the City. They look'd upon themselves happy enough, if they could avoid Persecution. Thirdly, The *Christians* of *Jerusalem* had made their Escape out of the City, and were retired to *Pella* beyond *Jordan*, as is thought, about the Year 66 of the Vulgar Æra. If *Zacharias* had been of their Number, it is not probable that he would have been in the City a Year afterwards; that is, in the Year 67 of the same Æra, in which he was put to death by the Zealots.

These Reasons however are reply'd to, as well as those which have prevail'd with some learned Men to believe, as we have taken notice already, that this *Zachariah* was he, of whom *Jesus Christ* speaks in the Gospel. 'Tis allow'd, that Men cannot ordinarily be threaten'd with Crimes which are not yet committed; but it is no rare thing to observe in the Prophets, that the Destruction of a City is foretold, the Calamity of a People, the Death of a Prince, as if their Crimes were already come to their full Measure, altho' they may not yet be arrived to the Height of their Iniquities, and their Punishment be still at a Distance. It is true indeed, that neither *Josephus*, nor any other antient Writer has said, that *Zachariah* was a *Christian*; neither have they said the contrary. *Josephus* speaks of St. *James Minor* put to Death by *Amanus*, as a *Jew*. At that time *Christians* were look'd upon as a Sect of *Jews*. Though generally *Christians* were neither rich, nor powerful, nor in Credit; yet however there were some, even in the Life-time of *Jesus Christ*, who had much Wealth, and who had considerable Employments; as *Joseph* of *Arimathea*, *Nicodemus*, *Gamaliel*. And lastly, Tho' the *Christians* of *Jerusalem* might have begun to withdraw themselves to *Pella*, about the Year 66 of *Jesus Christ*, and four Years before the Siege of that City; yet it was time enough to do it in the Year 67, two Years before the City was invested. So that hitherto nothing can hinder, but that *Zachariah*, Son of *Baruch*, might have been a *Christian*, and that *Jesus Christ* might have mention'd him as the last of those just Men that were put to death in *Jerusalem*, and in whom the Measure of their Iniquities was now full.

In the Valley of *Jehoshaphat*, over-against *Jerusalem*, is to be seen a Monument, which is said to be the Tomb of *Zachariah*. It is cut in a Rock; has four Pillars on each Side, which bear upon their Capitals a Roof rising to a Point, and which makes a kind of Pyramid. This Monument is square, and is fourscore Feet in Circumference. There is a little Window behind, through which there are seen within only a few Stones upon one another.

Read this article in its place on the printed pages

Grotius, Hammond, Louis de Dieu, Constantine l'Emper. Jansen, *upon* MonuSt. Matthew.
Joseph. de bello, l. 4. c. 19. in Græco, seu l. 5. c. 1. in Lat. p. 883.

Zacheus

ZACHEUS. The false Gospel of the Infancy of *Jesus Christ* provides a Master for our Saviour, whose Name was *Zacheus*[1]. St. *Irenæus* also mentions this Master[2], who having bid *Jesus Christ* to pronounce A, he did so accordingly. The Master then bid him pronounce B; but he answer'd, First teach me what is the Meaning of A, and then I will tell you the Meaning of B. He would insinuate by this, says St. *Irenæus*, that he alone knew the Mystery that was conceal'd under the Letter A. The Gospel of the Infancy which we have in *Greek* intimates, that *Zacheus* having bid *Jesus* to pronounce *Aleph, Jesus* answer'd *Beth, Gimel*, and the rest of the Alphabet without Hesitation; and that afterwards he explain'd to his Master the Writings of the Prophets in such a manner, as fill'd him with Admiration. The Gospel of the Infancy printed in *Latin* relates almost the same thing, but in a more ample manner. It calls also this Master *Zacheus*.

Read this article in its place on the printed pages

Apocryph. N. T. à Fabritio edit. p. 165, 207.

Iren. l. 1. c. 17. contra Hæres. & apud Epiphan. Hæres. 34.

Zadok (1)

ZADOK, or *Sadoc*, Son of *Abitub*, High-Priest of the *Jews*, of the Race of *Eleazar*. From the Time of *Eli* the High-Priesthood had been in the Family of *Ithamar*, but was restored to the Family of *Eleazar* in the Time of *Saul*, in the Person of *Zadok*, who was put in the place of *Ahimelech*, or *Abiathar*, put to death by [1 Sam. xxii. 17, 18.] *Saul*, in the Year of the World 2944, before Christ 1056. At the same time that *Zadok* perform'd the Function of the Priesthood with *Saul*, *Abiathar*, otherwise call'd *Ahimelech*, perform'd it with *David*; so that till the Reign of *Solomon* there were two High-Priests in *Israel*; one of the Race of *Eleazar*, which was *Zadok*; and another of the Race of *Ithamar*, which was *Abiathar*. For after the Death of *Saul* and *Ishbosheth*, *David* thought fit to confirm the Priesthood to *Zadok*, tho' he had been of the Party of *Saul*.

This is what we know in particular of *Zadok*. When *David* was forc'd to quit *Jerusalem* on account of the Rebellion of his Son *Absalom, Zadok* and *Abiathar* would have accompany'd him with the Ark of the Lord[1]. But *David* would not suffer them to follow him into his Retreat, saying, If I find Favour in the Sight of God, he will bring me back to *Jerusalem*; if not, let him do what he pleases, I am ready to comply with his Will. Then directing his Discourse to *Zadok*, he said, O Seer, return into the City with *Abimaash* your Son, and let *Abiathar* and his Son *Jonathan* return also, As for me, I will conceal myself in the Country, till you send me News of what passes. *Zadok* and *Abiathar* return'd therefore to *Jerusalem*; but their two Sons *Abimaash* and *Jonathan* hid themselves near the Fountain of *Rogel*, that they might be ready to give Intelligence to *David* of all the Transactions of *Absalom*. At last, when *Hushai* the Friend of *David* had defeated the Counsel of *Achitophel*, and informed *Zadok* and *Abiathar* of it, they communicated this Advice to *David*, by means of the two young Priests now mention'd[2].

After the Defeat of *Absalom, David* [2 Sam. viii. 17.] sent word to *Zadok* and *Abiathar*, saying, " Give notice to the Elders of *Judah* to " come forth speedily to meet the King, " to bring him back to *Jerusalem*; why " do you suffer the other Tribes to be before you?" The two High-Priests obey'd the King's Commands, and persuaded the Elders of *Judah* to shew their Zeal for the King, by making haste to come and invite his Return into his Metropolis.

Finally, the High-Priest *Zadok* did not engage in the Party of *Adonijah*, who aspired at the Kingdom to the Exclusion of *Solomon*[3]; and when the Prophet *Nathan* had prevail'd with *David* to declare his Will as to his Successor, the King sent *Zadok* along with *Nathan*, and the chief Officers of his Court, to give the royal Unction to *Solomon*, and to proclaim him King instead of his Father, or at least to associate him with him in the Kingdom. This was perform'd the same Day; and while *Adonijah* and those of his Party were at an Assembly near the Fountain of *Rogel*, where they had an Entertainment, and in their Mirth were saluting *Adonijah* as already King.

After the Death of *David*[4], *Solomon* excluded *Abiathar* from the High-Priesthood, because he had espoused the Party of *Adonijah*, and made *Zadok* High-Priest alone. 'Tis not very well known when he dy'd; but his Successor was his Son *Ahimash*, who enjoy'd the High-Priesthood under *Rehoboam*.

Read this article in its place on the printed pages

2 Sam. xv. 24. In the Year of the World 2980, before Christ 1020, before the Vulgar Æra 1024.

2 Sam. xxxv. 35, 36. xxxvi. 15, 16, 17, &c.

1 Kings i. 8, 9, 10, &c. In the Year of the World 2989, before Christ 1011, before the Vulgar Æra 1015.

1 Kings ii. 35. In the Year of the World 2990, before Christ 1010, before the Vulgar Æra 1014.

Zadok (2)

ZADOK, Son of *Abitub*, and Father of *Shellum*, High-Priest of the *Jews*. The time when he lived is not exactly known; but he lived under the Reign of *Jotham* King of *Judah*.

Read this article in its place on the printed pages

Zaham

ZAHAM, or *Zoom*, Son of *Rehoboam*, and of *Abihail* the Daughter of *Eliab*, 2 *Chron*. xi. 19.

Read this article in its place on the printed pages

Zair

ZAIR, or *Seira*. This is the same as the Country or Mountain of *Seir*, inhabited by the *Idumeans*, 2 *Kings* viii. 21.[1] *So Joram went over to Zair, and smote the Edomites. Zeirah*, instead of *Zeir*, according to the Rules of the *Hebrew* Language, insinuates a Motion towards *Zeir*, or *Zair*. The *Hebrew* reads *Zeira*; but we think it to be a Fault, and that it ought to be read *Seira*.

Read this article in its place on the printed pages

צעירה*Zeira*, instead of שעיר

Zalmon

ZALMON, *Salmon*, or *Selmon*,[1] a Mountain in the Neighbourhood of *Shechem*, *Judg*. ix. 48. Mention is made of the Snow of Mount *Zalmon* in *Psalm* lxviii. 14.

Read this article in its place on the printed pages

צלמון*Zalmon*.

Zalmonah

[Judg. viii. 5. Numb. xxxiii. 41.] **ZALMONAH**, or *Salmona*, or *Selmona*, an Encampment of the *Israelites* in the Desart. Some think it was in this Place that *Moses* set up the Brazen Serpent. See what is said upon PHUNON.

Read this article in its place on the printed pages

Zalmunna

ZALMUNNA, or *Salmana*, one of the Princes of the *Midianates*, who were defeated by *Gideon*, in the Year of the World 2759, before *Christ* 1241, before the Vulgar Æra 1245.

Read this article in its place on the printed pages

Zamzummim

ZAMZUMMIM, *Zomzomim*, or *Zumims*; ancient Giants who dwelt beyond *Jordan*, in the Country afterwards inhabited by the *Ammonites*, *Deut*. ii. 20.

Read this article in its place on the printed pages

Zanoah

ZANOAH, or *Zanoe*, Son of *Jekuthiel*. But I rather think that *Zanoah* was a City built or inhabited by *Jekuthiel* and his Posterity, 1 *Chron*. iv. 18.

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Zaphnath-Paaneah

ZAPHNATH-PAANEAH, or *Pseuthophanech*. 'Tis thus the *Septuagint*,[1] and after them *Josephus*, express the Name that *Pharoah* gave *Joseph*. *Moses* says,[2] he called him *Zaphnath-paaneah*, which St. *Jerome* translated by *Salvatorem mundi*; but the greatest part of Interpreters by *one that discovers hidden things*.

Read this article in its place on the printed pages

Gen. xli. 45. Ψευδοφανεχ. Joseph. Antiq. l. 2. c. 3. p. 44. Ψουδομφανηχον.
Gen. xli. 45. Ψευδοφανεχ. Joseph. Antiq. l. 2. c. 3. p. 44. Ψουδομφανηχον.
צפנת פענח*Zaphnath Paanach*.

Zaphon

ZAPHON, *Saphon*, or *Sophan*; a City of the Tribe of *Gad*, *Josh*. xiii. 27.

Read this article in its place on the printed pages

Zarah

ZARAH, Son of *Judah* and *Tamar*. When his Mother was just upon the Point of being delivered, *Zarah* presented his Hand, and the Midwife tied a red Ribbon about it, saying, This will be the First-born. But the Child with-drawing his Hand again, his Brother was born first, and was called *Pharez*.[1] *Zarah* had five [1 Chron. ii. 6.] Sons, *Ethan, Zimri, Heman, Calcol*, and *Dara*.

Read this article in its place on the printed pages

Gen. xxxviii. 28, 29. About the Year of the World 2277, before *Christ* 1723, before the Vulgar Æra 1727.

Zara

ZARA, a City of *Moab*. *Josephus* says,[1] that *Alexander Jannæus* took this City.

Read this article in its place on the printed pages

Joseph. Antiq. l. 13. c. 23.

Zared

ZARED, or *Zered*, a Brook beyond *Jordan*, and on the Frontier of the *Moabites*. It discharges it self into the *Dead* Sea. See *Numb*. xxi. 12. *Deut*. ii. 13, 14.

Read this article in its place on the printed pages

Zarephath

ZAREPHATH, or *Sarepta*, a City of the *Sidonians*, situate in *Phœnicia*, between *Tyre* and *Sidon*, upon the Coast of the Mediterranean Sea. *Pliny* and *Stephanus* call it *Sarapta*; and the *Arabians*, *Tzarphaud*; *Josephus*, and the *Greeks*, *Sarephta*, or *Saraphta*; the *Jews*, *Zarphat*. The *Arabian* Geographer *Scherifibnidris* places it twenty Miles from *Tyre*, and ten Miles from *Sidon*. *Sidon* is to the North, and *Tyre* to the South. It was [1 Kings xvii. 9, 10.] remarkable for being the Place of the Dwelling of the Prophet *Elijah*, with a poor Woman there, while there was a Famine in the Land of *Israel*. In the time of St. *Jerome*, and a good while after, they used to shew the Place where the Prophet dwelt, which was a little Tower. Afterwards they built a Church in the same Place, in the midst of the City. The Wine of *Sarepta* was not unknown to the Ancients:[1]

-------- *Et dulcia Bacchi Munera*,

quæ Sarepta ferax, quæ Gaza creârat.

A certain Author[2] says, that the Wines of *Sarepta* were so heady that the stoutest Drinkers could not drink above a *Sextarius* in a Month: But the *Sextarius* is no more than the Pint of *Paris*, according to *Budeus*. At this time *Sarepta* is only a small Village, standing upon a Hill, at about fifteen hundred Paces from the Sea. Some have thought, that the Name *Zarephath*, or *Sarepta* came from the *Metals* or *Glass* that were melted in this Place; for *Zaraph* in *Hebrew* signifies to melt Metals, or such other Substances. It was from the City of *Sarepta*, that *Jupiter* in the Shape of a Bull ran away with *Europa*.

Read this article in its place on the printed pages

Coripp. l. 3. Vide & Fortunat. de vita S. Martini. -------- *Sarepta Lucida perspicuis certantia vina lapillis*.
Fulgent. Mytholog. l. 2.

Zaresh-Shahar

ZARESH-SHAHAR, or *Saratasar*, a City of the Tribe of *Reuben*, beyond *Jordan*, *Josh*. xiii. 19.

Read this article in its place on the printed pages

Zatthu

ZATTHU,

Read this article in its place on the printed pages

Zatthu

ZATTHU, or *Zethu*: He was one of those who renewed and signed the Covenant with the Lord, after the Return from the Captivity of *Babylon, Nehem*. x. 14. In the Year of the World 3551, before *Christ* 449; before the Vulgar Æra 453.

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Zattu

ZATTU, or *Zethua*, returned from the Captivity of *Babylon* with nine hundred and forty Persons of his Family. He is very probably the same as *Zatthu*, in the foregoing Article.

Read this article in its place on the printed pages

Zaza

ZAZA, or *Ziza*, Son of *Jonathan*, of the Race of *Jerahmeel*, Son of *Hezron*, of the Tribe of *Judah*.

Read this article in its place on the printed pages

Zeal

[1 Chron. ii. 33.] **ZEAL**, in *Latin, Zelus*; in *Hebrew*, *Kanah*.[1] It is taken, 1. For the Eagerness with which we pursue any thing. *I have been very jealous* (or zealous) *for the Lord* [1 Kings xix. 10, 14.] *God of Hosts*; I burn with Zeal for the God of Armies. *Phinehas* is commended for having expressed much Zeal against those wicked Persons that violated the Law of the Lord. *He was zealous for his God, and made an attonement for the children* [Numb. xxv. 13.] *of Israel. Judith* said, that *Simeon* and his Brethren were filled with the Zeal of the Lord, to revenge the Injury that had [Judith, ix. 4.] been done to their Sister: *Which were moved with thy Zeal*.

Zeal is put for Anger: *The zeal of* [2 Kings xix. 21.] *the Lord of Hosts shall do this*; that is, the Anger: *How long, Lord, wilt thou be angry?* [Psalm lxxix. 5.] *for ever? shall thy jealousy*, or Zeal, *burn like fire? the whole land shall be devoured* [Zeph. i. 18. iii. 8.] *by the fire of his jealousy*, or Zeal.

Zeal is also put for Jealousy. *Jealousy* [Prov. vi. 34.] , or Zeal, *is the rage of a man, therefore he will not spare in the day of vengeance. The jealousy of an husband in fury will not forgive. Thus saith the Lord of Hosts, I* [Zech. i. 14. viii. 2.] *was jealous for Zion with great jealousy, and I was jealous for her with great fury*.

Zeal is put for Envy. *Fret not thy* [Psalm xxxvii. 1.] *self because of evil doers, neither be thou* (zealous or) *envious against the workers of iniquity*. That is, envy not their Appearance of Happiness. *For whereas there is among you envying* (Vulg. *zelus*) *and strife, are ye not carnal, and walk as men?* See also *James* iii. 6. *Bitter envying and strife*, *James* iii. 14. (*Zelus amarus*, Vulg.) is opposed to the Zeal of Charity, which, as the Apostle says, *suffereth long, is kind, and envieth* [1 Cor. xiii. 4, 5.] *not*. But blind and false Zeal, and Zeal of Bitterness, is full of Contention and Animosity.

Zeal, or the Judgment of Zeal: Among the *Hebrews* this Name was given to the Action of an *Israelite*, who being transported with Zeal, without staying for the Sentence of the Judges, and with-

Vol. III. out observing the common Forms of Justice, put to death a *Jew*, whom he found in the open and scandalous Violation of some important Point of the Law, or whom he heard to utter some Blasphemy against the Name of God, or against his Temple, or his People. In such Cases it was allowed any *Israelite* to pursue him, to fall upon him, and to put him to death, if he could. In like manner, if the Priests in the Temple should see any of their Brethren performing his Functions in a State of Uncleanness, they were authorized by Custom, to drag him out of the Holy Place, to draw him out of the Court, and to knock him on the Head with Clubs.[2] But that this Liberty might not be abused, it was necessary that the Crime should be committed in the Presence of ten *Israelites* at least; and that he that committed it must persevere in it, and did not withdraw himself when he was warned of it, and set upon for it. For if he desisted from his Crime, they were not allowed to kill him, till he had first been condemned in a judicial manner.

They founded this Right upon a Tradition which they pretended to have received from *Moses*, and upon the Example [Numb. xxv. 7, 8.] of *Phinehas*, who, transported by an holy Zeal, pierced through, at one Blow, *Zimri*, a Prince of the Tribe of *Simeon*, and *Cozbi*, Daughter to a Prince of *Midian*. 'Twas by vertue of the same Power that *Matthias*, [1 Macc. ii. 24.] the Father of the *Maccabees*, slew *Apelles*, whom the King of *Syria* had sent to *Modin*, to compel the *Jews* to sacrifice. 'Tis referred to the same Custom, that the *Jews* [3 Macc. cap. ult.] of *Egypt* took Vengeance of three hundred of their Brethren, who had basely apostatized from their Religion. Lastly, we may say, that it was through the same Zeal that our Saviour drove the Money-changers and Bankers out of the Temple, and those that sold Doves and other Animals for Sacrifices. [Matth. xxi. 12. John ii. 14, 15.] The Evangelist observes, that upon this occasion the Apostles called to mind these Words of Scripture, *The zeal of thine house hath eaten me up*. See *Grotius, De Jure Belli & Pacis*, l. 2. c. 20. sect. 8. *Selden. De Jure Nat. & Gent*. l. 4. c. 4, 5.

The Idol of Zeal, Idolum zeli, mentioned by *Ezekiel*,[3] is thought to be the false God *Adonis*, justly called *the Idol of jealousy*, because he was beloved of *Venus*; and therefore *Mars*, provoked with Jealousy, sent a wild Boar against him, which killed him with his Tush. Besides, in pursuing the Discourse of *Ezekiel*, we see that the same Idol which at the fifth

Eee Verse is called the Idol of Jealousy, is also callel *Thammuz* at the fourteenth Verse; in honour of whom the Women made Lamentations, as is well known they did at the Feast of *Adonis*. St. *Jerome*,[4] who is followed by several Commentators, thinks that the Idol of Jealousy is the God *Baal*, which being set up in the Temple of the Lord by King *Manasseh*, was afterwards taken away by *Josiah*. Others think, that under the Name *Image of Jealousy, that excites to Jealousy*, the Prophet meant all Sorts of Idols, which provoke the Anger of God, and inflame his Zeal against their Worshippers.

The Ear of zeal hears all things: Auris zeli audit omnia. God is, as it were, a jealous Husband, who hearkens to every thing, and is attentive to all the Discourses of the Wicked, that he may reprove and reclaim them.

Nolite zelare mortem in errore vitæ vestræ: Forbear to seek Death with so much Eagerness; shew not so much Zeal for your own Destruction. Otherwise, accuse not Death; charge not your Misfortune upon it. The Verb *zelare*, is sometimes put for taking vengeance. *Phinehas* was transported with Zeal against the [Numb. xxv. 11.] Offenders, he took up Weapons to put them to death. *Saul* put the *Gibeonites* to death with an unseasonable Zeal, to revenge the Trick they had put upon *Israel*: *Valuit Saul percutere eos zelo, quasi pro filiis* [2 Sam. xxi. 2. Wisd. v. 18.] *Israel & Juda*. The Author of the Book of *Wisdom* represents the Lord to us as arming himself with Zeal against his Enemies; that is, as going to take vengeance on their Maliciousness. *Isaiah* says, that *Ephraim* shall no longer make War against *Judah*, and that these two Kingdoms shall live together in Peace: *Auferetur zelus Ephraim, & hostes Juda peribunt*; *Ephraim non æmulabitur Judam, & Judas non pugnabit contra Ephraim*. Where we see that *zelari* and *æmulari* are put as synonymous Terms with *hostis & pugnare*. vorce her, to reject her, and to take into her Place another People, which does not deserve the Name of a People, to excite in her, by this Comparison, a Spirit of Zeal and Jealousy, of Vexation and Despair. This was compleatly accomplished in the Reprobation of the People of the *Jews*, and the Call of the *Gentiles* to the *Christian* Religion.

Read this article in its place on the printed pages

קנא*Zelus, zelari*.
Mishna tit. Sanhedr. c. 9. Gemarr. Babylon. & Jerosol. ibidem,
Ezek. viii. 3, 5. סמל הקנאה המקנה
Hieron. in Ezech. viii. Ita Cornel. Menoch. Grot. Junius. *Vid. Josh*. xix. 10, *&c*.

Zebadiah (1)

[1 Chron. viii. 15, 16.] 1. **ZEBADIAH**, *Zabadia*, or *Zebedia*, Son of *Beriah*.

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Zebadiah (2)

ZEBADIAH, Son of *Elpaal*, 1 *Chron*. viii. 16, 17.

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Zebadiah (3)

ZEBADIAH, Son of *Jeroham*, of the City of *Gedor*. He was one of those that adhered to the Party of *David*, while he was persecuted by *Saul*, 1 *Chron*. xii. 7.

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Zebadiah (4)

ZEBADIAH, a *Levite*, Son of *Meshelemiah*, a Porter of the Temple, 1 *Chron*. xxvi. 2.

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Zebadiah (5)

[Ezr. viii. 8.] 5. **ZEBADIAH**, Son of *Michael*; he returned from the Captivity of *Babylon* with fourscore Men.

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Zebah

ZEBAH. He was a Prince of the *Midiantes*, whom *Gideon* himself thrust through with a Sword, *Judg*. viii. 5, 21. *Psal*. lxxxiii, 11. In the Year of the World 2753, before *Christ* 1247, before the Vulgar Æra 1251. When *Gideon* took *Zebah* and *Zalmunna* in their Flight, he asked them, What sort of Men were they that you put to death upon Mount *Tabor?* They answered, they were like you, and one of them was like a King's Son. Then answered *Gideon*, They were my Brethren, and Sons of my Mother: As the Lord lives, if you had spared them, I would not have put you to death. Then he said to his eldest Son *Jether*, Fall upon them, and kill them. But he did not draw his Sword, because he was but a Child, and was afraid. Then *Zebah* and *Zalmunna* said to *Gibeon*, Kill us your self. Upon which he drew his Sword, [Nehem. xi. 17.] fell upon them, and slew them.

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Zebedee (1)

ZEBEDEE, Son of *Asaph*, and Father of *Micah*. He was an [Ezek. xxxix. 25.] *Ezekiel* says, that the Lord shall revenge excellent Musician, belonging to the Temple. the Affront done to his Name: *Assumant zelum pro nomine sancto meo*.

In *Deuteronomy* God says, that the ingrateful [Deut. xxxii. 21.] and faithless *Israelites* would move him to Jealousy, or Zeal, by worshipping Gods that are no Gods; and I, says the Lord, will provoke their Zeal and Jealousy, by loving another which is no People. I will vex them, by substituting in their stead a foolish Nation; as a Husband, moved with Jealousy against an unfaithful Spouse, who has abandoned herself to unworthy Lovers, in contempt of a Husband that was infinitely more deserving of Respect. He threatens to di-

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Zebedee (2)

ZEBEDEE, Father of the Apostles St. *James* and St. *John* the Evangelist. We know nothing in particular, or that can be relied on, concerning the Person or Actions of *Zebedee*, but only that he was a Fisherman by Profession, that his Wife was called *Salome*, and that his two Sons left him to follow our Saviour. See *Matth*. iv. 21.

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Zeboim

ZEBOIM, or *Seboim*, one of the four Cities of *Pentapolis*, that were consumed [Gen. xix. 24.] by Fire from Heaven. *Eusebius* and St. *Jerome* speak of *Zeboim*,[1] as of a City remaining in their time, upon the

Western Western Shore of the Dead Sea. Therefore after the Time of *Lot* and *Abraham* this City must have been rebuilt about the same Place it was before. Mention is made of the Valley of *Zoboim*, 1 *Sam*. xiii. 18. and of a City of the same Name in the Tribe of *Benjamin*, *Nehem*. xi. 34.

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Euseb. & Hierom. in locis Sodoma & Adama.

Zebudah

ZEBUDAH, or *Zebida*, the Mother of *Jehoiakim* King of *Judah*. She was Daughter of *Pedaiah* of *Rumah*, 2 *Kings* xxiii. 36.

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Zebul

ZEBUL; He was made Governor of the City of *Shechem*[1] by *Abimelech* the Son of *Gideon*. *Gaal* the Son of *Ebed* having prevailed with the *Shechemites* to revolt, *Zebul* sent Intelligence of it to *Abimelech*, who marching all Night, appeared next Morning upon the Hills near *Shechem*. *Gaal* going forth out of the City, and being at the Gate with *Zebul*, he said to him, See, a great multitude comes down from the Mountains. *Zebul* answered him, They are only the Shadows of the Hills, which seem to you to be Men. But as the Troops of *Abimelech* advanced farther, and it could no longer be doubted but that they were Men, *Zebul* said to *Gaal*, Where is now that Confidence with which you was used to ask, who is *Abimelech* that we should be subject to him? Are not those the People that you are used to contemn? Go out therefore, and fight with them. He then put himself at the Head of the *Shechemites*, and went out to give Battel to *Abimelech*, but was soon overcome by him.

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Judg. ix. 28. In the Year of the World 2771, before *Christ* 1229, before the Vulgar Æra 1233.

Zebulun (1)

ZEBULUN, or *Zabulon*, the sixth [Gen. xxx. 20.] Son of *Jacob* and *Leah*. He was born in *Mesopotamia*, about the Year of the World 2256, before *Christ* 1744, before the Vulgar Æra 1748. His Sons were *Sered*, *Elon*, and [Gen. xlvi. 14.] *Jableel*. *Moses* acquaints us with none of the Particulars of the Life of this Patriarch; but *Jacob*, on his Death-bed, when he gave his last Blessing to his Sons, said to Zebulun, [Gen xlix. 13.] *Zebulun shall dwell at the haven of the sea*, *and he shall be for a haven of ships, and his border shall be unto Zidon*. This plainly shewed, that the Portion of *Zebulun* was to extend, as it did in effect, along the Coast of the *Mediterranean* Sea, one End of it bordering upon this Sea, and the other extending to the Sea of *Tiberias*. In the last Words that *Moses* addresses to the Tribes of *Israel*, he joins *Zebulun* and *Issachar* together; *saying, Rejoice, Zebulun in thy going* [Deut. xxxiii. 18.] *out, and Issachar in thy tents. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness. For they shall suck of the abundance of the seas, and of treasures hid in the sands*. By which he meant, that these two Tribes being at the greatest Distance towards the North, should come together to the Temple at *Jerusalem*, to the holy Mountain, and should bring with them such of the other Tribes as lay in their way; and that being by their Situation upon the Coast of the *Mediterranean* Sea, they should apply themselves to Trade and Navigation, and to the melting of Metals and Glass, denoted by those Words, *Treasures hid in the Sand*. The River *Belus*, whose Sand was very fit for the making of Glass, was in the Tribe of *Zebulun*.

When the Tribe of *Zebulun* came out of *Egypt*, it had for its Head or Chief[1] *Eliab* the Son of *Elon*, and comprehended fiftyseven thousand four hundred Men able to bear Arms. In another Review that was made nine and thirty years after the former,[2] this Tribe amounted to sixty thousand five hundred Men, that were at Age to bear Arms. The Tribes of *Zebulun* and *Naphthali* very much distinguished themselves in the War of *Barak* and *Deborah*[3] against *Sisera*, the General of the Armies of *Jabin*. 'Tis thought the same Tribes were the first that were carried away into Captivity beyond the *Euphrates*, by *Pul* and [1 Chron. v. 26.] *Tiglath-pilneser*, Kings of *Assyria*; but they had also the Advantage of hearing and seeing *Jesus Christ* in their Country, oftner and longer than any other of the Tribes.[4] This is what we are informed by Scripture, concerning the Tribe of *Zebulun* in particular.

The *Testament of the twelve Patriarchs*, an ancient, tho' Apocryphal Book, and which we have frequently quoted, tells us, that when *Zebulun* was at the Point of Death, being an hundred and fourteen Years old, thirty-two Years after the Death of *Joseph*, he made his Sons come to him, and declared to them, that he had no share in the Crime that his Brethren committed, when they sold *Joseph*: And that he did every thing in his power to divert them from that Resolution, and that he had a great mind to acquaint his Father *Jacob* with it, but that the Fear of his Brethren had prevented him. He told them also, that while his Family sojourned in the Land of *Canaan*, he invented and built a Vessel, to which he applied a Rudder, a Mast, and Sails: And that he applied himself to Fishing with such Success, that he abundantly supplied the whole House of his Father with Fish, and even Strangers too, during the Summer Season; and that in Winter he went along with his Brethren to feed the Flocks of his Father. He adds, “I have read in the Writings of my Fathers, that in the later Ages your Posterity shall separate themselves from the Lord, that they shall be divided in *Israel*, and shall follow two Kings. They shall abandon themselves to the Abominations of Idolatry, their Enemies shall lead them away captive, and they shall dwell among the Heathen, being oppressed with Troubles and Afflictions. After this they shall again remember the Lord, and repent, and the Lord will bring them back, because he is full of Mercy. After which, God himself, the Sun of Righteousness, shall rise upon them, *with healing in his wings*. He shall [Mal. iv. 2.] redeem the Children of Men, which *Belial* holds in Servitude; every Spirit of Error shall be trodden under Foot, the Lord shall convert all Nations, and you shall see God himself in an Human Form, because the Lord has chosen *Jerusalem*, and his Name is the Lord. Lastly, they shall again provoke him, and they will be finally rejected, to the Consummation of Ages.” In all this are to be seen the Sins of the Tribe of *Zebulun*, the Schism of the Ten Tribes, their Captivity and Return, the Coming of the *Messiah*, the Salvation of Men, the Incredulity and Reprobation of the *Jews*.

Read this article in its place on the printed pages

Numb. i. 8. 30. In the Year of the World 2514, before *Christ* 1486, before the Vulgar Æra 1490.
Numb. xxvi. 26, 27. In the Year of the World 2553, before *Christ* 1447, before the Vulgar Æra 1451.
Judg. iv. 5, 6, 10. v. 4, 18. In the Year of the World 2719, before *Christ* 1281, before the Vulgar Æra 1285.
Isai. ix. 1. *Matth*. iv. 13, 15. *Vide Hieron. & alios in Isai*. ix.

Zebulun (2)

ZEBULUN, a City of the Tribe of [Josh. xix. 27.] *Asher*, but which probably was afterwards yielded to the Tribe of *Zebulun*, from whence it took its Name. It was not far from *Ptolemais*, since *Josephus*[1] makes the Length of Lower *Galilee* to be from *Tiberias* to *Ptolemais*. It had the Name of *Zabulon andrôn* given it, or *Zebulun of Men*, probably because of its great Populousness.[2] When *Cestius* entered to it, he gave the Plunder of it to his Soldiers, and then set fire to it, though he admired the Beauty of it; for its Houses were built like those of *Tyre*, *Sidon*, and *Berytus*. Thus saith *Josephus*, l. 2. c. 22. p.817. *de Bell*. *Elon*, the Judge of *Israel*, was of the Tribe of *Zebulun*, and was buried in this City, *Judg*. xii. 12.

Read this article in its place on the printed pages

Joseph. de Bell. l. 3. c, 2.
Joseph. de Bell. l. 2. c. 22.

Zechariah

ZECHARIAH. See ZACHARIAH.

Read this article in its place on the printed pages

Zedad

ZEDAD, or *Sedada*, a City of *Syria*, which was to the most Northren Parts of the Land of Promise. See *Numb*. xxxiv. 8. *Ezek*. xlvii. 15.

Read this article in its place on the printed pages

Zedekiah (1)

ZEDEKIAH, or *Sedecias*, or *Mattaniah*, the last King of *Judah*, before the Captivity of *Babylon*. He was the Son of *Josiah*, and Uncle to *Jeconiah* his Predecessor in the Kingdom. When *Nebuchadnezzar* [2 Kings xxiv. 17, 19.] took *Jerusalem* from *Jeconiah*, he carried this King to *Babylon*, with his Wives, Children, Officers, and all the best Artificers in *Judea*, and put in his place his Uncle *Mattaniah*, whose Name he changed to *Zedekiah*,[15] and made him promise, with an Oath, that he would continue in Fidelity to him.[16] He was one and twenty Years old when he began to reign at *Jerusalem*, and he reigned there eleven Years. His Mother's Name was *Hamutal*, the Daughter of *Jeremiah* of *Libnah*. He did Evil in the Sight of the Lord, committing the same Crimes as *Jehoiakim*.[17] He regarded not the Menaces that were made to him by the Prophet *Jeremiah*, who spoke to him from the Lord; but he hardened his Heart the more, instead of being converted to God. The Princes of the People, and the Inhabitants of *Jerusalem*, imitated his Impiety, and abandoned themselves to all the Abominations of the *Gentiles*, profaning the Temple of God. This so far provoked the Lord, that he resolved upon their utter Destruction.

In the first Year of his Reign *Zedekiah* sent to *Babylon*[1] *Elasah*, the Son of *Shaphan*, and *Gemariah* the Son of *Hilkiah*, probably to carry his Tributes to *Nebuchadnezzar*. By these Messengers *Jeremiah* sent a Letter to the Captives at *Babylon*. Four Years afterwards,[2] either *Zedekiah* went thither himself, or at least he sent thither; for the *Hebrew* Text may admit of either of these two Interpretations. See before, the Article of SERAIAH VII. The chief Design of this Deputation was to intreat *Nebuchadnezzar*, that he would please to return the sacred Vessels of the Temple, *Baruch* i. 8. Lastly, in the ninth Year of his Reign,[3] he revolted against *Nebuchadnezzar*. It was in a Sabbatical Year, in which the People set their Slaves at liberty, according to the Law.[4] Then King *Nebuchadnezzar* marched his Army against *Zedekiah*, and took all the fortified Places of his Kingdom, except *Lachish*, *Azekah*, and *Jerusalem*.

He lay down before *Jerusalem* on the tenth Day of the tenth Month of the Holy Year, which answers to the Month, or rather the Moon, of our *January*. Some time afterwards *Pharaoh Hophrah*, King of *Egypt*, took the Field, to come to the Assistance of *Zedekiah*.[5] Then *Nebuchadnezzar* left the Siege of *Jerusalem*, and went to meet him, gave him Battel, defeated him, and obliged him to return into *Egypt*; after which he returned to the Siege of *Jerusalem*. In the mean while the People of *Jerusalem*, thinking themselves freed from the Fear of *Nebuchadnezzar*, took the Slaves again which they had before set at liberty, which drew upon them great Reproaches and Threatnings from *Jeremiah*.[6] During the Siege *Zedekiah* often consulted with *Jeremiah*, who always advised him to surrender, and pronounced the greatest Woes against him if he should persist in his Rebellion:[7] But that unfortunate Prince had neither Patience to hear, nor Resolution to follow, good Counsels. Lastly, in the eleventh Year of *Zedekiah*,[8] on the ninth Day of the fourth Month, which answers to the Month of *July*, the City of *Jerusalem* was taken. *Zedekiah*, and all his People, endeavoured to escape by the favour of the Night, but the *Chaldean* Troops pursuing them, they were overtaken in the Plain of *Jericho*.

He was taken, and carried to *Nebuchadnezzar*, who was then at *Riblah*, a City of *Syria*. There, the King of *Chaldea* reproaching him with his Perfidy, caused all his Children to be slain before his Face, and then had his Eyes

put out; and, loading him with Chains of Brass, he ordered him to be sent to *Babylon*.[9] Thus was brought to pass the Accomplishment of two Prophecies, which seemed contradictory to each other; one of *Jeremiah*, who said, that *Zedekiah* should see, and yet not see *Nebuchadnezzar* with his Eyes,[10] and the other of *Ezekiel*,[11] which intimated, that he should not see *Babylon*, tho' he should die there. The Year of his Death is not known: The Rabbins[12] say he died of Grief: For, having been invited to a Feast that *Nebuchadnezzar* made for his Friends, *Zedekiah* was there made drunk, and in his Drunkenness he com-

VOL. III. mitted several indecent Actions, unworthy his Birth and the Condition he was in; for which he afterwards conceived such Remorse, that he died upon it. But these Traditions are of no great Authority, and learned Men are agreed, that they have no Right to bear the Name of St. *Jerome*. *Jeremiah* had assured him,[13] that he should die in Peace, that his Body should be burnt, as those of the Kings of *Judah* had us'd to be burnt; that they should mourn for him, by saying, Alas, my Lord!

The Rabbins say, that at the Obsequies of *Zedekiah* they cried out, Alas! King *Zedekiah* is dead, who has drank up the Dregs of all Ages; that is, who has suffered the Punishment due to all his Predecessors. They said also, that he made his Escape from *Jerusalem* by a subterraneous Passage, which led from the King's Palace to the Plains of *Jericho*; but that a Hind following him without, and going just the same Pace above Ground as the King went under Ground, and the *Chaldeans* following the Hind, they came upon the King at unawares, just as he came out of his subterraneous Passage. *Josephus* relates,[14] that *Zedekiah*, to save the City and the Temple, made choice of a voluntary Exile and Captivity: But this is only to disguise the Truth. *Zedekiah*'s Flight was not a voluntary Act to save his Country; but he might have saved it, if he had followed the Advice of *Jeremiah*, and had sincerely submitted himself to the *Chaldeans*. He reigned eleven Years at *Jerusalem*, and after him the Kingdom of *Judah* was entirely suppressed.

Read this article in its place on the printed pages

Jerem. xxix. 1, 2, ------ 23. In the Year of the World 3405, before *Christ* 595, before the Vulgar Æra 599.
Jerem. li. 54 ----- 59. Baruch. i. 1. Jerem. xxxii. 12. In the Year of the World 3409, before *Christ* 591, before the Vulgar Æra 595.
2 Kings xxv. 1, 2, 3. In the Year of the World 3414, before *Christ* 586, before the Vulgar Æra 590.
Exod. xxi. 2. Deut. xv. 1, 2, 12. Jerem. xxxiv, 8, 9, 10.
Jerem. xxxvii. 3, 4, 5, 10.
Jerem. xxxiv. 11. ---- 22.
Jerem. xxxvii. 3. ---- 10. xxi.
2 Kings xxv. 2, 3, 4. Jerem. xxxix. 2, 3. lii. 5, 6, 7. In the Year of the World 3416, before *Christ* 584, before the Vulgar Æra 588.
2 Kings xxv. 4, ---- 7. Jerem. xxxii. 4, ---- 7. lii. 4, ---- 11.
Jerem. xxxii. 4, 5. xxxiv. 3.
Ezek. xii. 13.
Tradit. Hebr. in Lib. Reg. & Paralip. sub nomine Hieronym.
Jerem. xxxiv. 4, 5.
Joseph. de Bell. l. 7. c. 4.
In the Year of the World 3405, before *Christ* 595, before the Vulgar Æra 599.
2 Chron. xxxvi. 13. Ezek. xvii. 13, 14, 18.
2 Kings xxiv. 18, 19, 20. 2 Chron. xxxvi. 11, 12, 13.

Zedekiah (2)

ZEDEKIAH, the second Son of King *Jekoiakim*, 1 *Chron*. iii. 16.

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Zedekiah (3)

ZEDEKIAH, Son of *Chenaanah*, and a false Prophet of *Samaria*. As King *Ahab* was once with *Jehoshaphat* King of *Judah*, near the Gate of *Samaria*,[1] deliberating about the War they had undertaken against the City of *Ramoth-Gilead*; *Zedekiah* the Son of *Chenaanah* put Iron Horns upon his Head, and said to *Ahab* King of *Israel*, Thus saith the Lord, you shall beat *Syria*, and toss it up into the Air with these Horns. But the Prophet *Micaiah*, the Son of *Imlah*, being sent for, and denouncing the direct contrary to this, *Zedekiah* came near him, and giving him a Slap on the Face, said to him, Which way went the Spirit of Fff the Lord from me, to speak to you? Then *Micaiah* told him, you will see that when you shall be obliged to hide yourself in an inward Chamber. It is not said what became of *Zedekiah*; but all the Prophecies of *Micaiah* were proved true by the Event. See his Article.

Read this article in its place on the printed pages

1 Kings xxii. 11, 24. In the Year of the World 3107, before *Christ* 893, before the Vulgar Æra 897.

Zedekiah (4)

ZEDEKIAH, Son of *Maaseiah*, a false Prophet, who always opposed *Jeremiah*. [Jerem. xxix. 21, 22.] Against him, and against *Ahab* the Son of *Kolaiah*, *Jeremiah* pronounced this terrible Prophecy: *Thus saith the Lord of Hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophecy a lye unto you in my Name, Behold, I will deliver them into the hand of Nebuchadnezzar King of Babylon, and he shall slay them before your eyes. And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roasted in the fire. Because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my Name, which I have not commanded them; even I know, and am a witness saith the Lord*. And this is all that the Scripture informs us about these two false Prophets. The Rabbins, with some Commentators,[1] are of opinion, that they were the same as the two Elders who attempted the Chastity of *Susanna*, and whose Wickedness was discovered by *Daniel*: But this Opinion is not probable: the Calumniators of *Susanna* were boiled to death in a Caldron of scalding Oil.

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Rabb. Hieronym. in Jerem. xxix. Raban. Hugo. Thom. Salian.

Zedekiah (5)

ZEDEKIAH, Son of *Asadias*, and Father of *Maaseiah* Grandfather of *Baruch*, *Baruch* i. 1.

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Zedekiel

ZEDEKIEL. The Name of an Angel of the first Order. His Name signifies, *the Justice of God*. The *Jews* make him to have been the Preceptor of *Abraham*. See *Fabricius*, Tom. 1. p. 4. Apocryph. Veter. Testam.

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Zeeb

[Josh. xviii. 28.] **ZEEB**, or *Zeb*, one of the Princes of *Midian*. He was found in a Wine-press, and put to death by the *Ephraamites*,[1] who took off his Head, and sent it to *Gideon* beyond *Jordan*, whither they pursued their Enemies.

Read this article in its place on the printed pages

Judg. vii. 25. In the Year of the World 2753, before *Christ* 1247, before the Vulgar Æra 1251.

Zelah

ZELAH, or *Sela*, a City of the Tribe of *Benjamin*. We read in the *Hebrew* of 2 *Sam*. xxi. 14. that *Saul* was buried at *Zelah*, in the Tomb of his Father *Kish*.

Read this article in its place on the printed pages

Zelek

ZELEK, or *Selec*, an *Ammonite*, one of the Heroes of *David's* Army, 2 *Sam*. xxiii. 37. 1 *Chron*. xi. 39.

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Zelophehad

ZELOPHEHAD, or *Salphaad*, Son of *Hepher*, of the Tribe of *Manasseh*. He died without Male Children, but left five Daughters *Mahlah, Noah, Hoglah, Milcah*, and *Tirzah*, who received their Portion in the Land of Promise with the rest of their Tribe, *Numb*. xxvi. 33. xxvii. 2.

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Zelotes

ZELOTES, *Simon Zelotes*. See SIMON.

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Zelots

ZELOTS, or *Zealots*. This Name was given to certain *Jews* who appeared in *Judea* about the Year 66 of the Vulgar Æra, and four or five Years before the taking of *Jerusalem* by the *Romans*. They had the Name of Zealots from that furious and mad Zeal they pretended to have for the Liberty of their Country. They had also at the same time the Name of *Sicarii*, or Assassins, because of the frequent Butcheries they committed with their short Daggers, called in *Latin, Sica*. We think 'em to be the same as the *Herodians* mentioned in the Gospel:[1] See the Articles HERODIANS and GALILEANS. All these kind of People were Followers of *Judas* the *Galilean*,[2] Author of a fourth Sect among the *Jews*, different from that of the *Pharisees, Sadduces*, and *Essenians*. *Josephus*[3] imputes to the Disciples of *Judas* all the Calamities that happened to *Judea* under the Government of *Florus*, and its entire Destruction by the *Roman* Armies. See the Article of JUDAS the *Galilean*, and *Josephus*, in his 18th Book of the *Antiquities*, and his whole Work of the Wars of the *Jews*. See also ZEAL, before.

Read this article in its place on the printed pages

Matth. xxii. 16. Mark iii. 6. xii. 13.
Joseph. Antiq. l. 18. c. 1. p. 617. c. 2. p. 618. De Bell. l. 2. c. 12. p. 784. Antiq. l. 18. c. 2. De Bell. l. 2. c. 32. p. 812. l. 7. c. 30. p. 985.
Joseph. Antiq. l. 18. c. 1. p. 616, 617.

Zemaraim

ZEMARAIM, or *Samaraim*, a City of *Benjamin*, near *Bethel*, *Josh*. xviii. 22. See also 2 *Chron*. xiii. 4. according to the *Hebrew*, the Mount of *Zemaraim*.

Read this article in its place on the printed pages

Zemarite

[1 Kings xvi. 24.] **ZEMARITE**, *Samarœus*. The tenth Son of *Canaan* was Father of the *Zemarites*, whom we think to have inhabited *Simyra*, a City of *Phœnicia*, near *Orthosia*. The two *Chaldee* Paraphrases, and St. *Jerome*, will have it, that they dwelt at *Emesa* in *Syria*. Some have imagin'd that they gave Name to the Mountain of *Shomeron*, upon which *Samaria* was afterwards built. But they did not observe the Difference between the Names *Shomeronim*,[1] *the Samaritans*, and *Zomerim*,[2] *the Zemarites*.

Read this article in its place on the printed pages

שמרונים*Shomeronim*,
הצמרוים*Zomeriim*.

Zemaraim

ZEMARAIM, *Semeron*, or *Shomeron*. This Name is given to the Moun tain of *Shemer*, now mentioned, 2 *Chron*. xiii. 4.

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Zemira

ZEMIRA, or *Zamira*, Son of *Becher* of the Tribe of *Benjamin*, 1 *Chron*. vii. 8.

Read this article in its place on the printed pages

Zenan

ZENAN, or *Sanan*, a City of the Tribe of [Josh. xv. 37.] *Judah*.

Read this article in its place on the printed pages

Zenas

ZENAS, a Doctor of the Law,[1] and Disciple of St. *Paul*. We know nothing else of him, but that he was an Apostolical Man, well instructed in the *Jewish* Law, and very well esteemed by St. *Paul*. This Apostle sends word to *Titus* that he would have *Zenas* come to him to *Nicepholis*, as also *Apelles*, and that he should take care that nothing may be wanting to them for this Journey. *Dorotheus* Bishop of *Tyre* makes him Bishop of *Diospolis* in *Palestine*.

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Tit. iii. 13. Ζηνᾶν τὸν νομικόν. Vulg. *Zenam legis peritum*; *Zenas* the Lawyer. But *Legis peritus*, in this Place, is the same as *Scriba*, or a Doctor of the Law. See Matth. xxii. 35. Luke vii. 30. x. 27. xi. 45, &c.

Zephaniah (1)

ZEPHANIAH, or *Sophonias*, Son of *Maseiah*; he is called, 2 *Kings* xxv. 18. *the second Priest*, while the High-Priest *Seraiah* performed the Functions of the High-Priesthood, and the first Priest. 'Tis thought that *Zephaniah* was as his Deputy, to discharge the Duty when the High-Priest was sick, or that any other Accident happened to him, to hinder him from performing his Office. After the taking of *Jerusalem* by the *Chaldeans*, *Seraiah* and *Zephaniah* were taken and sent to *Nebuchadnezzar*, who was then at *Riblah*, and caused them to be put to death; in the Year of the World 3416, before *Christ* 584, before the Vulgar Æra 588. *Zephaniah* was sent more than once by *Zedekiah*,[1] to consult *Jeremiah* about what should happen to the City. I know not whether *Josiah* and *Hen*, mentioned in *Zech*. vi. 10, 14. were the Sons of this *Zephaniah*, or of some other.

Read this article in its place on the printed pages

Jerem. xi. 1. xxxvii. 3.

Zephaniah (2)

ZEPHANIAH, a *Levite*, of the Family of *Kohath*, 1 *Chron*. vi. 36.

Read this article in its place on the printed pages

Zephaniah (3)

ZEPHANIAH, Son of *Cushi*, and Grandson of *Gedaliah*; he was of the Tribe of *Simeon*, according to *Epiphanius*, and of the Mountain of *Sarabata*, a Place not mentioned in Scripture. The *Jews* are of opinion,[3] that the Ancestors of *Zephaniah*, recited at the Beginning of his Prophecy, were all Prophets themselves. Some have pretended, without any Foundation for it, that he was of an illustrious Family. We have no exact Knowledge, either of his Actions, or the Time of his Death. He lived under King *Josiah*, who began to reign in the Year of the World 3363, before *Christ* 637, before the Vulgar Æra 641. The

3 Description that *Zephaniah* gives of the Disorders that prevailed in his Time in *Judah*, gives occasion to judge, that he prophesied before the eighteenth Year of *Josiah*; that is, before this Prince had reformed the Abuses and Corruptions that prevailed in his Dominions.[1] Besides, he foretels the Destruction of *Nineveh*,[2] which could not fall out before the sixteenth Year of *Josiah*, by allowing, with *Berosus*, twenty-one Years to the Reign of *Nabopolassar* over the *Chaldeans*. Therefore we must necessarily place the Beginning of *Zephaniah's* Prophecy at the Beginning of the Reign of *Josiah*.

The first Chapter of this Prophet is a general Threatning against all the People whom the Lord had appointed to the Slaughter; against *Judah*, against those that step over the Threshold, by which he means the *Philistines*. (See 1 *Sam*. v. 5. *Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day*.) Then in the Second Chapter he inveighs against *Moab*, against *Ammon*, against *Cush*, against the *Phœnicians* and *Assyrians*. There he foretels the Fall of *Nineveh*, which happened in the Year of the World 3378. The Third and last Chapter has two Parts: The first contains Invectives and Threatnings against *Jerusalem*; and the second gives comfortable Assurances of a Return from the Captivity, and of a happy and flourishing Condition.

Read this article in its place on the printed pages

2 Kings xxii. 3, 10, 12.

Zeph. ii. 13.

Hebræi apud Hieronon. in Sophon. initio.

Zephath

ZEPHATH, or *Sephaat*,[1] a City of the Tribe of *Simeon*, *Judg*. i. 17. 'Tis probably the same as *Zephattah*, which was near *Mareshah*, in the Southern Parts of *Judah*, 2 *Chron*. xiv. 10. It was called *Hormah*, or *Anathema*, after the Victory obtained by the *Israelites* over the King of *Arad*, *Numb*. xxi. 3. *Judg*. i. 17.

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צחם*Tzephat*.

Zephathah

ZEPHATHAH, or *Sephata*. The Valley of *Zephathah* near *Mareshah*, is mentioned in 2 *Chron*. xiv. 10. Perhaps this is the Vale that was near the City of *Zephath* or *Hormah*. Or, perhaps, it should be read *Shephalah*, instead of *Zephathath*. See SEPHALA.

Read this article in its place on the printed pages

Zephi

ZEPHI, *Zepho*, or *Sephi*, the third Son of *Eliphaz*, the Son of *Esau*.[1]

Read this article in its place on the printed pages

1 Chron. i. 36. Gen. xxxvi. 15.

Zephon

ZEPHON, or *Sephron*, the Son of *Gad*, Chief of the Family of the *Zephonites*, [Josh. xix. 35.] *Numb*. xxvi. 15.

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Zer

ZER, or *Ser*, a City of the Tribe of *Naphtali*.

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Zera

ZERA, or *Zara*, of *Bozrah*, Son of *Reuel*, and Grandson of *Esau*, and Father of *Jobad, Gen*. xxxvi. 13, 17, 33.

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Zerah (1)

ZERAH, or *Zara*, Son of *Simeon*, and Grandson of *Jacob*, Father of the Family of the *Zarbites, Numb*. xxvi. 13.

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Zerah (2)

ZERAH, King of *Ethiopia*, or, rather, King of the Country of *Cush*, in *Arabia Petrea*, upon the *Red* Sea, and bordering upon *Egypt*.[2] This Prince came to fight with *Asa* King of *Judah*, with an Army of a Million of Foot, and three hundred Chariots of War. Advancing as far as *Mareshah, Asa* went out to meet him, and set his Army in Battel-array in the Valley of *Zephathah*, near *Mareshah*. He called upon the Lord, who cast Terror and Consternation into the Hearts of the *Ethiopians*, and made them run away. *Asa* and his whole Army pursued them as far as *Gerar*, plundered their Cities, and brought back a great Booty.

We have given an Account of this famous Victory under the Article ASA: We shall here propose some new Conjectures concerning the Country of *Zerah*, and the Causes of so formidable a War, carried on with such Rapidity, and of so short Continuance.

At his first setting out, *Asa* furnishes us [Observations upon the Battel of Zephathah, near to Mareshah, 2 Chron. xiv.] with an excellent Lesson, in the seventh and eighth Verses of the fourteenth Chapter of the Second Book of *Chronicles*. He causes his Cities to be repaired, he adds new Fortifications to 'em: He raises an Army of three hundred thousand chosen Men; and all this while his Kingdom is in Peace. This is an admirable Instruction for Princes, and those to whom the Government of Nations is committed.

Tho' the Scripture generally acquaints us with the several Occasions of the Wars of the People of God against their Enemies, yet the sacred Author says nothing of the Cause of this between *Zerah* King of *Ethiopia*, and *Asa* King of *Judah*: Nor by the Beginnings or Prosecution of this War can we observe any thing that may teach us the Order or Manner in which these two Armies fought with each other. This is the Divining Rod of *Nebuchadnezzar*, which the Author does not take from me so often as to give me reason to complain; as may be perceived from the several Observations I have made upon the several Battels of the Scriptures. This Event, which happened a long time after the Siege of *Troy*, is founded only upon the Relation of the sacred Author. But of what Credit ought this Relation to be; since we have it from the Mouth of Truth itself? This shews how little the *Greek* Historians knew of the Wars of the People of *Asia*, tho' they were their Neighbours, and had sent several Colonies into this Country; which I conceive to be much more ancient than the Reign of *Solomon*, and the time of *Homer*, who was born 168 Years after the taking of *Troy*, according to the *Julian* Period.

It is surprizing that *Herodotus*, who has wrote of the Wars of *Greece* and *Asia*, should have had no better Information. To read his Book one would imagine, that he had travelled over all *Asia*, and had read all the Historians of that Country; yet never any Historian, that undertook so great a Design, has travelled less, or read less, than he did. For what Countries did he see? Only *Egypt*; and of this indeed he speaks as a Man that had not lost his Time. But we plainly see, that he went thither by Sea, and that he returned into his own Country again the same way; and that he was never acquainted with the *Jews*, nor their Histories, nor with those of the neighbouring Nations, nor with their Language, nor with those of the other People of *Asia*, nor even with that of the *Egyptians*.

We must not therefore wonder if we have no other Testimony than that of the sacred Books for the great Actions of the *Hebrews*: For if this Author had understood their Language, would he have omitted to inform us something of their Wars, or, at least, of their most remarkable Events? And, without doubt, the Battel of *Zephathah* near *Mareshah* could not have escaped the Pen of so great and so judicious a Writer. From hence we are to conclude, that the Historians are ignorant of the Affairs of *Asia*, though this Part of the World, as we have observed before, was full of *Grecian* Colonies along the Sea-shore, and in Inland Places of this Country. This Digression appeared to me to be necessary, to evince the Truth of the History of the *Jewish* Nation, though standing upon its own Authority, and that of the Religion of the People that composed it, as a celebrated Author[1] has very well observed.

Tho' the Causes of the War of *Zerah* against *Asa* are unknown to us, yet I shall venture to propose my Conjectures, since the Commentators have not attempted it. *Asa* might have drawn it upon himself upon two Accounts, which to me appear very probable, and almost convincing. The sacred Author seems to suggest them himself, when he says, *Asa did that which was good and right in the eyes of the Lord his God*. For he took *away the altars of the strange gods, and the high places, and broke down the images*, *and cut down the groves. And commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment. Also he took away out of all the cities of Judah the high places and the images*; *and the kingdom was quiet before him* for ten Years. Was not this a sufficient Reason for a Quarrel with a neighbouring People, whom before they looked upon as their Allies, when they overthrew the Temples of their common Gods? These Principles and Motives are no new ones; and in those Days, as well as in ours, they did not look upon such as unjust Wars. God himself always commanded them, against People that had such ridiculous Objects of Worship; and the World was at that time so full of them, that the Supreme Being was known and served only in a small Corner of the Earth: He that had done so many Prodigies in favour of his People, which yet so often fell into Idolatry. Can we therefore be surprized at those dreadful Chastisements with which he so severely punished them?

A second Reason that might have occasioned this War, was purely Political; and even at this Day our Casuists and Military Lawyers allow it to be lawful, as indeed it is. 'Tis an Instruction to Princes to be upon their guard, to take the Advantage of Opportunities for securing themselves against the Attempts of their Enemies, and to provide for War in time of Peace.

[Ibid. 7.] For the sacred Author goes on; *Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side: So they built, and prospered*.

Asa easily foresaw, that by pulling down the Temples and Altars of false Gods in his Country, he should provoke and enrage his Enemies against him, especially his Neighbours that made Profession of Idolatry; and that when any one undertakes a Reformation of this kind, he must be upon his guard, and in a Condition to maintain a War. Therefore he took all the necessary Precautions, and prepared himself for what might happen. He fortified his Frontier Towns, to oppose the first Attacks of his Enemies, and to give him Time, if it should be necessary, of raising a good Army to withstand their Progress, and to defeat their Projects by some notable Action.

Father *Calmet* says, that Interpreters are divided about the Territories of this King, whom the Scripture calls a King of *Ethiopia*; nor am I surprized at it. Yet I am not a little surprized that some Interpreters should think that this formidable Army came out of *Egypt*; except *Zerah* had first begun by making a Conquest of that Country, which does not at all appear from Profane History, which carries us much higher than the Reign of *Asa*: Nor indeed has any one of the Learned advanced this yet as an Opinion, which would be liable to great Absurdity.

The Name of *Ethiopia* is not perhaps so ambiguous as is commonly said: This Empire was so formidable, and of so vast an Extent, that it might even stretch out into *Arabia*, and *Zerah* might come out of this Country to make War with *Judah*. This Conjecture to me seems probable: But it may be asked, how could an Army of a Million of Men pass through the Desarts between *Arabia* and *Judea*, where neither Provision, nor Forage, nor Water, nor Trees, were to be found? in a word, nothing but Sands and Rocks? But I shall ask again, How could *Alexander* the Great pass over those immense Desarts, in some Places, at least, which lie between *Persia* and the *Indies?* It will be replied, that this may be true, but great Allowances must be made, if we compare the Forces of *Alexander* the Great with those of this King of *Ethiopia*. But I say, not; since, by the way of Caravans, every one might provide his own Victuals, Water, Forage, &c. as much as was required for travelling through those Desarts. Let us come nearer our own Times: The Army of *Timurbec*, or *Tamerlain*, was not much less numerous than that here mentioned in Scripture; yet with an incredible Diligence it passed through the Desarts of *Segestin*, and a great many others, that were more than twenty Marches in extent.

Asa, who in time of Peace had provided for War, was not at all surprized. He even went out to meet the Enemy; so bold and intrepid is a Prince who is upon his guard, and is ready armed. The sacred Author says, *Asa went out against him, and they set the battel in array in the valley of Zephathah at Mareshah*. He was at the head of *an army of men that bore targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bore shields and drew bows, two hundred and fourscore thousand: All these were mighty men of valour*. Here are Troops well armed, stout and resolute, led on by a Prince of great Courage and Prudence, as may easily be perceived by the Situation he put himself in. For the Apprehension of being surrounded by such a Multitude of Enemies, made him post his Army in the Valley, supporting the Wings of his Army by the two sides of the neighbouring Mountains; so that the Enemy could not fight but in a Front of the same extent. This is what always renders an Army useless, when too much incumbered with Multitudes.

As the People of *Asia* used to fight in *Phalanx*, and in a very great Depth, I can hardly be mistaken in the Disposition of the two Armies. I am persuaded that the *Ethiopians* observed the same Method as the *Jews*.

Zerah had three hundred Chariots of War; they were generally ranged at the head of the Line. But I could never find that they were of any great Service in a Battel. It appears here, on the contrary, that the *Hebrews* were not much terrified by them, but easily knew how to avoid them. In this place the Scripture takes no notice of any Cavalry; yet it mentions [2 Chron. xvi. 8.] them elsewhere. But the chief Forces of the People of *Asia* consisted in Infantry. In an Army of sixty thousand Men, it was rare to find six thousand Horse. The *Greeks* and *Romans*, those great Masters in the Art Military, seldom had more. The over great number of Cavalry was introduced in barbarous times, and of all Armies is the most ruinous to a State, and seldom decides the Fate of an Action. For this I appeal to the skilful in these Matters.

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M. *Bossuet's* Discourse upon Universal History.
2 Chron. xiv. 9, 10, &c. In the Year of the World 3063, before *Christ* 937, before the Vulgar Æra 941.

Zerahiah

ZERAHIAH, or *Zaraias*, Son of the High-Priest *Uzzi*, and Father of *Meraioth*. See 1 *Chron*. vi. 6.

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Zereda

ZEREDA, or *Sareda*, a City of the Tribe of *Ephraim*, the Place of Nativity of [1 Kings xi. 26.] *Jeroboam* the Son of *Nebat*. Perhaps the same as *Zeradatha*, or *Zarthan*; which see.

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Zeredathah

[2 Chron. iv. 17. 1 Kings vii. 46.] **ZEREDATHAH**, otherwise called *Zarthan*, a City of the Tribe of *Ephraim*, in which were cast the great Works of Brass that *Hiram* made for *Solomon's* Temple. The Waters of *Jordan* flowed up as far as *Zarthan*, or *Zaretan*, at the time that the *Hebrews* passed over this River, under the Conduct of *Joshua*.

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Zeresh

ZERESH, or *Zares*, the Wife of *Haman*, who advised her Husband to the Destruction of *Mordecai*. a

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Zereth

ZERETH, an *Hebrew* Measure of Length, which was half a Cubit, or 1022⁄89 Inches. St. *Jerome* translates it by *Palmus*, 1 *Sam*. xvii. 4. The High-Priest's Breast-plate was a *Zereth*,[1] or half a Cubit square, *Exod*. xxviii. 16. and xxxix. 9. *Isaiah* seems to say, that in respect of God the Heavens are but a *Zereth* in length; *Et Cœlos palmo ponderavit*: The *Hebrew* says, *in Zereth direxit, Isai*. xl. 12. But in this Passage *Zereth* rather stands for the Hand extended.

Read this article in its place on the printed pages

1 Sam. xvii. 4. זרת*Zereth*.

Zeri

ZERI, or *Sori*, or *Isri*, Son of *Jeduthun*. His Family was the fourth among the twenty-four Families of the *Levites*, which attended in the Temple, 1 *Chron*. xxv. 3, 11.

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Zeror

ZEROR, or *Seror*, Son of *Bechorah*, Great-grandfather of *Saul*, 1 *Sam*. ix. 1.

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Zerubbabel

ZERUBBABEL, or *Zorobabel*, Son of *Salathiel*, of the Royal Race of *David*. St. *Matthew*[1] and the *Chronicles*, make *Jeconiah* King of *Judah*, to be Father to *Salathiel*; but they do not agree as to the Father of *Zerubbabel*. The *Chronicles* will have *Pedaiah* to be Father of *Zerubbabel*; but St. *Matthew*, St. *Luke*, *Esdras* and *Haggai*, constantly make *Salathiel* his Father. We must therefore take the Name of *Son* in the Sense of *Grandson*, and say that *Salathiel* having taken care of the Education of *Zerubbabel*, he was always afterwards looked upon as his Father. Some think that *Zerubbabel* had also the Name of *Sheshbazzar*, and that he is pointed out by this Name in *Ezra*. See the Article SHESHBAZZAR, before. *Josephus*,[2] and the First Book of *Esdras*, will have *Zerubbabel* to have been one of the three famous Body-guards of *Darius* Son of *Hystaspes*; and that in the Dispute they had to know which of these four Things was the most powerful and prevalent, the King, Women, Wine, or the Truth? *Zerubbabel* maintained it was the Truth, and obtained the Victory in the Judgment of the King and his Counsellors. But this Story must be looked upon as very Apocryphal. *Zerubbabel* returned to *Jerusalem* a long time before the Reign of *Darius* the Son of *Hystaspes*. He returned immediately after the Beginning of the Reign of *Cyrus*, in the Year of the World 3468, before *Christ* 532, before the Vulgar Æra 536, and 15 Years before *Darius*.

This is what the Scripture informs us concerning *Zerubbabel*. *Cyrus* committed to his care the sacred Vessels of the Temple, which he sent back to *Jerusalem*.[3] He is always named first, as being the chief of the *Jews* that returned back into their own Country.[4] He laid the Foundations of the Temple,[5] and there restored[6] restored the Worship of the Lord, and the usual Sacrifices. When the *Samaritans* offered themselves to rebuild the Temple of the Lord in conjunction with the *Jews*, *Zerubbabel* and the principal Men of *Judah* made them this Answer, that they could not let any other share with them in this Honour, since *Cyrus* had granted his Commission to the *Jews* only.

[Ezr. iv. 2, 3.] When this Work was discontinued for a good while, the Prophets *Haggai* and *Zechariah* were inspired of the Lord,[7] to encourage *Zerubbabel* and the other *Jews* to reassume the Work; which they did, in the second Year of *Darius* Son of *Hystaspes*, in the Year of the World 3485, before Christ 515, before the Vulgar Æra 519. When the Lord shew'd the Prophet *Zechariah* two Olive-trees, near the Golden Candlestick with seven Branches, [Zech. iv. 6, 7, 8.] the Angel that was sent to explain this Vision to the Prophet, let him know, that these two Olive-trees, which supplied Oil to the great Candlestick, were the Prince *Zerubbabel*, and *Joshua* the High-Priest, the Son of *Josedech*. The Scripture tells us nothing of the Death of *Zerubbabel*, but it informs us in the *Chronicles* that he left seven Sons and one Daughter. These were [1 Chron. iii. 19.] *Meshullam, Hananiah*, and *Shelomith* their Sister, *Hashubah, Ohel, Berechiah, Hasadiah*, and *Jushab-hesed*. St. *Matthew* makes the Name of one of his Sons to be *Abiud*, [Matth. i. 13.] and St. *Luke* makes it *Rhesa*. Consequently one of the Sons of *Zerubbabel* here [Luke iii. 27.] enumerated must have more than one Name.

Some would make a Distinction of two *Zerubbabels*, the second of which was the Son of *Pedaiah*, mentioned in 1 *Chron*. iii. 19. But we think it needless to have recourse to this Solution of the Difficuly; and that it is sufficient to say, that *Pedaiah* was Son to *Salathiel*, and Father to *Zerubbabel*; and that the Scripture gives generally to *Zerubbabel* the Name of the Son of *Salathiel*, only because *Salathiel*, his Grandfather, was the more eminent, and perhaps had adopted him, and took the chief care of his Education.

Others, to reconcile the First Book of *Esdras* with Sacred History, pretend, that *Zerubbabel* might have dwelt at *Jerusalem* for seventeen Years, from the first Year of *Cyrus* to the second of *Darius* Son of *Hystaspes*, and then might return to *Babylon*, where he discharged the Office of a Life-Guard-Man to *Darius*. But nothing obliges us to receive as true History, the improbable Story of *Darius*'s three Life-guard-Men, which in itself includes several Marks of Fiction and Imposture.

Read this article in its place on the printed pages

Matth. i. 12. 1 Chron. iii. 16.
Joseph. Antiq. l. 11. c. 4.

Ezr. i. 11. In the Year of the Word 3468, before *Christ* 532, before the Vulgar Æra 536.
Ezr. ii. 2. iii. 8. v. 2.
Ezr. iii. 8, 9. Zech. iv. 9, &c.
Esth. v. 10, 14. In the Year of the World 3495, before *Christ* 505, before the Vulgar Æra 509.
Hag. i. 1. ii. 3. Zech. iv. 6, 7. Ezr. v. 1, 2, 3.

Zeruiah

ZERUIAH, or *Sarvia*, the Sister of *David*, and Mother of *Joab, Abishai*, and *Asahel*, 2 *Sam*. ii. 18. 1 *Chron*. ii. 16.

Read this article in its place on the printed pages

Zethan (1)

ZETHAN, or *Zetham*, Son of *Bilhan*, Son of *Jediael*, of the Tribe of *Benjamin*, 1 *Chron*. vii. 10.

Read this article in its place on the printed pages

Zethan (2)

ZETHAN, Son of *Laadan*, of the Tribe of *Levi*, and of the Family of *Gershom*, 1 *Chron*. xxiii. 8. He was one of the Treasurers of the Temple, 1 *Chron*. xxvi. 22.

Read this article in its place on the printed pages

Zethar

ZETHAR, one of the seven Eunuchs, or of the seven Principal Officers of *Abasuerus, Esth*. i. 10.

Read this article in its place on the printed pages

Zia (1)

ZIA, *Ziba, Zie, Siha*, or *Siaba*, a City beyond *Jordan*, five Miles from *Philadelphia*, towards the West. *Euseb. in Zem*.

Read this article in its place on the printed pages

Zia (2)

ZIA, a Canton of the City of [Nehem. xi. 21.] *Jerusalem*, where the *Nethenims* dwelt, or those that served in the Temple.

Read this article in its place on the printed pages

Zia (3)

ZIA, Son of *Abihail*, of the Tribe of *Gad*, 1 *Chron*. v. 13.

Read this article in its place on the printed pages

Zia (4)

ZIA, Son of *Hasupha*, of the Race of [Ezr. ii. 43.] the *Nethinims*.

Read this article in its place on the printed pages

Ziba

ZIBA, or *Siba*, a Servant to *Saul*.[1] King *David* having resolved to shew some Kindness to some one of the Race of *Saul*, he ordered *Ziba* to come to him, and asked him, if there was any one remaining of the House of *Saul*, to whom he might shew some Kindness, for the sake of *Jonathan*. *Ziba* told him, that there was still one of *Jonathan*'s Sons left; whose Name was *Mephibosheth*, who was lame, and dwelt it the House of *Machir*, at *Lodebar*. *David* sent for him, and told him he should have the Privilege of sitting at his Table all the rest of his Life. He said moreover to *Ziba*, I have given *Mephibosheth* all that belonged to *Saul*; therefore make the best of his Estate, that your Master may have a sufficient Subsistance. *Ziba* replied, My Lord, and my King, your Servant will obey your Commands; and *Mephibosheth* shall be served at my Table, when he shall please to be there, as one of the King's Sons. Now *Ziba* had fifteen Sons, and twenty Servants, who were all employed to attend *Mephibosheth*, and to make the best of his Estate. But *Mephibosheth* eat at the King's Table, tho' he dwelt with *Ziba*.

Some Years after,[2] when *David* was forced to leave *Jerusalem*, because of the Rebellion of his Son *Absalom, Ziba* went out to meet *David*, with two Asses loaded with Provisions. The King asked him, what do you mean by these? *Ziba* answered, the Asses are to mount some of the King's Officers, and the Provisions are for those that attend you. *David* then asked asked him, where is *Mephibosheth? Ziba* replied, he continues at *Jerusalem*, with this

Notion, saying, the House of *Israel* will now restore me to the Kingdom of my Father. The King then said to *Ziba*, I will give you all that belongs to *Mephibosheth. Ziba* replied, all that I desire, my Lord, and my King, is, to have some share in your Favour.

[2 Sam. xix. 17, 24.] After the Defeat of *Absalom, Ziba* came to meet the King, with his fifteen Sons and twenty Servants, who made haste to pass over the *Jordan*, that they might be serviceable to the King and his People, at their passing over the Ford of the River. *Mephibosheth* also came to meet the King and in such a Plight as sufficiently shew'd his Trouble for the King's Absence. For from the time of *David'* Flight, he had neither washed his Feet nor trimm'd his Beard, or taken any care of his Dress. And being admitted to pay his Compliments to the King at *Jerusalem, David* asked him, *Mephibosheth*, why did you not go along with me, but stay here at *Jerusalem?* To which *Mephibosheth* replied, My Lord, and my King, my Servant *Ziba* deceived me: For being, as you know, lame of my Feet, I bid him prepare me an Ass, to follow you; but, instead of that, he went himself, to accuse me falsly to my Lord the King. He went on to vindicate himself, but the King interrupted him, and said, It is enough; say no more of it: What I have already determined shall obtain; do you and *Ziba* divide the Estate between you. *David* did not think proper to make a stricter Scrutiny into this Matter, perhaps out of consideration for *Mephibosheth*. For it is hardly to be supposed that *David* would have confirmed *Ziba* in the Possession of half *Saul's* Estate, if he had thought him to have been guilty of Calumny, and Disobedience to his Master. It is therefore believed, that *David* made up to *Mephibosheth* the Moiety of his Estate that was given to *Ziba*.

Read this article in its place on the printed pages

2 Sam. ix. 2, 3, &c. In the Year of the World 2965, before *Christ* 1035, before the Vulgar Æra 1039.
1 Kings xvi. 1, 2, &c. In the Year of the World 2980, before *Christ* 1020, before the Vulgar Æra 1024.

Zibeon

ZIBEON, or *Sebeon*, a *Hivite*, Father of *Anab*, and Grandfather of *Abolibamah*, the Wife of *Esau, Gen*. xix. 24.

Read this article in its place on the printed pages

Zibiah (1)

ZIBIAH, or *Sebia*, of *Beer-sheba*, Mother of *Jehoash* King of *Judah*, 2 *Kings* xii. 1.

Read this article in its place on the printed pages

Zibiah (2)

ZIBIAH, Son of *Hodesh*, 1 *Chron*. viii. 9.

Read this article in its place on the printed pages

Zichri (1)

ZICHRI, or *Zechri*, Son of *Izhar*, and Grandson of *Kohath, Exod*. vi. 21.

Read this article in its place on the printed pages

Zichri (2)

ZICHRI, of the Tribe of *Ephraim*, a very stout and valiant Man. He killed *Maaseiah*, the Son of King *Ahaz*, *Arikam*, the Governor of the Palace, and *Elkanah*, who was second after the King, 2 *Chron*. xxviii. 7.

Read this article in its place on the printed pages

Ziddim

ZIDDIM, or *Assedim*, a City of the Tribe of *Naphtali, Josh*. xix. 35. The *Hebrew* of the Passage quoted from *Joshua* reads it thus: The fortified Cities of the *Tyrians* are *Tyre* and *Hamah*. a

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Zif

ZIF. See ZIPH.

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Ziklag

[Josh. xix. 5.] **ZIKLAG**, or *Siceleg*, a City that *Achish* King of *Gath* gave to *David*,[1] while he took shelter in the Land of the *Philistines*, and which after that time always remained as a Domain to the Kings of *Judah*. The *Amalekites* took it, and plundered it, in the absence of *David*. *Joshua* had allotted it to the Tribe of *Simeon*. *Eusebius* says it lay in the Southren Part of the Land of *Canaan*. The *Hebrews* call it *Tziklag*.[2]

Read this article in its place on the printed pages

1 Sam. xxvii. 5. In the Year of the World 2947, before *Christ* 1053, before the Vulgar Æra 1057.
Gr. Σικελάγ.

Zillah

ZILLAH, or *Sella*, the Wife of *Lamech* the Bigamous. She was Mother to *Tubal-cain* and *Naamah*. See *Gen*. iv. 21, 22. See also LAMECH.

Read this article in its place on the printed pages

Zilpah

ZILPAH, or *Zelpha, Leah's* Maid, who became Wife of the second Degree to the Patriarch *Jacob*, and was Mother to *Gad* and *Asher, Gen*. xxx. 9 xlvi. 18.

Read this article in its place on the printed pages

Zimmah

ZIMMAH, or *Zemma*, a *Levite*, Father to *Joash*, of the Race of *Gershom*, 2 *Chron*. xxix. 12.

Read this article in its place on the printed pages

Zimram

ZIMRAM, or *Zamram*, the first Son of *Keturah* and of *Abraham*. He dwelt in *Arabia* with his Brethren, *Gen*. xxv. 2.

Read this article in its place on the printed pages

Zimri (1)

ZIMRI, *Zamri*, or *Zambri*, Son of *Zerah*, and Grandson of *Judah* and *Tamar*, 1 *Chron*. ii. 6.

Read this article in its place on the printed pages

Zimri (2)

ZIMRI, Son of *Salu*, Prince of the Tribe of *Simeon*, who went publickly into the Tent of *Cozbi*, a *Midianitish* Woman, and was followed by *Phinehas*, the Son of *Eleazar* the High-Priest, and there stabbed by him along with *Cozbi*, in the midst of their lewd Embraces.[1]

Read this article in its place on the printed pages

Numb. xxv. 14. In the Year of the World 2553, before *Christ* 1447, before the Vulgar Æra 1451.

Zimri (3)

ZIMRI. He was General to one half of the Cavalry of *Elah* King of *Israel*,[1] when he rebelled against his King. For while this King was making merry at *Tirzah, Zimri* fell upon him, killed him, and usurped his Kingdom. He entirely cut off the whole Family of his Master, without sparing any of his Relations or Friends; all which he did to fulfil the Word of the Lord, as it was denounced to *Baasha*, the Father of *Elah*, by the Prophet *Jehu. Zimri* reigned but seven Days; for the Army of *Israel*, that

then then was besieging *Gibbethon*, a City of the *Philistines*, made their General *Omri* King, and came and besieged *Zimri* in the City of *Tirzah. Zimri*, seeing the City was just upon the point of being taken, burnt himself in the Palace, with all the Riches that were therein. He did Evil before the Lord, and was cut off in his Iniquity. The rest of his Actions, his Conspiracy and Tyranny, were recorded at length in the Annals of the Kings of *Israel*.

Read this article in its place on the printed pages

1 Kings xvi. 9, 10. In the Year of the World 3075, before *Christ* 925, before the Vulgar Æra 929.

Zin

ZIN, *Sin*, or *Senna*, a City to the South of the Land of Promise, *Numb*. xxxiv. 4. Perhaps this may be the same as *Senaah*, *Ezr*. ii. 35. or *Zin*, *Josh*. xv. 3. *Eusebius* mentions a Place called *Migdal-Senna*, or the Tower of *Senna*, eight Miles from *Jericho* towards the North. This cannot be the *Zin* or *Sennah* taken notice of in the Passages of *Numbers* or *Joshua*; but may it not be that of *Ezra?* See SIN.

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Zina

ZINA, or *Zizah*, the Son of *Shimei*, a [1 Chron. xxiii. 10.] *Levite*.

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Zion

ZION, or *Sion*, a Mountain upon which the Temple of the Lord was built in *Jerusalem* by *Solomon*, and where *David* built *the City of David*, over against and to the North of the ancient *Jebus*,[1] or *Jerusalem*, which stood upon the Hill opposite to *Zion*. The Scripture generally puts Mount *Zion* for the Place where the Temple of the Lord stood; but strictly it [2 Chron. iii. 1.] was rather upon Mount *Moriah*, which was one of the Hills of which Mount *Zion* was composed. Mr. *Reland* pretends,[2] that Mount *Zion* was to the South of *Jerusalem*, and not to the North. The Reader may see his Reasons.

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Psal. xlviii. 2. *Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the North, the city of the great King.*
Reland. Palæst. t. 2. p. 847, 848.

Zior

[Josh. xv. 54.] **ZIOR**, or *Sior*, a City of the Tribe of *Judah*.

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Ziph (1)

ZIPH, *Zif*, or *Zio*, the second Month of the Holy Year of the *Hebrews*. This is the same that was afterwards called *Jiar*, and answers to the Moon of *April*. We find the Name *Zif* only in 1 *Kings* vi. 1.

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Ziph (2)

ZIPH, or *Zipha*, Son of *Jehaleleel*, of the Tribe of *Judah*, and of the Family of *Caleb*, 1 *Chron*. iv. 16. It was he probably who gave his Name to the City of *Ziph*, lying in the Tribe of *Judah*.

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Ziph (3)

ZIPH, a City of the Tribe of *Judah*. [Josh. xv. 24.] St. *Jerome* says, that even in his Time they shewed the Village of *Ziph*, eight Miles from *Hebron* Eastward. *David* kept himself concealed for some time in the Wilderness of *Ziph*, 1 *Sam*. Vol. III. xxiii. 14, 15. in the Wilderness of *Ziph*, 1 *Sam*. xxiii. 14, 15.

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Ziph (4)

ZIPH. It appears that there was still another City called *Ziph*, near *Maon* and *Carmel* of *Judah*.

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Ziphion

ZIPHION, or *Sephion*, the eldest Son [Josh. xv. 55. Genesis xlvi. 16.] of *Gad*.

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Zippor

ZIPPOR, or *Sephor*, Father of *Balak* King of *Moab*, *Numb*. xxii. 2, &c.

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Zipporah

ZIPPORAH, or *Sephora*, Daughter of *Jethro*, and Wife of *Moses*, and Mother of *Eliezer* and *Gershom*. When *Moses* was forced to fly out of *Egypt*,[1] he withdrew into the Country of *Midian*; and there having stood up in the defence of the Daughters of *Jethro*, the Priest or Prince of the City of *Midian*, against the Shepherds who would have hinder'd them from watering their Flocks; *Jethro* took him into his House, and gave him his Daughter *Zipporah* in Marriage, by whom he had two Sons, *Eliezer* and *Gershom*.

Several Years after,[2] when *Moses*, in obedience to the Commands of the Lord, set out to return into *Egypt*, with *Zipporah* and his two Sons, when they were in a publick Inn, the Angel of the Lord was about to put him to death: But it is not clearly expressed in the Text, whether it was *Moses* or *Eliezer* that the Angel was to put to Death. Upon which *Zipporah* took a sharp Stone, and having circumcised her Son, she laid hold of the Feet of *Moses*, saying, You are a bloody Husband unto me. After which the Angel quitted *Moses*, or *Eliezer*; and *Zipporah*, with her two Sons, went back to her Father *Jethro*.

Some time after this, when *Moses* had brought the People of *Israel* out of *Egypt*, and they were advanced as far as the Camp of *Sinai*,[3] *Jethro* came to meet *Moses*, and brought with him *Zipporah* and her two Sons. *Moses* received them with all possible Demonstrations of Joy and Affection. See the Articles JETHRO and MOSES. The Scripture tells us no other Particulars of the Life of *Zipporah*; only we see, that a Quarrel arose between her, *Aaron*, and *Miriam*. The Matter is thus related in the Book of *Numbers*:[4] *And Miriam and Aaron spake against Moses, because of the Ethiopian Woman whom he had married*; *for he had married an Ethiopian woman* (or *Cushite*). *And they said, Hath the Lord indeed spoken only by Moses? Hath he not also spoken by us? And the Lord heard it*. *Now the man Moses was very meek*, *above all the men which were upon the*

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Exod. ii. 16, 17, 18, &c. In the Year of the World 2473, before *Christ* 1527, before the Vulgar Æra 1521.
Exod. iv. 20, 21, 22, &c. In the Year of the World 2513, before *Christ* 1487, before the Vulgar Æra 1491.
Exod. xviii. 2. In the Year of the World 2514, before *Christ* 1486, before the Vulgar Æra 1490.
Numb. xii. 1, 2, 3, &c. The Year is not known.

Ziphron

ZIPHRON, or *Zephronia*, a City which was to the North of the Land of Promise, *Numb face of the earth. And the Lord spake sud*xxxiv. 9. It is now quite unknown. St. *Jerome* upon *Ezek*. lxvii. says, that it is *Zephyrium denly unto Moses, and unto Aaron, and* in *Cilicia*. *unto Miriam, Come out ye three, into the tabernacle of the congregation*. Thither they went, where God reproved *Aaron* and *Miriam*, and justified the Conduct of *Moses*. *Zipporah* seems to have been quite out of the question. And this is all we find of her in Scripture. The Rabbins tell us, that *Jethro* at first had *Moses* clapt into Prison, with an Intention of sending him back to *Pharoah*; but that *Zipporah* falling in love with *Moses*, procured his Liberty. *Jethro* then consented that *Moses* should have *Zipporah* in Marriage, if he could pull up a Twig of *Saphir* that was planted in his Garden. For *Jethro* had published through the whole Country, that whoever could pluck up that Twig should marry his Daughter. Many had offered themselves, and had attempted it in vain: No one could pull up this Twig: But *Moses* did it presently, and obtained *Zipporah* for his Wife. The Twig of *Sapkir*, here spoke of, was, as they say, inscribed with the sacred Name *Jehovah*; and it was the same that *Moses* used as a Wand, by which he performed all the Miracles related in Scripture. The same Authors tell us, that the Murmuring of *Aaron* and *Miriam*, now mentioned, was occasioned by this, because *Moses* had separated himself from his Wife, who was a very handsome Woman. Some think, that the Wife, who gave occasion to this Murmuring, was not *Zipporah* the Daughter of *Jethro*, but *Tharbis*, the Wife of the King of *Ethiopia*, whom *Moses* had forsaken. Lastly, others will have it, that *Aaron* and *Miriam* were uneasy, because *Moses* had married *Zipporah*, who was a Stranger, fearing that such an Example would be attended with evil Consequences in *Israel*. They called her *Cushite*, or *Ethiopian*, because *Midian* was either in the Land of *Cush*, or very near it. [Hab. iii. 7.] *Habakkuk* seems to put *Cushan*, or *Cush*, as synonymous to *Midian*. But, finally, others, with more Reason, are of opinion, that *Zipporah* herself had given occasion to this Quarrel, valuing herself upon the Favours that God vouchsafed to *Moses*. The Answer of *Moses* and *Miriam* seems to insinuate something like this, *Hath the Lord indeed spoken only by Moses? Hath he not also spoken by us?* See the Commentators upon *Numb*. xii. 1, 2, 3.

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Ziz

ZIZ, or *Sis*. King *Jehoshaphat* obtained a compleat Victory over the *Ammonites* and [2 Chron. xx. 16.] *Moabites*, near the Desart of *Ziz*, or Clif of *Ziz*. It was probably near *Ziza*, which *Ptolemy* places in *Arabia Petrea*.

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Ziza (1)

ZIZA, Son of *Shiphi*, 1 *Chron*. iv. 37.

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Ziza (2)

ZIZA, Son of *Rehoboam* King of *Judah*, and of *Maachah* Daughter or Grand-daughter of *Absalom*, 2 *Chron*. xi. 20.

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Zizith

ZIZITH. Thus the *Jews* called the Tufts or Fringes that they wore heretofore, at the four Quarters of their upper Garments,[1] and which now they only wear under their Cloaths, fixed to a square Piece of Cloth, which represents the Garment they anciently wore in their own Country, before their Dispersion. The *Zizith* of the modern *Jews* is a Tuft made of eight Threads of Yarn, spun on purpose for this use, each having five Knots, which take up half the Length. That which is not knotted being furled out, makes a kind of Tuft or Fringe.[2] See before, the Articles GARMENT and TALED.

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Numb. xv. 38. Deut. xxii. 12.
Leo of Modena, of the Ceremonies of the *Jews*, Part 1. c. 5.

Zoar

ZOAR, *Zoara, Segor*, or *Bela*; a City of *Pentapolis*, lying on the Southern Extremity of the *Dead* Sea. It was intended, as the other five Cities, to be consumed by Fire from Heaven; but at the Intercession of *Lot*, who desired it for a Place of Refuge, it was [Genesis xix. 22. Genesis xiv. 2.] preserved; it was called *Bela* before; but when *Lot* desired of the Angel that he might retire to it, and often insisted on the Smallness of this City, it had the Name *Zoar*[1] given it; which in *Hebrew* signifies *small*, or *little*. See the Article BELA. The *Romans* kept a Garison at *Zoar*, or *Segor*.[2] St. *Jerome* observes,[3] that the Name of *Bela* was given to this City, because as soon as *Lot* was gone out of it, it was swallowed up by an Earthquake. *Bela* in *Hebrew* signifies *to swallow up. Theodoret*[4] mentions the same Tradition. The same St. *Jerome* also tells us, that the *Hebrews* think *Zoar* bears also the Name of *Shalisha*, 1 *Sam*. ix. 4. and that of *the heifer of three years old, Vitula conternans, Isai*. xlviii. 34. They pretend that this City has often been demolished by Earthquakes.

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צערTzoar. 70. Ζώαρ, vel Σηγώρ.
Hieronym. Onomast. in Bala.
Hieronym. Quæst. Hebr. in Genes. xiv. & xix. 30.
Theodoret. Quest. in Gen.

Zohar (1)

ZOHAR, *Sohar*, or *Seor*; Father of *Ephron* the *Hittite*, of the City of *Hebron*. See *Gen*. xxiii. 8.

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Zohar (2)

ZOHAR, the fifth Son of the Patriarch *Simeon*, *Gen*. xlvi. 10. He is called *Zerah*, 1 *Chron*. iv. 24.

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Zoheleth

ZOHELETH.

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Zoheleth

ZOHELETH. The Stone of *Zoheleth* was near the Fountain *Rogel*, or *En-rogel*, [1 Kings i. 9.] just under the Walls of *Jerusalem*. The Rabbins tell us, that this Stone served as an Exercise to the young Men, who tried their Strength by throwing it, or rather rolling it or lifting it. Others think it was useful to the Fullers, or Whitsters, to beat their Cloaths upon, after they had washed them.

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Zoheth

ZOHETH, Son of *Ishi*, of the Tribe of [1 Chron. iv. 20.] *Simeon*.

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Zoleika

ZOLEIKA, Daughter of *Pharaoh*, and Wife of *Potiphar*. The irregular Passion which this Woman conceived for *Joseph*, is sufficiently known from the sacred Books. The *Mussulman* Authors, and the *Orientals* in general, have often recourse to the Example of these two Lovers, as they call them, to recommend Sentiments of Love, not only what is natural and human, but also that which is supernatural and divine: Something like what obtains among *Christians*, when they use the Sentiments of the Spouse in the *Canticles of Solomon*, to raise up the Soul to God, and to inspire it with such Transports as it ought to have towards its Creator. The Reader may see what we have said of this Woman under the Article JOSEPH.

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Zophah

ZOPHAH, or *Supha*, Son of *Helem*, of the Tribe of *Asher*. *Zophah* was the Father of *Suah, Harnepher, Shual*, and several others, 1 *Chron*. vii. 35, 36.

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Zophai

ZOPHAI, *Sophai*, or *Zuph*, Son of *Elkanah*, of the Family of *Kohath*, 1 *Chron*. vi. 26.

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Zophar

ZOPHAR, or *Sophar*, the *Naamathite*, one of the Friends of *Job*, *Job* ii. 11. The *Seventy* call him *Sophar*, King of the *Mineans*; the Interpreter of *Origen* makes him King of the *Nomades*. We cannot tell whether *Naamath* be the Name of his Country, or of his Father.

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Zophim

ZOPHIM, or *Sophim*. This is the plural Number of *Zoph*, or *Zuph*, one of the Descendants of *Kohath*, of the Race of the *Levites*, 1 *Chron*. vi. 26. The Descendants of *Zoph*, or the *Zophim*, dwelt at *Ramath*, the Country of *Samuel*; whence it had the Name of *Ramath of the Zophim*; which Denomination was extended to all the Canton, thence called the Land of *Zuph*, 1 *Sam*. ix. 5.

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Zorah (1)

ZORAH, or *Saraa*, a City of *Judah*, which was built or fortified by *Rehoboam*, 2 *Chron*. xi. 10.

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Zorah (2)

ZORAH, a City belonging to the Tribe of *Dan*,a and the Birth-place of *Samson*. It was upon the Frontier of this [Judg. xix. 41.] Tribe and that of *Judah*, not far from *Esthaal*. *Eusebius* places it ten Miles from [Josh. xv. 33.] *Eleutheropolis*, towards *Nicopolis*, and not far from *Kaphar-sorek*.[1] I think the *Zorites*, 1 *Chron*. ii. 54. and the *Zorathites*, 1 *Chron*. iv. 2. are the Inhabitants of *Zorah*.

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Vide Eufeb. in Sara, & in Sorec.

Zoreah

ZOREAH, or *Sarea*, a City of the Tribe of *Judah*.

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Zorites

ZORITES, and *Zorathites*. See ZORAH, before.

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Zoroaster

ZOROASTER. I should not speak of this famous Man here, had not he been confounded with *Abraham*; and if in Scripture there had not been mention made of the *Chamanims*, or Temples consecrated to Fire, which was the principal Object of the Worship of the Disciples of *Zoroaster*.

The Learned are much divided as to the Time in which *Zoroaster* lived. We shall first propose the Opinions of the *Orientals*, and then those of the *Greeks* and *Latins*. The *Orientals* generally call him *Zerdasht*, or *Zaradasht*, or *Zerdoust*. The Work entituled, *The Book of the Philosopher Giamasb*,[1] says, that in the Year 1300 after the Deluge, *Zoroaster* began to appear, and to instruct Men in the Worship and Adoration of Fire. That after his Death, *Kistab* the Son of *Lohorasb*, who reigned in *Persia*, embraced his Religion, and continued firmly attached to it.

Under the Reign of this Prince lived the great Philosopher *Giamasb*, surnamed the *Magian*, who in his Book of the great Conjunctions, says, that during the great Conjunction of the Planets, which happened 1300 Years after the Deluge, in the Month *Schebat*, under the Reign of *Feridoun* King of *Persia*, of the first Dynasty; God sent the Prophet *Zerdasche*, or *Zoroaster*.

He says a little farther; after *Zoroaster*, and since the building of the *Pyræa*, or Temples appointed for the Worship of Fire, there happened the second Conjunction, called a very great one, and there then came out of the Mountains of the third Climate a Person named *The Master of the Virgin*, (meaning *Moses*) who founded another Religion differing from that of *Zoroaster*. This is the oldest Account we have of *Zoroaster*. The Book of Giamasb is not suppositious, no more than another which is ascribed to *Zoroaster* himself, and which bears the Name of *Kesab-al -Keranat*. This observes, as well as the first, that the Master of the Virgin, or *Moses*, appeared under the second great Conjunction of the Planets; and they agree in this with the Sentiments of the ancient *Persians*, who all contend that *Zoroaster* was more ancient than *Moses*.

Upon[2]

Upon this Supposition *Zoroaster* must have appeared in the World thirteen hundred Years after the Deluge; that is to say, according to the Chronology which we follow, in the Year of the World 2956, before *Christ* 1044, before the Vulgar Æra 1048. And, consequently, a great while after *Moses*, who came out of *Egypt* in the Year of the World 2513, before *Christ* 1487, before the Vulgar Æra 1491. Thus the Chronology of the *Persians* must be erroneous, who will have *Zoroaster* to be much more ancient than *Moses*, and yet believe that he appeared 1300 Years after the Deluge. It must therefore be admitted, that he did not begin to appear till the Beginning of the Reign of *David* over *Israel*, after the Death of *Ishbosheth*.

The *Magians of Persia*,a to procure the greater Authority to their Doctrine, maintain that their Master *Zoroaster* is the same as the Patriarch *Abraham*; who having been cast into a burning Furnace by the Order of *Nimrod*, whose Idolatry he had condemned, was miraculously delivered from thence, without suffering the least harm. The Sight of this Miracle converted a great number of Persons, and drew after *Abraham*, whom now they called *Abraham Zerdascht*, which is, *Abraham a Friend of Fire*, an infinite number of Followers, who were easily persuaded by him to pay their Adoration to the Fire. Therefore it was in *Mesopotamia* and *Chaldea*, that the first *Pyræa*, or Temples of Fire, were set up.

But this Opinion is still more insupportable than the former, upon many Accounts. First, from Chronology: *Nimrod* was born soon after the Deluge; for the Scripture represents him as building Cities, and founding a great Monarchy, quickly after the raising of the Tower of *Babel*. Therefore, if we place his Birth about the Year of the World 1660, four or five Years after the Deluge, he must be 423 Years old at the time that *Abraham* came out of the City of *Ur*, to go into the Land of *Canaan*, in the Year of the World 2083, before *Christ* 1917, before the Vulgar Æra 1921. But it would be a rare Example of Longevity to find any that were born after the Deluge to arrive to such an Age.

But if we grant that *Nimrod* might have known and persecuted *Abraham*; what Proof is there that he ordered him to be cast into the Fire, and that he came out of it again safe and sound? 'Tis true, the *Jews* and *Orientals* affirm this; but upon what Foundation? It is because the Scripture says, he came out of *Ur*: *Ur* is the *Hebrew* Word for *Fire*, and therefore he came out of the Fiery Furnace. Would *Moses* have related a Fact of such Consequence in so slight and superficial a manner? The very way in which he relates this, does it not prove that *Ur* stands for a City? *And Haran died before his father* Gen. *Terah, in the land of his nativity, in Ur of* xi. 28,

the Chaldees. And afterwards, *And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan*. And in another place, *I am the Lord that* Gen. *brought thee out of Ur of the Chaldees*. Do xv. 7. not all these Passages concur to prove, that *Ur* is the Name of a City; for who ever supposed, that *Terah, Abram, Lot*, and *Sarai* were all thrown into the Fire by the *Chaldeans?* Indeed St. *Jerome* has translated that of *Nehemiah* ix. 7. by, *Thou broughtest Abram forth out of the fire of the Chaldees*, because he thought proper to render *Ur* in a literal manner: But in his *Hebrew* Questions he treats all that as a Fable, which the *Jews* had advanced of *Abraham*'s being delivered out of the Fire.

It would be doing an Injury to Religion, and to the Piety of *Abraham*, to imagine, that he could have established or promoted the Worship of Fire in the *East*. It does not appear from his true History, as it is related in *Genesis*, that he ever paid any particular Honour to this Element, or that he ever recommended it to his Children, to express any Devotion towards it. The ancient *Israelites*, who, doubtless, were well instructed in the Sentiments of their Father, have always had this Worship in abhorrence, as well as the Worship of any other Creatures. I shall not enquire, whether the Followers of *Zoroaster* have either heretofore, or do at this present, pay an absolute Adoration to the Element of Fire, or only a relative one. It is sufficient for my purpose to shew, that *Abraham* never did or taught any thing like it, and consequently he was a Person very different from *Zoroaster*.

The other *Oriental* Authors[3] make *Zoroaster* to have lived a long time after *Abraham. Kendomir*, in the Life of *Kischstab* Son of *Loborasb* says, that *Zoroaster* having learned by the Rules of Astrology, that a great Prophet was to be born; he took it in his head to persuade the World that he himself was that Prophet. To succeed in this he often raised the Devil, who appeared to him in the midst of a Fire, and communicated a kind of luminous Brightness to his Body. This Splendor in which he appeared from time to time, and the Boldness a D'Herbelot. p. 931. b D'Herbelot. Bibl. Orient. p. 931. Boldness with which he affirmed himself to be a Messenger from God, procured him much Credit from many. He composed a Book by the Name of *Zend*, which contained his whole Doctrine, and all that the Devil had instructed him in out of the Fire, being transformed into an Angel of Light. The same Author says, that those who will not allow *Zoroaster* to be so old as this, will have him to have learned out of the Books of the *Hebrews*, that after *Moses* there was to come another great Prophet, described by *Balaam* under the Image of a Star, and a Light; and that he undertook to put himself upon the World as this Light.

The *Tarik Monsheheb* teaches us, that *Zoroaster* was a Disciple of the Prophets *Elijah* and *Elisha*, and of the *Rechabites*, from whom he learned the Secret of the Prophecies of the *Jews*; but that corrupting them by a mixture of his own particular Fancies, he composed from thence his *Book of Life*. He was the first, as the same Author says, who started the Doctrine of the two Principles of Good and Evil; and that the Name of *Megiousch*, or *Magians*, which is given to his Disciples, is a Word corrupted from the *Persian* Word *Meikousch*, which signifies *bitter-sweet*, because of the two Principles of Good and Evil, which he introduced.

According to the two *Persian* Authors before quoted, *Zoroaster* was cotemporary with *Kischtasb*, Son of *Lohorasb*, the fifth King of *Persia* of the Dynasty of the *Caianians*; that this Prince espoused the Doctrine of this Impostor, caused it to be embraced by all his Subjects, and built *Pyræa* throughout all *Persia*. But King *Kischtasb* is the same as *Hystaspes*, or *Darius* Son of *Hystaspes*, of the *Greeks*, and consequently that *Zoroaster* could not live till after the Captivity of *Babylon*. Others make him cotemporary with *Jeremiah*, *Daniel*, and *Ezra*, and make his Father *Lohorasb* cotemporary with *Nebuchadnezzar* and *Belshazzar*. All this brings down *Zoroaster* very much below the time of *Abraham*.

The *Christians*a make

Oriental Zoroaster to have been cotemporary with *Cambyses*. Some of them make him a Native of *Media*, and others of *Assyria*, and will have him to have been a Disciple of *Elijah*, probably because this Prophet was [2 Kings ii. 11.] taken up into a fiery Chariot, and that he made Fire to fall down upon those who were sent to apprehend him, and afterwards [10, 12. 2 Kings xviii. 38.] upon the Victims that he offer'd to the Lord upon Mount *Carmel*. Moreover, it is said by *Abulfarage*, that *Zoroaster* foretold to his Followers the Coming of the *Messiah*, informed them that a new

a *Apud Abulpharag*. 5 *Dynastic*. Star should appear at his Birth; that *this Messiah* was to be born of a Virgin; and that they should have the first Information of it, and that they should not fail to go to offer him their Presents. To

this the *Magi* were obedient, who went to worship *Jesus Christ* at *Bethlehem*. The Anachronism is very apparent, that makes *Zoroaster* to have lived at the same time as *Cambyses* and *Elijah*, who lived at times very distant from each other. *Cambyses* died in the Year of the World 3483, and *Elijah* was taken out of the World about the Year 3108.

Ebn-Batrick, otherwise *Eutychius*, Patriarch of *Alexandria*, thinks that *Zoroaster* was cotemporary with *Smerdis*, the Successor of *Cambyses*, Predecessor to *Darius* Son of *Hystaspes*, and that he lived under *Thamurah* King of *Persia*, of the first Dynasty of the *Pischdadians*. The Author of *Tarik Montekeb* seems to think that *Zoroaster* was the same as *Smerdis* now mentioned, and Chief of the Sect of the *Guebres*, whom the *Magians* placed upon the Throne. For the *Persian* Name of *Mikhousch*, which is an Abridgment of *Mickgousch*, very well agrees with *Smerdis*, who had his Ears cut off.

Ben-schunah pretends, that *Zoroaster* was a Disciple of *Esdras*, and that this Prophet gave him his Curse, because he maintained Opinions that were very contrary to *Judaism*. That to punish him for his Impiety, God struck him with a Leprosy, as he did *Gehazi* formerly: And that on this account being drove away from *Jerusalem*, he withdrew into *Persia*, where he became the Head of a new Religion. The *Persians* were then *Zabians*, he taught them the Worship of Fire, and made a Mixture of *Zabiism* and *Magism*, of which he was the first Inventor. Hence it is that many confound the *Zabians* with the *Magians*.

Other *Persian* Authors will have it, that *Zoroaster* was of the Number of those who undertook to build the Tower of *Babel*. Others confound him with *Dobac*; one of the Kings of *Persia* of the first Dynasty of the *Pischdadians*; others make him to descend from *Manougeher* King of *Persia* of the same Dynasty; so little are the *Persians* themselves agreed about the Age of this famous Impostor.

Many Authors, both ancient and modern, among the *Orientals*, will have *Zoroaster* to have been, not the Inventor, but Reformer of *Magism*. And indeeed we read in the Histories of the most ancient Kings of *Persia*, that the Worship of Fire had commenced even from the times of *Cavimarrath* the first Founder of this great Monarchy of the *Persians*, accord ing to the *Orientals*, or, rather, of the *Assyrians*, according to the *Greeks* and *Latins*. But, according to them, this was the Original of their Worship: *Caiumarrath* having lost his Son *Siamek*, who was assassinated by Robbers, he caused a great Funeral Pile to be erected and burnt on the Place where he was buried. All his Subjects, in Emulation one of another, lighted up also great Fires through all *Persia*, to shew their Concern for the Loss of this young Prince. These Fires by Degrees became the Object of their Worship, and the Foundation of their Religion.

Let us now come to such *Greek* Authors as have spoke of *Zoroaster*. *Eudoxus* a places him six thousand Years before the Death of *Plato*. *Aristotle* does the same. *Hermodorus*,[4] *Hermippus*,[5] and *Plutarch*,[6] will have him to have lived five thousand Years before the *Trojan* War. But *Xanthus* the *Lydian*,[7] and another anonymous Author, followed by *Suidas*,[8] are contented to place him, one of them five hundred Years before the Siege of *Troy*, and the other six hundred before the Expedition of *Cyrus* against *Greece*. This last Opinion is that of *Xanthus* the *Lydian*, whom *Suidas* supposes to have lived under the Reign of *Darius* the Son of *Hystaspes*, and whose Testimony would be much more weighty than it is, if we were sure, that the Writings which went under his Name were really his. But *Atheneus*,[9] acquaints us, that the Works that bear his Name were composed by a *Greek* called *Dionysius Scythobrachion*, who lived a little time before *Julius Cæsar*. *Justin* says,[10] that *Zoroaster* was King of *Bactriana*, and cotemporary with *Ninus* King of *Assyria*; that he invented the Magical Art, and was very skilful in Astronomy, and in the Knowledge of Antiquity; that *Ninus* made War upon him, conquered him, and took away his Life. *Pliny*[11] acknowledges two *Zoroasters*: One very ancient, one who lived, as he says, several thousands of Years before the Magical Sects of *Moses*, of *Jamnes*, and of *Jotapus*. This *Zoroaster* was of *Persia*, and is supposed to be the most ancient Inventor of Magick. The other was of *Proconesus*, and lived but a little while before *Ostanes*, who followed *Xerxes* in his Expedition against *Greece*. It is plain that it is impossible to reconcile, either the *Oriental* Authors with each other, or the *Greek* and *Latin* Authors among themselves, or with the *Orientals*; not even by admitting of two *Zoroasters*, or as many as you please.

John Cassian, Petrus Comestor, the spurious *Berosus*, Father *Kircher*, Father *Scipio Sgambat*, and some others,[12] have thought that *Ham* was the same as *Zoroaster*, the Inventor of Magick. The Author of the *Recognitions* that go under the Name of St. *Clement*,[13] thinks him to have been *Mizraim* the Son of *Ham*. The Author of the *Paschal Chronicle* has followed the same Opinion. *Gregory of Tours* has confounded *Zoroaster* with *Cush* the Son of *Ham*. He who has given us the pretended Writings of St. *Clement* confounds him with *Nimrod; Franciscus Patricius* with *Japheth*. The Gospel of the *Infancy of Jesus Christ* informs us,[14] that the *Magi* who came to worship *Christ* at *Bethlehem*, had notice of his Birth from their Master *Zoroaster*. And *George Hornius* has

pretended that *Zoroaster* was the same as *Balaam*, mentioned by *Moses*. It must be owned to be a very difficult Matter to make a judicious and secure Choice among all this Variety of Opinions; and that to undertake to reconcile them would be utterly impossible. Lastly, the greatest Proof of Uncertainty in Historical Facts, is the Diversity of Opinions, which cannot be greater in any thing than in the Subject before us.

[Isai. xxvii. 9.] If to pave a way for our selves to come to the Knowledge of *Zoroaster*, we should endeavour to trace out the Original of Fireworship, we should soon find our-selves surrounded by new Perplexities. For *Moses*, according to the Sentiments of several learned Men, has spoke of the *Pyræa*, or the Temples consecrated to the Worship of this Element. 'Tis in *Leviticus*,[15] under the Word *Chamanim*. God there threatens the *Israelites*, if they should be disobedient to his Commands, to overthrow their High-places, and to destroy their *Chamanim*, or Places consecrated to the Worship of Fire, or of the Sun, and to throw their own Carkasses upon the Carkasses of their Gods of Dirt. *Isaiah* makes use of the same Word *Chamanim*; he likewise threatens the infidel *Jews* to overthrow their profane Groves, and their *Chamanim*.

[2 Kings xxiii. 5. Hos. x. 5.] There are some of opinion, that the *Chamanim* mentioned in the Second Book of *Kings*, in *Hosea*, and in *Zephaniah*,[16] are no other than the Priests, or *Magi*, who kept up the sacred Fire in the *Pyræa*[17]. The Word *Chamanim* signifies *black* or *sooty*, a Name a Name given in Derision to those Priests, who, like Colliers, were always employed in stirring up and maintaining the Fire. King [2 Chron. xxxiv. 4.] *Josiah* destroyed the Altars of *Baal*, and overturned the *Chamanim*, which were above, or over them, and the Groves consecrated to false Gods. All this shews the Antiquity of this piece of Superstition and Idolatry.

Some think that the perpetual Fire which *Moses* ordered to be kept up upon the Altar of the Lord, was an Imitation of the Fire of the *Magi*, and a Condescension of *Moses* to the Weakness of the *Hebrews*, who had been long accustomed to see those sorts of Fires kept up in the Temples of the *Pagans*. *Theophrastus*, cited by *Eusebius*,[18] puts the Custom of keeping a continual Fire in the Temples among the most ancient Practices of Religion. *Ammianus Marcellinus* says,[19] that the *Magi* pretended the Fire of their Temples descended from Heaven. They always carried Fire before the Kings of *Persia*. It cannot be said that *Zoroaster* and the *Magians* had borrowed this from the *Jews*, since *Moses* already mentioned the *Chamanim*, which subsisted still in *Israel* in the time of *Isaiah*, and after him under *Josiah* King of *Judah*.

If therefore *Zoroaster* be the first Author of the Worship of Fire, he must be acknowledged to be more ancient than *Moses*. If he be only the Reformer or Restorer of it, he may be put some time after *Cyrus*; and if there have been several Men under the Name *Zoroaster*, this will allow a greater Scope for Conjectures, and for a variety of Opinions concerning his Person. We therefore cannot espouse any Party, as to the precise Time in which he lived. But it seems plain to us, that the *Zoroaster* who appeared in *Asia* a little after *Cyrus*, and formed the Religion of the *Magi*, was a mere *Pagan*; that he paid an impious Worship to the Heavenly Bodies, and to Fire, and to the two Principles, one of which was subordinate to the other; and that this ancient Religion was very different from that of the modern *Guebres*, or *Gaures*, who call themselves Disciples of *Zoroaster*, and who worship the Fire; but with the ancient Religion of their Master they have mingled other Opinions, taken from the *Jews* and *Christians*. We have spoken of the ancient *Magi*, and of their Principles of Religion, under their respective Article. We shall now speak concerning the *Guebres*, or Fire-worshippers, which are found at present in the *Indies* and in *Persia*.

Dr. *Hyde*, who had much studied the old Religion of the *Persians*, pretends that *Zoroaster* was the greatest Impostor that ever appeared in the World; except *Mahomet*. This last was utterly ignorant, and could neither write nor read; whereas *Zoroaster*, according to him, was very well versed in all the Sciences of the *Orientals*, and especially in the Religion of the *Jews*, and in the Books of the Old Testament, which make him think he was originally a *Jew*, and born in the *Holy Land*. He imagines him to have been a Disciple of the Prophet *Daniel*, and that having observed this great Man to be advanced to the chief Dignities, he resolved also to raise himself up into a Prophet, and to endeavour by that to arrive at the same good Fortune. He did not found any new Religion; he only undertook to reform that of the *Magians*, which for several Ages had been the prevailing Religion of the *Medes* and *Persians*.

But it appears, that Dr. *Hyde* has suffered himself to be too much prepossessed in favour of the Disciples of *Zoroaster*; and that he has not enough distinguished between the Creed of the ancient *Magians*, and that of the modern *Guebres*, or *Gaures*. He pretends, that the old *Persians* had just Notions of the Deity; and that they admitted but of one God: That indeed they received two Principles, but one of them was uncreated, and the other created: That the Worship they paid to the Sun was merely Civil. But the ancient Authors who have spoke of the Religion of the *Persians*, are unanimously agreed, that they adored the Sun and Fire, each of them by the Name of *Mithras*. If the modern Fire-Worshippers explain themselves differently, and if they have espoused several Opinions taken

from the Religion of the *Jews*, of the *Mahometans*, or of the *Christians*, we are not to charge that to the account of their Master *Zoroaster*.

The *Guebres* hold, for Example, that there is a Sovereign, Independant Being; which has existed of itself from all Eternity. That under this Being there are two Angels, one of Light, which is the Author of Good, and the other of Darkness, which is the Author of Evil. That these two Angels have formed all things that exist, from a Mixture of Light and Darkness. Anciently the *Magians* built their Temples uncovered, upon the Tops of Mountains, and upon other Eminences, in the open Air, which they consecrated to Fire. But as their sacred Fire was often extinguished by Rain, Storms, and Tempests, they built Temples over these Altars, that their consecrated Fires might not be put out, and that they might the better perform their Ceremonies therein. It was before these Fires that they exercised all their Acts of Religion. The Ancients are universally agreed, that they paid them the highest Degree of Adoration: But those of this Age as constantly deny that they worship the Fire, but God only, under the Symbol of Fire. They always approach these Fires on the Western Side, so that they have always their Faces turned towards the Sun-rising and the Fire.

[Ezek. viii. 16. Isai. xlv. 5, 6, 7.] The Prophet *Isaiah* seems to have had in view the Error of the *Magi* concerning the two Principles, when he says, *I am the Lord, and there is none else; there is no God besides me. I girded thee, though thou hast not known me. That they may know, from the rising of the sun, and from the west, that there is none besides me; I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I, the Lord, do all these things*. 'Tis the God of *Israel*, who addresses these Words to *Cyrus* King of *Persia*. *Ezekiel*, speaking of these Idolaters, says, *At the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east*. All this is a manifest Allusion to the Worship of the *Magians*, the Disciples of *Zoroaster*.

This Impostor feigned, that he had brought a sacred Fire from Heaven, and had deposited it upon the Altar of the first temple that he caused to be built in the City of *Xiz*, in *Media*, from whence it was propagated into all the other Temples which observed the Rites of the *Magians*. And such was the Respect that the Priests had for this pretended sacred Fire, that they watched it Night and Day, to keep it in, and never blowed it, either with their Mouth or Bellows, for fear of profaning it. This was forbid them on pain of Death; and they carried this Superstition so far, that the Priests could not so much as approach to this Fire, without a Linnen Cloth before their Mouths, for fear their Breath should pollute it. Thence it was also, that when they performed their Ceremonies, they rather muttered between their Teeth, than pronounced their Prayers in an intelligible and articulate manner.

From *Media*, *Zoroaster* passed into *Bactriana*, where he fixed his Abode in the City of *Baleh*; from thence he proceeded into the *Indies*, and became skilful in all the Sciences that were in request there. He returned to *Baleh*, which lies upon the River *Oxus*, in the Confines of *Persia*, the *Indies*, and *Cowaresman*, where he built the chief of his Temples, and ordered all his Followers to make their Pilgrimage thither. But after that *Persia* was ravaged by the *Mahometans* in the seventh Century, the *Archimagus* fixed his Residence at *Kerman*; and the Temple of this Place is not in less repute than that of *Baleh* was formerly.

The *Magians* have even at this Day a Book, which they pretend to have been composed by *Zoroaster*. He wrote it in a Cave whither he retired; it was wrote in twelve Volumes, each of which contained an hundred Skins of Vellum. This Book is called *Zendavesta*, and *Zend* by Contraction. This Word literally signifies *Light-fire*, and might with us stand for a Tinder-box. The first Part of this Book contains their Liturgy, which they now make use of in their Temples. The rest treats of other Matters of their Religion. The *Magians* have the same Respect for this Book as we have for our Bible: It is wrote in old Language, and in the old *Persian* or *Chaldee* Characters. Dr. *Hyde* offered himself to publish this Work, with a *Latin* Translation, if he could have been assisted in defraying the Expences of the Edition. But for want of this Assistance, his Project was never put in Execution.

In this Book we find many things taken out of the Old Testament, and a great part of the *Psalms* of *David*. *Zoroaster* there makes *Adam* and *Eve* to have been the first of Mankind. He there gives the History of the Creation of the World, very like to that of *Moses*, with this Difference, that whereas *Moses* says that God created the World in six Days, *Zoroaster* will have it to have been created at six different times, each made up of a certain number of Days, which in all come to three hundred and sixty-five Days, or a whole Year. He also speaks of *Abraham*, of *Joseph*, of *Moses*, and of *Solomon*, in the same manner as the Scriptures do. He calls his Book the Book of *Abraham*, and his Religion the Religion of *Abraham*. He gives the same Laws as *Moses*, concerning clean and unclean Animals, the Payment of Tythes to the Priests, the Care that must be used to avoid all kinds of Pollution, both internal and external, concerning the Manner of being purified after them; the Continuation of the Priesthood

in the same Tribe; concerning the Ordination of an High-Priest. The rest of this Book contains the History of the Life and Prophecies of the Author, and Exhortations to Virtue. His Morality is pure, excepting that he looks upon Incest as an indifferent Matter.

All these Marks prove incontestably, that *Zoroaster* was after *Moses*; and other Particulars, which the *Guebres* relate of the Author of their Sect, taken from the History of *Jesus Christ*, prove that they have mingled their old Superstitions with some Truths of the *Christian* Religion, and with some *Christian* Usages, which they have however altered and corrupted in several manners. They say, for example, that the Mother of the Prophet who was their Founder, found herself with Child after a Visit that she had received from an Angel; that the Astrologers knew by the Power of their Art, that the Son she should bring into the World would be a Prophet, who should form a new Sect. They gave notice of it to *Neubrom*, or *Nimrod*, who then reigned. This Prince gave Orders, that all the Women with Child then in his Empire should be put to death. This Order was put in execution; but the big Belly of the Prophet's Mother not being discovered, she was saved. The Child was happily brought into the World, and was called *Ebrahim-Zer-Atcuscht*. The King being informed of his Birth, had him brought into his Presence, and drawing forth his Sabre, intended to kill him with his own Hand; but his Arm was presently dried up, and withered. He caused a great Fire to be lighted, and had the Infant thrown into it: But it took its Rest there, as if he had been on a Bed of Roses. After several other Miracles, the Prophet disappeared, and was taken up, according to some, both Body and Soul, into Heaven; according to others, he was laid upon an Iron Couch, and carried away by Angels.

After that *Ebraim-Zer-Atcuscht* was enter'd into Paradise, God sent to his Disciples, by his Means, Seven Books, which contained the true Religion; after them, seven others, of the Explication of Dreams; then seven others, of Physick. When *Alexander* became Master of the *East*, he had the seven first burnt, because no body understood the Language in which they were wrote, and kept the other fourteen for his own Use. After the Death of this Conqueror, the *Gaures* restored, as far as their Memories could assist them, the seven Books that had been burnt, and made them into one large Volume, which the *Gaures* still preserve, though they do not understand the Language of it, nor even the Character, which is different from the *Arabick*, the *Persian*, or the *Indian*. This is what we are told of it by certain modern Travellers, who were not so well informed concerning the Character and Language of the Books of *Zoroaster*, as the Authors we have quoted before.

Vol. III.

The *Guebres*, or *Gaures*, have still a Respect for Fire; they still keep it with great Care, and distribute it every Month among those of their own Sect. They call it *Heavenly Fire*, and swear by this Element, but they do not worship it. They acknowledge but one only God, the Creator of Heaven and Earth. They wash their Children after their Birth with warm Water, while the *Magus*, or *Gazi*, repeats some Prayer. When they are married, a *Gazi* rubs the Foreheads of the married Couple with a certain Water, over which the *Gazi* has said some Prayers. They believe the general Resurrection, and think that before that time all Nations will unite into one Religion, which will be that of their Prophet. All these Characters seem to be borrowed from *Christianity*. Every *Gaure* may have five Wives; but there is always one of these who has the Superiority over the rest: This is taken from *Judaism*.

The greatest part of those who have written about *Pythagoras*, will have him to have been a Disciple of *Zoroaster* at *Babylon*, and that he derived from him all that great Knowledge which afterwards made him so famous in the *West*. This is what is said by *Apuleius*,[20] *Jamblicus*,[21] *Porphyry*,[22] and *Clemens Alexandrinus*.[23] The *Zabratus*, or *Zaratus*, of *Porphyry*, and the *Nazaratus* of *Clemens*, are no other than *Zoroaster*. When *Cambyses* conquered *Egypt*, he there found *Pythagoras* travelling; he took him Prisoner, and, with other Captives, sent him to *Babylon*. There he became acquainted with *Zoroaster*, or *Zabratus*, who was there at that time.[24] *Zabratus* purified him from all the Defilements of his former Life, instructed him in such things as a virtuous Man should be possessed of; taught him the Secrets of Nature, and what are the Principles of the Universe. We shall not here enter upon an Examination of all these things: Perhaps here is already too much of them for a Dictionary of the Bible. The Reader may see, under the Article of EZEKIEL, that some have thought *Pythagoras* was acquainted with this Prophet, and that it was he whom the Ancients intended to mark out by the Name of *Nazaratus*, or *Zaratus*.

Read this article in its place on the printed pages

D'Herbelot. Bibl. Orient. p. 930.
צרעה*Tzorah*.
D'Herbelot. Bibl. Orient. p. 931.
Hermodor. apud Diogen. Laert. in Proem.
Hermipp. apud Plin. l. xxx. c. 1.
Plutarch. de Iside & Osiride.
Diogen. Laert. in Proem.

Suidas in voce *Zogo*άσης.
Athen. l. 12.
Justin. l. 1. c. 1.
Plin. l. 30. c. 1.
Vide Apocryph. V. T. Fabricii. p. 299.
Clem. l. 4. Recognit. c. 27.
Apud Fabric. Apocryph. N. T. p. 173.
Levit. xxvi. 30. חמנים
Zeph. i. 4. כמרים *Camarim*.
Eudoxus apud Plinium. l. xxx. c. 1.
Theophrast. apud Euseb. Præpar. l. 1. c. 9.
Ammian. l. 23.
Apulæi Florid. 2.
Jamblic. vita Pythagor. c. 4.
Porphyr. vita Pythagor.
Clem. Alex. Strom. 1.
Porphyr. vita Pythag. p. 185. *Edit. Cantabrig*.

Zuar

ZUAR, or *Suar*, the Father of *Nethaneel*, of the Tribe of *Issachar*, *Numb*.

Read this article in its place on the printed pages

Zuph

ZUPH, *Suph*, or *Soph*, a *Levite*, the Great-grandfather of *Elkanah*,[1] the Father of *Samuel*, and Head of the Family of the *Zuphim*, who dwelt at *Ramath*; whence it had its Name of *Ramathaim*

Kkk Zophim, *1 Sam*. i. 1. and the Name of the Land of *Zuph*, *1 Sam*. ix. 5. which was given to the whole Canton.

Read this article in its place on the printed pages

1 Sam. i. 1. 1 Chron. vi. 35.

Zur (1)

ZUR, or *Sur*, a Prince of *Midian*, and Father of *Cozbi*, who, with *Zimri*, was killed by *Phinehas*, in the exercise of a shameful and criminal Action, *Numb*. xxv. 15. *Zur* was taken, and put to death with the other Princes of *Midian*, *Numb*. xxxi. 8. In the Year of the World 2553, before *Christ* 1447, before the Vulgar Æra 1451.

Read this article in its place on the printed pages

Zur (2)

[1 Chron. xi. 36. viii. 30.] 2. **ZUR**, Son of *Jebiel* and *Maachah*, of the Tribe of *Benjamin*, and Inhabitants of the City of *Gibeon*.

Read this article in its place on the printed pages

Zuriel (1)

ZURIEL, the Name of an Angel, known only in the Books of the *Jews*, and in the Apocryphal Writings. The *Hebrews* say, that he is one of those who always see the Face of God, who are in his Presence, and whom he sends upon his most important Messages. I imagine *Suriel* to be the same as *Uriel*: He is invoked in the *Oriental* Liturgies. See M. *Renaudot*, T. 1. Liturg. Orient. p. 293. See URIEL, before.

Read this article in its place on the printed pages

Zuriel (2)

ZURIEL, Son of *Abihail*, Chief

a Arab. Canon. Concil. Nicæni. of the Families of the *Mahlites* and the *Mushites*, *Numb*. iii. 33, 35.

Read this article in its place on the printed pages

Zurishaddai

ZURISHADDAI, or *Surisaddai*, Father of *Shelumiel*. This *Shelumiel* was Chief of the Tribe of *Simeon* at the time of the Departure out of *Egypt*, *Numb*. i. 6.

Read this article in its place on the printed pages

Zuzim

ZUZIM; certain Giants, who dwelt beyond *Jordan*, and who were conquer'd by *Chedorlaomer* and his Allies, in the Year of the World 2079, before *Christ* 1921, before the Vulgar Æra 1225. St. *Jerome* says, that the *Hebrew* reads, they were conquered at *Hem*: but the present *Hebrew* says at *Ham*. The Situation of this Place is unknown, granting it to be a Place. The *Vulgate*, and the *Septuagint*, say, they were conquered with the *Rephaims* in *Ashteroth-Karnaim*. The *Chaldee* and the *Septuagint* have taken *Zuzim* in the Sense of an Apellative, for stout and valiant Men. We conjecture the *Zuzim* to be the same as the *Zamzummims* in *Deut*. ii. 20. There is found one *Severus* who was Bishop of *Zuzuma*, under the Metropolis of *Bostra*, among those that subscribed to the First Council of *Nice*.a

Read this article in its place on the printed pages

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Article VII. Of the Jewish Priests and Sacrifices.
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Article IX. Of the Jewish Feasts in general.
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Article XV. Of the Commonwealth and Polity of the Hebrews.
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Article XXIX. Of the Diet and Feasts of the Hebrews.
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The Preface to the Bibliotheca Sacra

The Preface to the Bibliotheca Sacra

Wherein the Design of this Work is explained, and the Method which has been followed in the New Edition.

THE End which we proposed in drawing up this *Bibliotheca Sacra*, was, to publish a Catalogue of the best Books that might facilitate the Study of the Scripture. A Work of this nature, however dry and irksome to the Author, is, notwithstanding, in itself agreeable, of great use, and even necessary; but in different respects, and according to the State and Disposition of the several Persons who apply themselves to this kind of Study. The Persons here intimated are of three sorts. Some are only Beginners: Others have already made a good Progress in it: And, lastly, others there are who would be glad to form a compleat Library. It is certain, that the first and last of these cannot well be without this Work; the Former, in order to get a Knowledge of the best Books which should successively be studied by them; and the Latter in order to get a Collection in their Cabinets of all the Writings of such Authors as have consecrated their Labours to this single Point of explaining the Text of Scripture. As to the Second, we may assure the World, that what particular Gifts soever of Understanding they may be endued with; and what Proficiency soever they may have made, they will find here wherewithal to confirm and enlarge them.

The Method which we pursue in general throughout the Work, is to give the Title of the Books, to set down the Names of those who really are, or are only the reputed Authors of them; to trace out the Plan which they have followed, to represent the Judgment which learned Men have made of them; and, lastly, to make known the best Editions of them.

Among the many Books whereof there is here a Catalogue, it must be acknowledged, that all are not equally useful, and that in some there are Places of a dangerous Tendency. But this Confession should not lessen the Idea that any one may form of the Helps that may be borrowed from them, and the Lights which contested and obscure Passages may receive from them. As to the Poison [222] with which a small number of them may be infected, there has been care taken to discover it, that the *Reader* may be upon his guard.

As the *Christian World* is obliged to *Protestants* as well as *Catholicks* for the immense Pains which have been hitherto taken to explain the Letter of the Scriptures, their Works will have a Place here allowed them; but it is supposed, that they who would read them will be careful in the first place to have the Permission of their Superiors, who are set over them with Authority to give it.

This Submission is as necessary to the Study of Scripture, as the Method which is to be pursued in order to the making the intended Progress in it: Wherefore it should be remembred, that no one should enter upon this Study without having a Tincture, at least, of the History of the *Hebrews*, of their Laws, Manners, Usages, and Customs; of their Country, their Language, and their Sacred Writings. Upon this Footing therefore any one, methinks, may begin this Course of Study, with the History of the Old and New Testament, and of the *Jews*, which we have published according to the Order of Times, and in the very Terms of the Holy Penmen themselves: It was printed at *Paris*, in Two Volumes 4to. for *Peter Emerey*, in 1718. After this, *F. Lamy's* Little Introduction may be read, and the Rules for understanding the Holy Scriptures, by Abbot *D'Asfeld* printed at *Paris*, for *Etienne*, in 1716, in 24mo.

We shall not enlarge upon the Merit of this Dictionary, which alone furnishes such Helps as no one should neglect. He should not fail therefore to consult it; for example, the Titles *Bible, Judges, Priests, Sacrifices*, *Palestine, Jews*, and some others, as there shall be occasion; for instance, *Genesis, Moses*, *Psalms, Solomon, David, &c*.

It is farther necessary, to prevent being obstructed in this Study, that the young Beginner should be Master of many Languages; particularly, of the *Hebrew, Greek*, and *Latin*: Nor can he promise himself entire Success, unless with the Knowledge of these Languages he has some Tincture likewise of the *Chaldee, Syriac*, and *Arabic*. The Affinity between these last and the *Hebrew* is universally acknowledged, and each of them in particular have original Roots, which are no longer existing in the *Hebrew*; nor is the Force of them to be known any otherwise than by their Assistance.

The Proposal here mentioned of knowing all these Languages ought not to discourage any one, especially those who already understand *Latin*. This Study does not require so much Time as is generally imagined; for, to mention only the *Hebrew*, any one of a clear, distinct, and methodical Understanding, in less than a Month's Time, may learn

to read, write, decline, conjugate, and even look into the Dictionary for Words and *Hebrew* Roots, and so may be able to apprehend such *Hebrew* Passages as are cited by good Commentators, in order to support their Explanations.

Those whose Condition of Life, and Engagements in it, will not allow them to study the learned Languages, and who therefore are confined to the Knowledge of *French*, with Translations and Comments in this Language only, should be content with both of *M. De* Sacy's performing: But it may be proper to take notice, that in his Explanations he keeps closer to the Spiritual than the literal Meaning. They therefore who aim chiefly at the Advantage which may be reaped from the Spiritual Sense, will find more in his Performance wherewithal they may be edified than instructed.

Abbot Beaubrun has abridged *M. De* Sacy's Explanation, and put out a New Edition of the Bible in *French* and *Latin*, with Notes, in Three Volumes *Folio*; printed at *Paris* for Desprez. And long before, a *French* Translation of the Bible had been published, with short Notes, and the various Readings of the *Greek* and *Hebrew*, printed in Three Vols. Fol. in 1702. These are useful Books, and may be sufficient for a great Number of Persons, who have not Leisure or Conveniency to read or to procure more.

If any thing more be wanting, to clear up the literal Meaning and principal Difficulties of the Text, our literal Comment may be consulted; wherein we have endeavoured to collect the best part of what other Commentators have written, and have added *Prefaces* and *Dissertations*, to explain such Things and Places, as require a more particular Examination. If the Largeness of the Work is a Discouragement to those who cannot spare time to read so much; they may be satisfied with this *Dictionary*, and the Collection of our *Prefaces* and *Dissertations*, which may serve as an Introduction to the Holy Scripture. They are printed in Three large Volumes in 4to. at *Paris*, 1720.

Although the Books of the Old Testament were composed long before those of the New, yet, since the Former relate to the Latter, as Figures do to Truths, we would advise Beginners to read first of all the New Testament throughout, with a good Comment; and withal, at the same time, to make use of some good *Harmony of the four Gospels, a Geographical Map of the Holy Land, and a Chronological Table*, whereby they may be enabled to dispose in proper Order the Actions of our Saviour's Life, and his Apostles, and learn the Dates of the several Books of the New Testament, from the Birth of Christ to the Year wherein St. *John* wrote his *Revelations*.

This Study will by degrees make way for that of the *Old* Testament, and will remove the Difficulties of it: In this the Manner of proceeding is not to be varied: In this, as well as the other, it is requisite to chuse a clear, accurate, and succinct Comment, and make use of *Chronological Tables* and *Geographical Maps*, suitable to the Matter treated of. When they have thus run through all the Sacred Writings, they may begin again, and take Comments of more Extent and Learning, which they may chuse out of the *List* which will soon follow.

As there is scarce a Possibility of advancing without suffering one's self to ramble, they should be extremely reserved: And as the Danger of wandering is greater where there is most room, they should use the more Precaution. *People gather Poison* out of every thing: So that how pious or laudable, and even meritorious soever the Study of the Holy Scripture may be, it is fatal and mortal to Men whose Minds are blinded by false Lights: To avoid this Danger, it is necessary to keep close inviolably to the following Rules, and never to depart the least in the world from them.

The First Rule to be observed is this, In Doctrinal Points the Sense of the Church should be ours. The Analogy of Faith, the Tradition of the Catholick Church, the Explications of the Fathers, when they are uniform on any Subject, with those of Catholick and approved Doctors, should be our Guides in this Study. They are the Object on which we should always have our Eyes, that we may not lose sight of them, or ever depart from them. But in Matters of mere Criticism; for example, *Chronology, Geography*, Architecture, *Natural* History, or the Customs of different *People, Countries, &c*. it is allowable to consult and follow Men of Learning, who seem to have most Reason on their side, not excepting even those who are not of our Communion; provided always that the *Rules* which *Prudence and Religion* prescribe in this case be observed, and that this *Liberty* is used with Moderation. If afterwards any one thinks that he has made some Discovery, and would offer some new Conjecture upon any critical Matters of this Nature, he should be careful always not to lessen the respect due to those Fathers who may have understood things differently; nor to fail in that Submission which is due to the Church, and those who govern it.

As the Scriptures are the Work of the Holy Spirit, we cannot understand them with-out the *Light* and Assistance of it; which therefore we should pray for earnestly, and with Perseverance. If we apply ourselves to this Study with the Spirit only of Curiosity and Criticism, we shall never find that Edification and *Knowledge* in it which should be the End of those Pursuits, and which God communicates only to the poor in Spirit, and those who are of an humble Heart. The Humility, the teachable Disposition and Simplicity of Children, are necessary Preparations for this Study.

We are to lay it down for a Principle, that the Sacred Writers not only spoke Truth, but spoke it in a reasonable, sensible, and divine Manner. So that when the literal Sense implies no Absurdity or Impiety, we should not have recourse to

Allegory and Metaphor; at least not till we have first settled or supposed the literal Meaning.

When any Truth is clearly expressed in one Place, and obscurely in another, that which is clear should be made a Rule for explaining that which is obscure, and serve as a Key to it. For Example, the Passages of Scripture which seem to say that God is corporeal, should be interpreted by others which declare that he is spiritual; and those wherein Christ says, that the Father is greater than he, by others, wherein it is affirmed that He and the Father are one.

It is of very great Consequence to know particularly who the Author of the Book is which we are reading, in what Circumstances, what Time, and Language he hath written; what is his Design; for and against whom he wrote. This is to be considered principally in the Laws of *Moses*, the Writings of the Prophets, the *Psalms*, the *Epistles* of St. *Paul*, and of the other Apostles; which we never can explain as we should do, unless we apprehend the Views and Intentions of their Authors. It is not sufficient to know in general that *Jesus Christ* was typified in the Old Testament, and that whatsoever happened to the *Jews* was a Representation of what is now visible in the *Christian* Church; we must farther, if it be possible, discover the Meaning of every Ceremony, Type, and Prophecy. 6. We ought never to affirm, that one Sacred Author contradicts another: 'Tis evidently true, that the Contradiction is seemingly such only; never in Things, but merely in Words: Or, rather, it proceeds from hence, *viz*. That one Writer shall sometimes report a Circumstance which another has omitted; or one shall understand a particular Term in one Sense, another in another. Thus our Saviour [Matth. xviii. 5. 1 Cor. xiv. 20.] requires that we should be as little *Children*, and St. *Paul* says, *Be not Children*. ----- The Meaning of the first is, that we should imitate the Simplicity, Candor, and Innocency of Children; and St. Paul would have us avoid their vain Credulity, and the Inconstancy and Irregularity of their Conduct.

The Genius of the *Hebrew* Tongue is so different from ours, that it is morally impossible possible without serious Study, and long Experience, to know perfectly the Proprieties of it, and the Forms of Speech peculiar to it. What a Difference there is between the *Hebrews* and us? They shall begin a Discourse with *and* or *now*; they use no Comparative. They say, for instance, *Bonum est confidere in Domino, quam confidere in homine*. They place *Circumcision* for the *Jew* and *Uncircumcision* for the *Gentile*. They join the Name of God with any thing, the Greatness, Goodness, and Beauty whereof they would enlarge and aggravate: Beauty of God, signifies excellent Beauty, Cedars of God, very tall Cedars, *&c*. Sometimes for the sake of a round Number, some Years, Months, or Days are omitted in the Scripture: Upon other Occasions the Word *Eternal* is used to signify a long time; the *whole* Earth for all *Palestine*; *Death and the Grave* for Adversity. These, and a thousand other *Hebraisms* are so frequent in the Sacred Writings, that I should never have done if I should attempt to collect them all. So much is certain, that these Forms of Speech, which are so different from ours, shew the Necessity there is of studying the others. It is requisite therefore to consult those Authors who have trated best of them, and particularly *Bonfrerius* and *Cornelius à La*pide; the Canons which both of them have printed before their Comments upon *Deutero*nomy are excellent, and of great Use.

To these Rules we must join an exact Knowledge of the Books both of the Old and New Testament, to distinguish those which are Canonical, from those which are not so: This is not at all difficult, both being mark'd in the Beginning of all the *Greek, Latin*, and *French* Bibles: But without recurring to these, the Catalogue of the Sacred Writings as well of the Old as of the New Testament, the Order and Division of them, according to the Direction of the Council of *Trent* in the first Decree of the fourth Session, may be seen in this Dictionary, under the Article *BIBLE*, where likewise may be found a List of the Apocryphal Books. The Reader may likewise have recourse to these Articles which speak of every one of those Books in particular. Here he will find a Report of what may be said or thought of their Authors at the time they were written, of their Contents, and what is every Day argued for and against their being Canonical.

In the Dictionary likewise we have spoken of Bibles, and the different Translations of them; of the History whereof there is also an Abstract in the same Place. This we have reserved for an Account of the principal Editions of Bibles; as well in the Original Languages, as in the several Versions of it. We flatter ourselves that this Part is performed by us more fully, and, if I may venture to say so, with more Accuracy. For this *Bibliotheca* being insensibly augmented with the Addition of Reflections and Enquiries of all sorts; we have been obliged to new model the first and put it in another Form, by dividing it into five Parts; and subdividing every Part into different Articles.

The first Part contains the Catalogues of those *Books* which not only relate to the Study of Scripture, but are of use likewise to our understanding the *Oriental* Languages; such are *Grammars*, Dictionaries, Concordances, *&c*.

In the second are those which treat of *Jewish* Antiquities, of the Laws and Customs of the *Hebrews*, of their Religion, Polity, Militia, History, Geography, *&c*. The third is designed to make known the Original Texts of the Bible, the Paraphrases and different Versions of it.

The fourth includes the ancient and modern Commentators of the Old Testament, whether they have written upon all this Part of Scripture, or have confined themselves to some particular Books only, Besides all this, we have described exactly the Dissertations and several *Critical* Works composed with an Intention to illustrate difficult Places, withal observing two things; first, to refer these Treatises to the several Books of Scripture, according to the

Order wherein they stand in the Bible; secondly, to range them according to the greater or less Antiquity of those who published them.

The last Part treats of those Works and Authors which were designed solely to explain the Text of the New Testament, ranged likewise in the same Order with those which were intended for the Old Testament.

The different Articles which compose each Part serve to place every particular Matter in its proper Class, to distinguish the Subject or Book of Scripture from any other, and to shew as if it were in one View, which are the Catholick, and which the Protestant Writers. This Accuracy of Method will lead those as it were by the Hand who desire only to make Advances in the Study of Scripture, or will remove most of those Difficulties which might obstruct them.

We shall make no scruple of joining sometimes our own Judgment with that which learned Men have given of so many Works as we have on the *Scriptures*, and as have been promised by us in the Beginning of this Discourse: And that we may omit nothing which it may be useful to have known, we shall describe the Year and Form of the Editions, the Birth, Quality, and Death of Authors; their Country, Character and Religion: For Works of this sort, or Catalogues which of themselves have nothing that can excite our Application or Attention, are to be improved with every thing besides, which may awaken the Curiosity of good Judges. These are the Persons therefore whom we have particularly in view; their Genius is well known; they would be glad to be acquainted with every thing, but would be well pleased to be eased of the Trouble of running over a great number of Bibliographers. It is necessary therefore to comply with their Desires, and reduce all that deserves to be read, into Abstracts, make an Analysis of the whole, distinguish the good from the bad, the indifferent from that which excels, take notice of the Time in which the Author flourished, what he was, what his Genius, his Capacity, Age, and Profession. In this we have endeavoured to satisfy them, as far as the Limits of a Work would give leave, which is only revised by us, and wanted nothing but a proper Enlargement.

No one therefore should be surprized at the new Order wherein it now appears. It is drawn up after the Model of that which was observed by us in the Collection of our Dissertations. Compare only these two Pieces, and you will be convinced that they are both formed after the same Plan, and that this is the most methodical.

We do not expatiate upon the Advantages which this *Bibliotheca Sacra* has over that published by us in the first Edition of this *Dictionary*: It is sufficient to take notice that it is here augmented near one half; and that all the Faults are corrected which had escaped us through Inadvertency, or were occasioned by wrong Informations.

BIBLIOTHECA SACRA: O R, A C A T A L O G U E o f t h e b e s t B O O K S that can be read in order to acquire a good Understanding of the SCRIPTURE.

Part I. Containing Books relating to the Study of the Holy Scripture

Part I. Containing Books relating to the Study of the Holy Scripture

THE first and most important Means of getting an exact Knowledge of the Scriptures, is to be acquainted with the Authors whose Business it has been to explain those divine Books, and to learn what the several Works are which have been published by them with this Design. When this is done, it will be necessary to form a general Idea of every thing that may be of use in explaining all the Difficulties which may be met with in many Places of the Scripture. Lastly, it is of great Service to understand the Original Languages, that so we may enter with Success upon this Study, and avoid Mistakes in our Explanation of the most perplexing Passages of the Sacred Writings.

This is the Design of a *Bibliotheca Sacra*, of Grammars, Dictionaries, Concordances, Prolegomena, Dissertations, Introductions to the Scripture, and the Books which treat of the Manner of Interpreting it rightly; of all which we propose to say something in this First Part.

Article I. Of the Bibliothecæ Sacræ written by [Roman] Catholicks.

WE cannot more properly begin this Essay of a new *Bibliotheca Sacra*, than with speaking of those Authors who have furnished the Idea of it, and have composed Works in the same way, tho' differing in the Execution of them.

The first that occurs to us is *Notker*, or *Notger*, surnamed the Stutterer, because of an Impediment in his Speech. He was a Monk of the Abbey of St. *Gal* in *Switzerland*, and died in 912, upon the 6th of *April*. He made a Book concerning the Writers who had explained the Holy Scriptures. It is in the *Anecdotes* of D. *Bernard Pez*, Tom. I. Part I. and contains twelve Chapters.

Sextus of *Siena*, a long time after, published a much larger Work, under the Name of *Bibliotheca Sancta*, which very well deserves this Title; for till then, nothing more finished had appeared upon the Matter treated by him.

It is divided into eight Books; the first whereof treats of the Number, Order, and Authority of the several Authors and Subjects of the Sacred Writings. The second, of the Holy Scriptures, and those who composed them; of the Writings which are and are not in Being; of those which are either certain, dubious, or apocryphal, that have been cited by the sacred Authors, and of spurious Writings. This Part is one of the most curious of the whole Work; though there are some Faults in it, as M. *Simon* observes, in his *Critical History of the New Testament*, B. 3. c. 17. The third Part treats of the Manner of explaining Scripture, of the several Senses of the sacred Books, and different sorts of Comments which have been made on them. The fourth, of the *Catholick* Commentators, whose Names he sets down in an alphabetical Order, and says something of their Lives, Writings, and Manner of explaining Scripture; as also the Judgment of the Learned concerning the principal Commentators. At the End of this fourth Book we find the Names of these Authors, according to the Order of the Books in Scripture which they have commented. This is followed with a Catalogue of Authors, according to their different Ways of writing upon the sacred Books: For example, of those who have abridged the more prolix Comments of others, of those who have written upon Chronology, made Dictionaries, translated the Scripture into Verse, or composed Homilies. The fifth Book of this *Bibliotheca* contains particular Places that deserve Observation and Censure, taken from the several Explanations of Catholick Commentators, and especially of the Ancients. In pointing out these Places, he keeps to the Order wherein the Books stand in the Old Testament, and generally reports the Judgment of others: When he has Opportunity, he mentions other Places in the Works of those Authors whom he censures, on the same Passages of Scripture, which are either clearer, or entirely different from the first, to serve, as he himself says, in the way of Antidotes. In the sixth Book, *Sixtus* of *Siena* continues on the New Testament what he had done in the fifth upon the Old. In the seventh and eighth the Author opposes those who have ventured to write against these divine Volumes. He finishes his Work with the Article of New Versions, which were very common in his Time, and are rejected by him. He endeavours to shew that we should by all Means keep to the *Vulgate*, which he proves by several Arguments; and upon this Occasion treats of the old Translations of the Scripture.

This Work is in very good Esteem, and it may be proper to consult it. In it will be found the Names of abundance of Authors who have written on the Scripture. I shall here mention several others of whom *Sextus* of *Siena* had no Knowledge, they having been written since his time. There have been many Editions of this Work, as well in *fol*. as in 4to. The first was published at *Venice*, in the Year 1560, in two Tomes in *fol*. The different Editions of this Work

may be seen in F. *Echard's Bibliotheca Script. Ord. Prædicat*. tom. 2. p. 207, and 208. *Sixtus* was born at *Siena* in 1520. and, being of *Jewish* Parentage, he was converted to *Christianity*. After his Conversion, he was admitted among the *Minor Brothers*, from whom he removed some time after to the *Dominicans*. He died at *Genoa*, in 1569, being 49 Years of Age. He understood the *Oriental* Languages.

Since *Sixtus* of *Siena's* time, F. *Possevin* has done something partly in the same way in the two Books of his *Apparatus Sacer*, wherein he treats of the Holy Scripture. At the End of this Book he gives us an alphabetical Catalogue of those who have written upon all, or some part only, of the Scriptures. This Author does not confine himself to an Account of the Commentators of the Scripture, but speaks likewise of all the Works of the Fathers, of the Divines, and those who have published any thing upon *Ecclesiastical History*. The Work is in two Volumes in *fol*. in an alphabetical Order, printed at *Cologn*, in 1608. The Reader may see M. *Dupin's* Judgment of it, in his *Bibliotheque Ecclesiastique*, tom. I. p. 143, 144. of the 17th Century, in 8vo. where he speaks likewise of the Author.

Works of this kind have been carried farther in our Days: F. *Cherubin de Saint Joseph*, a Bare-footed *Carmelite*, and Native of *Toulouse*, has published one under the Title of *Bibliotheca Criticæ Sacræ*, &c. whereof there are four Volumes in *fol*. of the twelve which he had promised. The two first were printed at *Louvain*, in 1704. the third and fourth at *Brussels*, in 1705, 1706.

In the first Tome, he has, 1. A long Exhortation to the Reading of the Scripture. 2. He gives a general Knowledge of it. 3. He treats of the Principles and Mysteries of the *Cabala*. 4. Of the *Jewish* Worship before the building of the first Temple. 5. Of *Solomon's* Temple.

In the second he speaks, 1. Of Sacrifices and Festivals. 2. Of Fasts. 3. Of the *Urim* and *Thummim*. 4. Of the Schools of the *Jews*, and of their different Sects. 5. Of the *Mishnah* or *Talmud*.

In the third he speaks, 1. Of the *Jewish Cabala*. 2. Of their Ecclesiastical and Political Government. 3. Of the New Versions of the Scripture.

In the fourth the Author draws up History of the several Versions in the vulgar Languages; of the different Translations of the Bible, and of the Polyglots. It were to be wished that he had finished so vast a Design; but it is very probable that Death prevented the Execution of it; or what remains is only in Manuscript.

By this circumstantial Account, it appears, what this prodigious Work must have been, and how much Pains the Author must have taken in providing Matter for so many Subjects, which he treats of very accurately, and at a proper Length: The Materials of it are good, and well chosen; but there is some Confusion in the Disposition of them. He afterwards put out an Abridgment of this *Bibliotheca Critica*, at *Bourdeaux*, 1709, 1710. in 8vo.

Father *Le Long* has not comprehended such a Variety of Matter in his *Bibliotheca Sacra*, but has confined himself to simple Catalogues, at least in the second Part: For in the first he has given himself more Scope; and it is to be perceived that he had done so in the second, if Death had not too soon snatched him from us, to the great Regret of Men of Letters. The first was printed at *Paris*, in 1709, two Vols in 8vo. Afterwards it was reprinted, with the second, in two Vols. in fol. *Ibid*. 1723.

In the first Volume the Author treats of all the different Editions of the Bible, of the Versions, and Books which relate to it. In the second, he speaks of all the Commentators, both ancient and modern, Catholick and Protestant; which required abundance of Industry and Application. It had been well if he had ranged them in better Order, and had been more particular in his Account both of the Lives and Characters of Authors, and in his Opinion of the Judgment that should be made of their Works. This Defect we have endeavoured to supply in our *Bibliotheca Sacra*, as far as the Bounds which we have prescribed to ourselves will give us leave.

Article II. Of the Bibliothecæ Sacræ published by Protestants.

AMong the Protestants, *Peter Ravanel* is the first who has published a Bibliotheque of this kind, under the Title of *Bibliotheca Sacra*, sive *Thesaurus Scripturæ Canonicæ*. It is in an alphabetical Order, and divided into two Parts, which make two Volumes in *fol*. together with Observations or Marginal Notes. The first Edition appeared in two Vols. in fol. at *Geneva*, in the Year 1650. The second, augmented, and in three Vols. *Ibid*. in 1660. He added to it afterwards a Supplement, in fol. which was likewise printed at *Geneva*, in 1663. In this he treats of all that belongs to Theology, Natural Philosophy, Morality, and Policy in the Holy Scriptures.

He was a *Calvinist*, Minister of *Uzez*, and died about the Year 1680.

Michael Walter has written something like this in a Work entituled *Officina Biblica*, printed at *Wittemberg* in 1702. in fol. the 3d Edition, corrected and enlarged. It is a kind of Introduction to the reading of the Scripture,

whereof the Author here proposes to give an exact Knowledge, and resolve the principal Difficulties of it.

This Work might have been useful, if it had been written in such a manner that the Spirit of Division and Animosity had not been so visible in it. When any one undertakes to write a Book, which should be for the Advantage of all *Christian* Churches, he confines himself within too narrow Bounds, if he restrains himself to serve one Party only.

Theodore Hasæus, and *Adolphus Lampius, German Lutherans*, in 1719, put out a *Bibliotheca Philologica*, in 6 Vols. in 8vo. wherein they have collected a great number of Dissertations on several Places of the Scripture. I shall endeavour to take notice of them all, according to the Subjects which they treat of, because this Work is become scarce, and, though new, is not easily to be met with.

Wendler, another *German Lutheran*, in 1721, published the Essay of a *Bibliotheca Sacra*, with the Title of *Prodromus Bibliothecæ Sacræ*, wherein he gives us his own Judgment, and that of others, upon every Author. This Work is in very great Esteem; and, notwithstanding all the Search I made for it in *Paris*, was never to be found there.

Although *Crowe's Elenchus* is no more than a simple Catalogue of Catholick and Protestant Commentators, yet he gives a pretty good Notion in it of Bibles, Interpreters, and Commentators. To this he sometimes adds an Abridgment of their Lives and Characters, and a Judgment of their Works. This Catalogue was printed at *London*, in 1672, in 12mo. He had before published one almost like it, in 1668, in 8vo.

Article III. Of Hebrew, Chaldee, Syriac, Arabic, &c. Grammars.

WHEN a Man has some Knowledge of all the Authors who have written upon Scripture; the second, and most Difficult Step he is to make in this Study, is to learn the *Oriental* Languages by the Help of Grammars, Dictionaries, and Concordances.

In the last Tome of the Polyglot of *Antwerp*, there are Grammars and Dictionaries for the Understanding of such Languages as are in that Polyglot.

Edmund Castellus, whose *Lexicon Heptaglotton*, that is to say, in seven Languages, and printed in two Vols. in fol. is a Sequel as it were of the *London* Polyglot. He put out an Harmony of the *Hebrew*, *Chaldee, Syriac, Samaritan, Ethioptick*, *Arabic*, and *Persian* Grammars.

Eliæ Levitæ Sepher Dikduk, seu Grammatica Hebraica ex Versione Sebast. Munster. Basil. in 8vo. 1537. *Sebastian Munster* translated into *Latin* two sorts of Works written by *Elias Levita*; viz. his *Hebrew* Grammar, printed first of all at *Basil*, in 1518, in 4to. and for the last time in 1549, 8vo. under this Title, *Sepher Dik-duk*; and an Elementary Institution on the same Language, printed at *Paris*, in 1537, in 8vo. and at *Basil* in 1543, being the fifth Edition at that Place.

The same *Munster* has published, of his own composing, that Part of the *Hebrew* Grammar which relates to the Conjugations of Verbs, at *Basil*, 1536, in 8vo. Moreover the *Hebrew* Words which are Irregular, *ibid*. The same Year, in 8vo; some general Rules relating to the Comments of the *Hebrews*, wherein he explains, in *Hebrew* and *Latin*, several *Hebrew* Ways of Speaking, and *Hebrew* Abbreviations, *ibid*. 1577. in 8vo. We shall speak of him in the Article of general Commentators, *Part* III.

Nicolai Abram Soc. Jesu, Epitome Rudimentorum Linguæ Hebraicæ, versibus Latinis comprehensa. Paris. 1645. in 4to. This Abridgment of the Principles of the *Hebrew* Tongue was printed last at *Dijon*, 1651, in 4to. We shall say something of this Author in the Article of Catholick Commentators upon the *Pentateuch*.

Cardinal *Bellarmine*'s Institutions of the *Hebrew* Tongue have been printed several times: There was an Edition of this Book at *Paris*, in 1622. in 8vo. with Notes by *Simeon De Muis*, and at the End a Grammatical Exercitation on the xxxiiid *Psalm*. The last Edition is of 1642, printed at *Cologn*. We shall speak of him hereafter, on the *Psalms*.

George Mayer put out Institutions likewise of the same Language, which have been printed at different Places; the last, and ninth Edition is of 1693, at *Tubingen*, in 8vo. They are divided into six Parts: The first treats of the Way of reading and pronouncing *Hebrew*; the second of Nouns; the third of Verbs; the fourth of Diction; the fifth of Syntax; the sixth of the *Hebrew* Poetry. At the End there is a Grammatical Exercitation upon the Prophet *Jonah*, at least in the *Lions* Edition of 1622 in 8vo. He was a *Jesuit*, and died in 1623, upon the 25th of *August*.

Thomas Dufour's Grammar was printed at *Paris*, in 1642, in 8vo. He has left an Essay of a Comment upon the *Psalms*, but did not finish it, he having been prevented by Death. He has also composed a Paraphrase upon the *Canticles*. There is mention made of him in *Vigneul Marville*'s *Melanges Historiques*, Tom. II. p. 286. of the last Edition. His Grammar is drawn up in a very easy Method. He was of *Normandy*, born at *Fecamp* in 1613. took a

great deal of pains to learn *Hebrew*; became a *Benedictine* of the Congregation of St. *Maur* at *Jumieges*, in 1636, and died in the flower of his Age, in 1647.

Nicholas Clenard's *Hebrew* Grammar was printed at *Leyden*, 1589, in 8vo. the third Edition. He has also published *Hebrew* Tables of the Grammar, printed at *Paris*, in 4to. 1581, the fifth Edition.

William Schickard's *Horologium Hebraicum*, being a small Abridgment of the *Hebrew* Grammar, which was published at *Lipsick* in 1624, is the same as the Institutions of this Language put out by *John Ernest Gerhard* at *Jene*, 1647, in 4to. and printed several times since in different Places: The last Edition is of *Lipsick*, 1677, in 8vo. *Schickard* put out likewise a Tree of the *Hebrew* Declensions, with an Investigation of the Tenses, printed at *Ulm*, 1647, in 8vo. As also, *Rota Hebræa pro facilitate conjugandi*, printed at *Tubingen* 1670, in 8vo. *Circulus Conjugationum Orientalium, Harmonic*è *declinatus clinatus & explicatus*, at *Strasburg*, 1651, in 4to.

John Buxtorf, the Father, put out a *Thesaurus Linguæ sanctæ Hebrææ*, printed at *Basil* in 1663, in 8vo. the sixth Edit. The Abridgment of the *Hebrew* Grammar, printed at *Utretcht*, 1701. in 8vo. the fifteenth Edit. He put out also *Præceptiones Grammaticæ*, printed at *Basil*, in 1605, in 8vo. and *De Abbreviaturis Hebraicis Liber novus*, printed at *Harlem*, in 1708, in 8vo. the fourth Edition, much enlarged.

F. *Peter Guarin* was the Author of a *Hebrew* Grammar, more perfect than any before published: For most of the *Hebrew* Grammars are in general very deficient. It came out first in 1724,and will be in three Vols. 4to. in *Latin*. It is divided into three Books. The first treats of the Etymology or Analogy of Words: The second comprehends the Syntax, both simple and figurative: The third has a regard to diverse Treatises which relate to Grammar and *Hebrew* Literature: There is besides a very large Lexicon. So that this Work should be considered not so much as an *Hebrew* Grammar, as a very methodical Collection of every thing most curious which can be found concerning this Language, together with Notes and Enquiries.

Dom. Guerin was born in the Diocese of *Rohan* in 1678. became a *Benedictine* Monk of St. *Maur* in 1696, at eighteen Years of Age, and has ever since applied himself much to the Study of the holy Language. It is to be presumed that he would have enriched the Publick with some new Works; especially after his being appointed Library-Keeper of the celebrated Abby of St. *German des Prez*, if Death had not robbed us of him on the the 29th of *December*, 1729.

Grammatica Hebraia de punctis aliisque inventis Masoreticis, libera Paris. 1716, in 8vo. M. *Masclef* Canon of *Amiens*, is the Author of this Book, wherein he pretends to prove that any one may not only learn, but may read and understand *Hebrew*, without the Vowel Points. He lays down Rules for the Reading of this Language in an uniform Manner, without any Mutation of these Points. This gave occasion for the Work of *D. Guarin*, who undertakes to prove the contrary. M. *Masclef* had before published an Essay of this Grammar, as appears from the *Memoirs of Trevoux* for the Months of *October* and *December* 1711. wherein we read this Title; *Conspectus Novæ Grammaticæ ad Hebraicam & alias Linguas Orientales absque Punctis ediscendas aptissimæ*.

Grammatica linguarum Orientalium, *Hebraica, Syriaca, & Chaldaica. Authore Lud. de Dieu. Leyden*, 1628. in 4to. There is a second Edition of this Grammar, printed at *Frankfort*, 1686, in 4to. Of the Author we shall say something in the Article of General *Protestant* Commentators, *Part* IV.

Christiani Noldii, Concordantiæ Particularum Hebræo-Chaldaicarum. Hasniæ, 1679. in 4to. This Book is of great use to learn the Force of the undeclinable Particles, and to understand many Passages of Scripture.

Solomoniss Glassii Philologia Sacra, l. 5. The last Edition of it was at *Amsterdam*, 1711, in 4to. Of the five Books contained in it, the Grammar takes up the fourth, and Rhetorick the fifth. This Work is very useful, and contains abundance of good Remarks upon the Scripture.

Genebrard must not be forgotten, who wrote an *Hebrew* Alphabet, which was printed at *Paris*, 1564, in 8vo. together with the Decalogue in *Hebrew* Characters, and the *Latin* Version: And afterwards, in 1584, at the same Place, in 4to. He was also the Author of a Rabbinical Introduction, in order to read and understand *Hebrew* without Points, printed at *Paris*, 1587, in 4to. the second Edition. We shall speak of him upon the *Psalms*.

Hottinger. Grammatica Linguæ sanctæ, divided into two Books, and printed at *Zurick*, in 1687, in 8vo. in *Latin*, the second Edit. With an Alphabet of *Greek* Roots, and an Abridgment of this Grammar.

A Key to the Sacred Language, by *Nicholas Trot*, printed at *Oxford*, 1719, in fol.

A Key to the *Hebrew* Text of the Bible, by *Joachim Langius*, printed in *Latin*, at *Hall*, 1707, in 4to, We have here an Abridgment of the *Hebrew* Grammar, a *Latin* Interpretation of all the *Hebrew* Words which are in the Manuscript Bible of *Berlin*, and three very short Lexicons.

Hebrew Institutions by *Calignius*, printed in *Latin*, at *Paris*, 1645, in 12mo.

Bennet Blancuccius put out Institutions of the same Language, together with a Treatise of the Abbreviations made use of by the Rabbins in their Comments, printed at *Rome*, by *Zanetti*, 1608. in 4to.

Stephen Guichard, in his Etymological Harmony of Languages, begins with the *Hebrew*, and goes on with the *Chaldee*, *Syriac*, and *Greek*. It is printed in *French*, at *Paris*, 1606, in 8vo. This Work is very useful.

The Institutions of *John Cinquarbres*, known by the *Latin* Name of *Quinquarboreus*, with Notes by *Vignatius*, and *Genebrard's nebrard*'s Syntax, was printed at *Paris*, in 1609, in 4to. and infinitely more, the Catalogue whereof may be seen in F. *Le Long*'s *Bibliotheca Sacra*, the 1165th, and following Pages.

It may be proper likewise to have the Treatise concerning Pointing, and the *Hebrew* Accents, put out by *John Frank* and *John George Abichtius*, printed in *Latin*, at *Lipsick*, 1710, in 4to. Here the Original of Points and *Hebrew* Accents is shewn, their Advantage, and the Necessity of using them.

John Leusden has also put out a *Clavis Hebraica, & Philologica Veteris Testament*. which is a kind of Grammar, wherein he explains all the difficult Terms of the *Hebrew* Text in the Old Testament; at *Utrecht*, 1683, in 4to. He follows the Order of the Books in Scripture, and does not go beyond the Historical Books. At the End of this Edition there is an Essay of a new *Hebrew* Dictionary of the Bible, after the Model of *Schrevelius*'s *Greek* Dictionary.

Father *Thomassin*, Priest of the Oratory, put out, in *French*, the Method of studying and teaching Grammar with relation to the Holy Scripture, at *Paris*, 1690, two Vols. in 8vo. His whole Design in the first Tome is to shew, that all Languages come from the *Hebrew*; the second contains two Glossaries; one *Greek*, the other *Latin*, reduced to the *Hebrew*.

Some Years since there was printed by *Colombat*, at *Paris*, an *Hebrew* Grammar in *French*, for the Benefit of those who do not understand *Latin*. F. *Le Lang* was concerned in the Impression of this Work, which fell into his Hands while it was yet in Manuscript; for which reason it is believed to have been written by some Father of the Oratory.

See a longer Catalogue of *Hebrew* Grammars, and Grammarians, in the fifth Tome of the *Rabbinical Library*, p. 538,--9, 40, 41, &*c*.

The Authors who have written on the Confusion of Languages, which happened at *Babel*, and on the first Language, may be here referred to. See what we have remarked on this Subject in our Dissertations upon *Genesis*.

Article IV. Of the Hebrew, Chaldee, Syriac, &c. Dictionaries.

DICTIONARIES should naturally follow Grammars, the Use of these being to teach the first Elements of Languages, of the others to understand and explain them. This is the Order observed in learning *Greek* and *Latin*; and the same should be pursued in the Study of the *Hebrew* Tongue.

Alphonsi Zamoræ è *Judeo Christiani Lexicon Hebraicum, in Polyglottis Complutensibus*, *An*. 1517. It was afterwards printed separately, at *Alcala*, 1526, in 4to. under the Title of a *Vocabulary*. We shall speak of this Author under the Article of Polyglotts, *Part* III. *Art*. I.

Joan. Reuchlini, seu Capnionis Lexicon. *Hebr. An*. 1421. The second Edition, by *Sebastian Munster*, in 1537, is the best. There are two Authors of this Name, who have published a Dictionary of the *Hebrew* Tongue: *John* and *Anthony*. That of *John*, revised by *Sebastian Munster*, is in fol. printed at *Basil*, 1537. This is the second, and best Edition. That of *Anthony* was printed likewise at *Basil*, in 1556, in fol. and in 1569, in 8vo.

Sebastian Munster has published one separately, and of his own framing, *ibid*. 1564. in 8vo. the sixth Edition, much enlarged. He put out likewise a Rabbinical Dictionary, *ibid*. 1527. in 4to. and another, in three Languages, *Greek, Latin*, and *Hebrew, ibid*. 1562, in fol. the second Edition. We shall speak of him in another Place.

Sanctis Pagnini Thesaurus, in fol. and the Abridgment in 4to. This was printed first of all at *Lions*, 1529, in fol. afterwards augmented by *John le Mercer, Antony Chevalier*, and *Cornelius Bertrand*, at *Geneva*, 1614. the third Edition. The Abridgment was printed at *Paris*, in 1548, in 4to. and 8vo. at *Antwerp* in 1578. and 1616, in 8vo. We shall have an Opportunity of speaking of him in some other Place.

Rapheleng, or *Raphelengius*, put out the last Edition of his Epitome, with Additions and Emendations.

Joan. Forsteri Lexicon Hebraicum novum An. 1556. fol. His Preface is remarkable for the Confession he there makes that the Study of the Rabbins is unprofitable. There was a second Edition of his Dictionary in 1564, printed at *Basil*.

Joan. Buxtorfii Lexicon Hebraicum & Chaldaicum, in 8vo. 1676. This Dictionary had already been printed several times by *Buxtorf* the Father. There was a new Edition of this Work at *Basil*, 1710. in fol. Besides this, he published *Lexicon Hebraicum*, *Thalmudicum, Chaldaicum & Rabbinicum* in fol. *ibid*. 1639. and an *Hebrew* and *Chaldee* Manual, the last Edition whereof is of 1634, in 12mo, printed at *Rostoch*.

Joan. Coccei Lexicon, & Commentarius Sermonis Hebraici. Ludg. There was another Edit. of it at *Frankfort* upon the *Mein*, in 1689. This Lexicon, or Dictionary, of *John Cock's* was printed first of all at *Amsterdam*, in 1669, fol. and last of all at *Frankfort*, in 1702, with his other Works. We shall often have occasion to speak of him.

David de Pomis, a *Jewish* Physician, has written an *Hebrew* Dictionary. It was printed at *Venice*, 1587, in fol. Herein he explains the Signification of every Word in three Languages, *Latin, Italian*, and vulgar *Hebrew*. The Title of this *Jew's* Dictionary is, *Tzemach David, Germen David*.

Philip Aquinas, who taught *Hebrew* at *Paris* in the Reign of *Lewis* XIII. in the seventeenth Century, has written, *Dictionarium Hebræo-Chaldæo-Talmudico-Rabbinicum*. Printed at *Paris*, in 1629, in fol. With it we may join that of *John Avenar*, or *Avenarius*, otherwise called *Haberman*, printed at *Wittemberg*, in 1568, and 1589, with great Additions. He was of *Bohemia*, *Lutheran* Professor at *Wittemberg*, and died in 1590.

Marci Marini Brixiani Arca Noe, seu Thesaurus Linguæ Sanctæ. Venetiis, 1593, in fol. In *Hebrew* and *Latin*. The Author was an *Italian* of *Brescia*, and Canon-Regular, understood the *Oriental* Languages, and died in 1594.

Critica Sacra Edvardi Leigh, in vetus & novum Testamentum. It is divided into two Parts; the first containing Philological and Theological Observations upon all the *Hebrew* Roots of the Old Testament: The second upon the *Greek* Words of the New, printed in *English*, at *London*, two Vols. in 4to. 1641, 1646. and in fol. 1650. with a Supplement in 1662, in fol. It was afterwards translated into *Latin* by *Henry Middock*, and printed at *Amsterdam*, 1678, in fol. and in 1696, at *Lipsick*, in 4to. the same Year; and at *Gotha*, in 1701. There is another Edition, with the Addition of an Appendix, in 1707. *Ibid*. Lastly, *Lewis de Wolzogue* translated it into *French*, with this Title; *Dictionaire de la Lingue Sainte*, *concernant les Origines, augmenté de diverses Remarques*: at *Amsterdam*, 1703, in 4to. *Lewis de Wolzogue* was a *Calvinist*, Professor of History, and died in 1691. He has also written upon holy Scripture. *Leigh* was an *Englishman*, and a Knight; understood the three learned Languages, and died in 1671. His Work is a Summary of what is contained in many Volumes, whereof this *English* Author has made a judicious choice. It may serve at once both for a Concordance and Dictionary, in the new Form wherein *Henry Middock* has dressed it. It were to be wished only that the Interpretations of *Calvin* and *Luther*, who were not very well versed in *Hebrew*, had been omitted.

The *Thesaurus* of *William Robinson* was printed at *London*, 1686, in 4to. He published besides a *Manipulus* of the sacred Language, divided into four Parts; printed at *Cambridge*, 1683, in 8vo. at *London*, 1680, in 8vo.

Joan. Henrici Ottonis Lexicon Talmudicum Rabbinico Philologicum. This is a *Talmudical* Dictionary, printed at *Geneva*, 1675, in 8vo. It is different from that of *Julius Conrad Otto*, who composed Works of the like Nature, as we shall see elsewhere.

Commentarii Linguæ Hebraicæ à *Jacobo Gussetio. Amstel*. 1702. in fol. These are written in the way of Notes upon *Buxtorf's* Manual, printed in fol. at the Place and Time above mentioned. We shall say something of the Author, upon the Epistle to the *Hebrews*.

Edm. Castelli Lexicon Heptaglotton, may likewise be of use to combine the Terms of the *Hebrew* Tongue with the other *Oriental* Languages, which are nearly related to it. This Dictionary, in seven Languages, was printed in two Vols. in fol. at *London*, 1669. and makes the Sequel of the Polyglot of *England*.

Lexicon Harmonicum Heptaglotton Joan. Henrici Hottingeri. This Dictionary is much shorter than the foregoing one, and may serve for the same Purpose. For it relates particularly to the Use which should be made of the *Oriental* Languages in getting a good Understanding of the Holy Scriptures. It was printed at *Heidelberg* in 4to, 1657. This Author has published other Works likewise of the same nature.

Lexicon Biblicum Sacræ Philosophiæ Candidatis elaboratum. Per Andream Placum: Coloniæ, 1536. fol. There are two other Editions of it in 1543, and 1553. The Author here explains the *Greek* and *Hebrew* Words, and those of other Languages, which we meet with in the Holy Scriptures.

Golius's Arabic Lexicon is much esteemed; but it is of more use for the understanding the Historians and profane Writers, than for the explaining those Authors who have written on Divinity and Ecclesiastical Matters in *Arabic*. It is in *Arabic* and *Latin*, printed at *Leyden*, 1653, in fol.

The *Mare Rabbinicum Capellani* was printed at *Paris*, 1667, in 8vo. Here he examines whether the *Talmudists* report the *Hebrew* Text differently from what it is in our Copies. He was *Hebrew* Professor at *Paris*, and died there,

in 1702.

Lexicon Æthiopico-Latinum Joan. Ludolf. Lond. 1661, in 4to. It was printed likewise at *Frankfort*, in fol. 1699.

Joan. Leusden, Lexicon Hebræo Latinum, ad modum Lexici Schrivel. Græci. Ultrajecti, in 8vo. 1687.

Lexicon Græco-Latinum in Novum Testam. Georgii Passoris. Lond. 1644. We have besides a *Manual* and *Syllabus* of the same Author's on the New Testament, which are Abridgments of his *Lexicon*.

Elias Hutter, in 1598; *Zachary Rozembach*, in 1634, and *Christian Schotari*, in 1662, have likewise published *Greek* Lexicons on the Scriptures.

Matthias Flaccus Illyricus, in 1567, and *Augustin Marlorat*, in 1601, have put out *Latin* Dictionaries upon the same Subject.

Josias Henry Opitius's *Hebrew* Dictionary was printed at *Hamburg* in 1702, and since, in 1711, in 8vo. The Title he gives it is, *Hodegeticum Hebræo-Chaldæum Biblicum*; that is to say, An *Hebrew* and *Chaldee* Guide, for the understanding of the Holy Bible; wherein the *Hebrew* and *Chaldee* Words are distinguished according to the Order of the Books, Chapters, and Verses. It is the same which his Father before put out at *Lipsick*, 1696.

We have in the fifth Tome of the *Bibliotheca Philologica*, above mentioned, p. 445, 753, the Preface to the *Egyptian* and *Latin* Dictionary of *Mathurin Veissiere la Croze*, which will be in 4to. and is to contain 686 Pages. He is to publish likewise an *Armenian* and *Latin* Dictionary, in two Volumes, of 649 and 622 Pages, without including the Preface, which will take up 99.

Matthew Hiller has put out a Sacred Dictionary in *Latin*, printed at *Tubingen*, in 1706, in 4to. It is in two Parts; the first whereof treats of the Original, Analogy, and Meaning of all the Proper Names in the Bible; the second is only a Table of those Names in an alphabetical Order.

This Book seems to be written with great Accuracy, and may contribute to the understanding of many Passages in the Bible.

Dom. Bernard Pez, a *Benedictine* Monk of *Germany*, has printed an old Dictionary in his Anecdotes, tom. 1. p. 320. of the first Part, which is written by an anonymous Author, and is entituled *Glossarium Latino Theodiscum* upon the Holy Scripture.

Christopher Wolfius has put out, in *Latin*, an History of *Hebrew* Dictionaries, printed at *Wittemberg*, 1705, in 12mo. It is not a bare Catalogue of such Authors as have composed *Hebrew* Dictionaries, and of their Works, but a Critical History of every thing that has been hitherto done and promised in this kind. His Criticisms may be said to be judicious and prudent.

It may be said in general of *Hebrew* Dictionaries, that they are very convenient for Beginners; but for others, who would engage more deeply in this Study, their best Method is to have recourse to the *Hebrew* Concordances of *Buxtorf* or *Calasio*, and to confront all the Passages wherein the same Term is to be met with; in order to discover, with more Certainty by this Comparison, the Force and true Signification of the Words in the Original.

It is likewise of great Use to compare the *Hebrew* Words with the old *Greek* Versions; to which end *Kircher*'s *Greek* Concordance may be very servicable, and the Fragments of *Origen*'s *Hexapla*, collected by F. *Montfaucon*, together with the two Lexicons added by him at the End of this Collection. We shall speak of Concordances in the next Article but one.

Article V. Of Historical and French Dictionaries of the Bible.

WE thought it necessary to distinguish Dictionaries of this kind from those we have been speaking of, because they are of a quite different kind; notwithstanding which, we judged it not convenient to omit them, or place them at a distance from the foregoing Article: For tho' they are entirely Historians, yet we have abundance of *Hebrew* Words explained in them, and the true Signification of them given us.

M. *Simon*, Doctor in Divinity, and different from the famous *Richard Simon*, formerly Priest of the *Oratory*, published a Dictionary of the Bible in *French*, but it is not very accurate or correct. We were at first advised to review it, but we were of opinion that it was easier to make a new one, than endeavour to improve another's. There are two Editions of this we are speaking of; one in a single Volume in fol. at *Lyons*, 1693, and the other in two Vols. *ibid*. of the Year 1703. This last is so much enlarged, that it may be almost said to be more properly an Universal Dictionary than a Dictionary of the Bible; so that if at present we had nothing better, it would be necessary to stick to the first Edition, wherein abundance of Facts are omitted that have no relation to the Scripture; and are unseasonably treated of in the second Edition.

The Dictionary of the Bible, by M. *Huré*, is a kind of Alphabetical Comment of the Scripture, wherein the different Significations of Words in the *Vulgate* are distinguiged, and other Forms of Speech are explained which we meet with in the sacred Writings. It was printed at *Rheims*, 1715, in fol. 2 Vols.

M. *Huré* was of *Sens*, made Humanity Professor in the University of *Paris*, and died in 1718. being Principal of the College of *Boncour*. He has written other pieces upon Scripture, whereof we shall hereafter take notice.

We shall say nothing of our own Dictionary of the Bible, since they who read this *Bibliotheque* will have it in their hands.

Article VI. Of the Hebrew, Chaldee, and Syriac Concordances of the Bible.

Concordantiæ Hebraicæ Mardochæi Nathan. Venetiis, apud Dan. Bomberg. 1523. Item Basileæ, apud Froben. 1581, in fol. *Rabbi Nathan* employed ten Years in making this *Hebrew* Concordance. He did not undertake this Work alone, but several *Jews* were assistant to him, as he declares in his Preface, under the Name of *Isaac Nathan*, who is the same with *Mordecai*. But we are not to confound him with *Nathan* surnamed the Just, as *Gasper Wasor* has done in his Treatise *De Nummis*, p. 16. For the latter lived about 1050, and died at *Rome*; whereas the other flourished about 1438. He is sometimes called *Mordecai*, sometimes *Isaac*, because the *Jews* have a Custom of changing their Names in extreme Illnesses, and if they recover they retain the last, as a Sign of their Repentance and Change of Manners.

Besides the Editions of these Concordances taken notice of by us, it may be convenient to know, that Rabbi *Ansebel* had them printed a third time in *Hebrew* and *German*, at *Cracow*, 1584, in 4to. but in *Hebrew* Characters; and *Marius Calasius*, or *De Calasio*, in *Hebrew* and *Latin*. He has also published Canons, or Rules for learning the sacred Language, at *Rome*, 1616, in 4to. He was called *Calasio* from the Place of his Birth, a small Town in *Italy*, embraced the Order of St. *Francis*, and died at *Rome*, in 1620.

The Title of *Calasio*'s Concordances runs thus; *Concordantiæ Sacrorum Bibliorum Hebraicorum. Romæ*, 1621. 4 Vols. in fol. This Work is infinitely useful to those who study the Holy Scripture. In it the *Hebrew* Passages are translated into *Latin*, ranged in two Columns, and in the Margin are the Differences of the *Vulgate* and the *Septuagint*, in *Latin* likewise. In the Beginning of every Article we see all the Significations of the same Word disposed in order, and at the End the Combination of the *Hebrew* with other *Oriental* Languages.

Antony Reuchlin had before put out some Part of Rabbi *Mordecai*'s Concordances, under the following Title; *Concordantiarum Hebraicarum capita* à *Raibbno Mardochæo conscripta, & Latin*è *translata*, *in fol. Basileæ, Henrici Petri*, 1556. But there are many Faults in *Reuchlin*'s Version.

The two *Buxtorfs*, Father and Son, wrote *Hebrew* Concordances with the following Title; *Concordantiæ Bibliorum Hebraicæ nova & artificiosa methodo dispositæ accessernnt novæ Concordantiæ Chaldaicæ vocum quæ corpore Biblico Hebraico continentur. Per Joan. Buxtorfium filium, in fol. Basileæ*, 1632. So that these Concordances are both *Hebrew* and *Chaldee*. *Buxtorf* the Father having left them at his Death imperfect, his Son finished them, and added the *Chaldee* Concordances, with a Preface, shewing the Use which should be made of this Work. *Christian Racius*, a *German Lutheran*, put out an Epitome of them, in the way of Dictionary, at *Berlin*, 1677, in 8vo. under the Title of *Fons Sion*.

Frederici Lanckisch, Saxonis Lutherani, *Concordantiæ Bibl. Hebraico- & Græco- Germanicæ. Lips. & Frankfort*, 1680, in 4to. This is only an Epitome, divided into two Parts: The first contains the *Hebrew* and *Chaldee* Words of the Old Testament: the second, the *Greek* Words of the New, those of the *Septuagint* Translation, and of *Luther*'s *German* Version.

Concordantiæ veteris Testamenti Græcæ Hebræis vocibus respondentes. Authore Conrado Kircher, Augustano, Francofurti, 1607. 2 Vols. in 4to. This Work is very useful, not only for the reading Holy Scripture, and learning how the old *Greek* Interpreters translated every Word of the Original, but for reading likewise the *Greek* Fathers. *Kircher* wrote his Concordance from the *Complutensian* Edition of the *Greek*: It were to be wished that he had followed rather the *Roman* Edition, which is beyond comparison much better.

These Concordances were reprinted in two Vols. fol. at *Antwerp* and *Utrecht*, in 1718. *Abraham Trommius*, who was principally concerned in this new Edition, has changed the Order of *Kircher*'s Concordance, by ranging the Words of his Dictionary according to the *Greek* Alphabet; whereas *Kircher* in his Edition, begins with the *Hebrew*, and follows the Order of the *Hebrew* Alphabet; which is perplexing to those who do not understand this Language. *Trommius* has regulated it better, and corrected it in many Places. He has added the Versions of the old *Greek* Interpreters, copied the Edition of the *Septuagint* by *Wechel*; and at the end he has given us a Table; wherein he compares the different Divisions of the Chapters, according to the different Editions of the *Septuagint*; that so the

Use of his Concordance may be made more easy to the Reader, which was absolutely necessary.

It may be farther convenient to know, that *John Gagnier* has written a Defence of *Kircher's* Concordance, against *Trommius*, printed at *Oxford*, 1718, in fol. His Undertaking consists of Observations upon *Trommius's* Concordances, wherein, 1. He defends *Kircher* against the other's unjust Accusations. 2. He shews that he is not without Defects. 3. He proposes a Method for making new ones, and disposing them into better Order. These Observations contain but 20 Pages, and seem to be very just. *Trommius* replied to him in an Apologetical Letter, printed at *Amsterdam*, in 1711, in 4to. There is notice taken of it in the *Bibliotheque Choisie* for the same Year, p. 11. This Author was born in 1633, and died 1719, of his Age 86. See his Life, in the *Bibliotheca Philologica*, tom. 3. p. 1117.

Symphonia sive novi Testamenti Concordantiæ Græcæ, in fol. Basileæ, 1546. *Sixtus Betulejus* was the first who began to make *Greek* Concordances of the New Testament, *Colomesius*, in his *Bibliotheque Choisie*, p. 497. believes them, together with those of the Old Testament, to be so necessary, that he says, there is no Comment that can be of so much Advantage. *Kircher* has made a Treatise relating to these Concordances, printed at *Wittemberg*, 1622, in 4to.

Betulejus was of *Swabia*, born at *Augsburg*, in 1500. studied at *Basil*, turned *Lutheran*, and died in 1554. His Name was *Birck*. You may see his Life in *Melchior Adam*, among those of the *German* Philosophers, p. 74. of the last Edition. He is said to have been infinitely laborious, always employed in Study, in reading, or in writing.

Henry Stephens, in the Year 1595, published *Greek* Concordances of the New Testament, in fol. They were printed in 1600, at *Geneva*, in fol. by *Paul Stephens*, with a Supplement, in 1624. *Chouet* put out a new Edition of them, with Augmentations, in fol. at *Geneva*. The same at *Wittemberg*, 1638. corrected by *Erasmus Schmid*: This Edition is preferable to all that preceded it.

The first Edition of the *Greek* Concordances is very imperfect; the succeeding ones are much better. They are of very great use to know in what Sense the Authors of the New Testament understood some particular *Greek* Words, the Meaning whereof, as they understood them, is very different from that which is given them in the best *Greek* Writers.

Article VII. Of the Concordances in Latin, French, German, &c.

WE thought ourselves obliged farther to distinguish the Concordances of this sort from those preceding, because they make as it were a quite different Class, and are contrived after another manner; the *Latin* especially are of great Use: For which reason we think it necessary to describe the principal Editions of them: For there is no End of their Number.

The *Gothick* Editions are much less perfect than those which have been since published; not only because the Verses are not marked in them, the Chapters only are distinguished, and the Beginning, Middle, and End noted with the Letters A, B, C, D, E, F, G, but because likewise they are the least correct, and the undeclinable Particles are to be found in them separately only, and at the End.

Concordantiæ majores, Lugduni, in 4to. Gryphii, 1540, in fol. Basil. 1543.

Magnæ Concordantiæ à Francisco Arola recognitæ, in 4to. Lugduni apud Gryphium, 1551.

Concordantiæ utriusque Testamenti, studio Rob. Stephani, in fol. Paris. 1555.

Concordantiæ utriusque Testamenti, per Joan. Benedict. Paris. 1562. fol.

Concordantiarum sanctæ Scripturæ oeconomia Methodica, à Georgio Bulloco. Antwerp. Plantini, 1572. in fol.

Concordantiæ Bibliorum Plantini, in *8vo*. ann. 1581. in 4to. 1585, 1599.

Concordantiæ Bibl. in 4to. Lugd. apud Juntas, 1586.

Concordantiæ Bibl. maximæ fol. Francofurti, apud Wechelios, 1600.

Concordantiæ Bibliorum cum Annotationibus Francisci Lucæ Brugensis, fol. Antwerp. 1606. In 4to. Ibid. Venetiis, 1612. Lugduni 1615. Parisiis, Dionysii de la Noue, 1635, 1638.

Eædem recognitæ ab Huberto Phalesio, printed in fol. at *Antwerp*, in 1642. for *Morete*, in 4to. at *Lyons*, 1649, 1652. in 4to at *Paris*, 1656. at *Cologn*, in 8vo. *Majori* at *Lyons* 1687, 1700. *Phalesius* was a *Benedictine* of *Afflinghem*.

Concordantiæ utriusque Testamenti à Petro de Besse. Paris. 1611. in fol.

Concordantiæ Sacrorum Bibl. majores, per Gaspar. de Zamora, fol. Romæ, Zanneti, 1627.

Other Concordances, by *George Siberbaur, at Vienna in Austria*, 1700, in 4to. We have no Edition of them in any other Place.

The Concordances in *Quarto* and *Octavo*, are in general preferable to others, because they are more useful, and more manageable.

Those of *Bullocus* and *Zamora* are fairest, and most sought after.

In these every thing relating to any Subject may be found immediately; but the Largeness of them makes them troublesome and inconvenient.

There are besides, Moral Concordances of Scripture, for the use of Preachers, and those whose Office it is to make Exhortations.

Sylvæ Allegoriarum Hieronyomi Lauret, *Benedictini*, printed at *Venice* 1572, in 2 Vols. at *Paris*, 1583 in fol. and at *Cologn*, 1701. in fol. *Possevin*, in his *Bibliotheca Selecta*, compares this Work with that of *Pagninus*, which, as he says, is of the same kind. In it he relates what St. *Charles Borromeo* thought of it. This is in the 2d Book, Chap. 46. p. 81.

Sacra Scriptura in locos communes digesta, by F. *de Balinghem*. This is a Distribution of the Passages of Scripture into Common Places, for the use of Preachers; with Subjects taken from the Fathers. It was printed at *Doway* in 1631. at *Lyons* 1711. in fol. the last Edition. There is mention made of him in the Literary News of 1705, p. 3.

Anthony de Balinghem was a *Fleming*, a Native of *St. Omers*, born in 1571, became a *Jesuit* in 1588, and died in 1630, upon the 24th of *January*. His Work is useful, and has been much in vogue.

Concordantiæ Bibliorum Morales & Historicæ, Antverpiæ, 1625. in 4to. by *Peter Eulard*. He was of *Artois*, born in 1564, and died 1636, at *Hall* in *Haynaut*, after having been reputed a celebrated Missionary *Jesuit*.

Concordantiæ Bibliorum Morales, *edente Lucâ Wadingo*, at *Cologn*, 1647, in 4to. the second Edition.

Matthew Gravelin wrote a Concordance of the Bible in *French*, which is at the End of the *Geneva* Bibles, and was printed separately at *Lyons*, 1545 in 4to, and at *Geneva*, 1564, in fol. He was a *French Calvinist*, and flourished about 1535.

There has been one made likewise in *German, Flemish*, and other Languages, besides *French*, as we may see in F. *Le Long*, and *Lipenius's Bibliotheca Theologica*, tom. 2. p. 384, 388. particularly as to what relates to the ancient and modern *Latin* Concordances.

Before we conclude this Article, it will be of some use to enquire who was the first Author of this sort of Works. Some attribute them to *Hugo de Saint Cher*, others to *Hugo de Saint Victor*. It will be necessary to enquire what *Sixtus* of *Siena* says of this Matter, in the fourth Book of his *Bibliotheca Sancta*, and F. *Le Long*, in his *Bibliotheca Sacra*, tom. 1. p. 456. in fol.

Article VIII. Of Introductions to the Study of Scripture.

THE four Books of St. *Austin, De Doctrina Christiana*, and those of *Cassiodorus, De Divinis Lectionibus*, are proper Introductions to the Scripture.

Those of *Eusebius, de Preparatione & Demonstratione Evangelicâ*; that of *Huetius, de Demonstratione Evangelicâ*, may be referr'd to the same Subjects, as well as several of St. *Jerome's* Letters; particularly that which is generally prefixed to the *Latin* Bible, beginning with *Frater Ambrosius*; his Prefaces to the Books of Scripture translated by him, and to his Comments.

Ludovici Tenæ Isagoge in Sacram Scripturam, fol. Barcenonæ, 1620. *Gilberti Cennebrardi Isagoge, in 8vo*.

Sanctis Pagnini Isagoge, fol. Lugduni, 1536.

Ambrosii Catharini claves duæ Sacræ Scripturæ, Lugd. 1543. in 8vo. We shall speak of his other Works elsewhere.

Nicolai Abrami Pharus Vet. Test. in fol. Paris. 1648. We shall give a particular Account of it in another Place.

Adriani Isagoge Sacrarum Literarum, *in Criticis magnis*, in Greek. *David Hoeschelius* had before published it, at *Augsburg*, in 1602, in 4to. This is a *Greek* Author whom we shall mention again upon the Prophets.

Georg. Ederi Oeconomia Bibliorum, l. 5. *Venetiis*, 1572. *& Colon*. 1582. *fol*.

Delrio, Pharus Sacræ Scripturæ, *Lugd*. 1608. *in 4to*. We shall be more particular in our Account of this likewise in another Place.

Apparatus ad Biblia Sacra per tabulas dispositus, Authore P. Lamy, Oratorij, fol. Gratianopoli, 1687. & 1720 *in 4to. Lugd*. This is what he published afterwards with the Title of an Introduction, which was translated into *French* by the Abbot *Bellegarde*, and printed at *Paris*, 1697, in 8vo. After this by M. *Boyer*, Canon of *Montbrizon* at *Lyons*, 1709, in 4to. the second Edition, revised and enlarged. See F. *Lamy's* Letter written to him upon this Subject, and concerning *Bellegarde's* Translation. There is an Abridgement of this Introduction, printed at *Lyons*, in 8vo. We shall speak of the Author in the fifth Part, upon the Harmonies of the *Gospel*, Article I.

Contradictiones apparentes Sacræ Scripturæ, by *Magrius*, Father of the *Oratory*, printed at *Paris*, in 1685, in 8vo. There have been already several other Editions of them.

Tractatus de Lectione Sacrarum Scripturarum, by M. *Neercassel*, Bishop of *Castorie*. His whole Design is to contend against the Manner of reading the Scripture which is customary among *Protestants*, and to shew the good Use which is made of it by *Catholicks*. This excellent Treatise was printed in 1677. in 8vo. at *Emmerick*. With it there is joined a Dissertation upon the Manner of interpreting the Scripture rightly. Abbot *Le Roi* turned this Treatise into *French*, and this Translation was printed at *Cologn*, 1680, in 8vo.

Martini Becani Analogia veteris ac novi Testamenti, printed at *Mentz*, in 1620, and 1655, in 8vo. at *Doway*, 1641, in 12mo. He was of *Brabant*, born in 1550, became a *Jesuit* in 1583, and died in 1624, at 63 Years of Age. He was a Man of Wit and Judgment, very knowing in School Divinity, and moderate in Disputes; being persuaded that Reproaches and abusive Language are not proper Company for Truth.

Sacrorum Bibliorum Notio generalis, by M. *Humbelot*, printed at *Paris*, 1700, in 12mo.

Of the reading Holy Scripture, against M. *Malle*, at *Antwerp*, 1682, in 8vo. This Treatise was written by M. *Antony Arnaud*, Doctor of the *Sorbonne*.

Francisci Georgii Veneti Problemata in Scripturam Sacram, printed at *Venice*, 1536, at *Paris*, 1575 and 1622. in 4to. In this he proposes to explain 3000 Passages of both Testaments. He undertook this laborious Task towards the End of his Days; for having been employed continually either in teaching or preaching publickly, he thought it his Duty to lay out the little leisure time which his old Age allowed him in writing upon the Scripture: But it was too late in Life for him to produce any thing elaborate and very exact. Besides, he was too much addicted to the *Platonick* Philosophy, says *Wadding*, and the Extravagancies of the *Talmud*, to explain the divine Writings in such a pious manner as they deservedly required. For which Reason *Sixtus* of *Siena*, in the fourth Book of his *Bibliotheca Sancta*, takes notice that his Work ought to have been censured: *Censurâ gravi & diligenti dignum*.

He published likewise an Harmony of the World, printed at *Venice*, 1525. in fol. He was a *Venetian*, of the Order of the Minor Brothers, and died about the Year 1540.

Among the Introductions to the Study of Scripture we may reckon likewise F. *Morinus's* Exercitations, and what *Simeon de Muis* wrote against him. These Exercitations were printed at *Paris*, 1633, in 4to. and afterwards in 1660, in fol. with great Improvements. We shall have an Opportunity to speak of these two learned Men in the Sequel of this Work.

M. *Simon's* Critical Histories of the Old and New Testament, the Sentiments of some Divines in *Holland*, and the Answers to them, may have a Place likewise among the Introductions: But they are Works to be read with great Precaution, by reason of the too great Freedom of the Opinions which are scattered up and down in them. *Simon's* Critical Histories are in six Vols. in 4to. with other Pieces: The whole has been printed several times at *Holland* and elsewhere. It may be necessary to know, that *Henry May*, or *Maius*, wrote a severe Criticism of M. *Simon's* Critical Dissertation on the New Testament. The Title of it is, *Examen Historiæ criticæ Textus nov. Test. adversus Rich. Simon. Auth. Joan. Henric. Maio. Giessæ Hassorum*, 1694, in 4to. There was a second Edition in *Latin*, printed at *Frankfort* in 1708, in 4to.

F. *Frassen's Disquisitiones Biblicæ*, *Paris*, 1682, of which we shall take notice in another Place, may be reckoned among the Introductions to the Study of Scripture.

Disquisitiones criticæ de variis per diversa loca & tempora Bibliorum Editionib. Lond. 1684, in 4to. *Sanderi Apologia Biblica*, in 4to.

Christophori Cartwright, Mellificium Hebraicum.

Henrici de Bukentop Minoritæ, Lux de Luce, Bruxell. 1710. There are many useful Enquiries contained in this Collection.

Christophori Crinesii, Exercitationes Hebraicæ.

The Manners of the *Christians* and *Israelites*, by Abbot *Fleury*, two Vols. in 12mo. *Paris*, 1712. The Manners of the *Israelites*, particularly, are of great use towards the acquiring a good Understanding of the Scripture. There have been several Editions of it since that abovementioned, by reason of the great Sale of this Book.

Rules for the better understanding of the Scripture, by Abbot *d'Asfeld*, in 8vo. at *Paris*, 1716. This is an useful and well penn'd Book. The Number of these Rules is Twelve; which contain an excellent Method for the good Explanation of the Scripture. A modern Author has ventured to attack them, under the borrowed Name of *Ishmael*, in a Volume in 8vo. printed at *Paris*, 1723. There was a Reply to it in the Memoirs of *Trevoux*, for the Month of *November* in the same Year, p. 2169.

M. *Huré* had before published something like this, under the Title of *Grammaire* maire Sacrée, or, *Rules for understanding the literal Sense of Holy Scripture*, at *Paris*, 1707, in 12mo. and in *French*. This is but a Translation, and that too something abridged, of the Rules which were published several Years ago, under this Title, *Novum Testamentum regulis illustratum*; or, *Canones Sacræ Scripturæ certâ methodo digesti*.

This Grammar is very well adapted to the Capacity of all those who would study the Holy Scripture, and very proper to remove the Difficulties that may lie in their way.

Manuductio ad sacram Scripturam, by F. *Honoré Joseph Brunet*, a *Carmelite*; printed at *Paris*, 1701, two Vols. 12mo. This is a kind of Dialogue, which contains *Prolegomena* of the Bible, with an Addition concerning the Word of God received by Tradition. In the first Tome there are Questions upon the Scripture considered in itself, and upon the Books of the Old Testament. In the second, Questions upon the New, upon the seeming Contradictions of the Canonical Books, upon Apocryphal and Lost Books, and upon Tradition.

The sacred Pandects of the New Testament, by *Otto Brunsfeld*, were printed at *Basil*, 1564, in 8vo. the seventh Edit. We have spoken of him upon the *Acts of the Apostles*.

To this Class of Introductions to the Scripture, those Authors may be referred who have either collected or explained the Old Sayings, or Proverbs of the Scripture. For example;

Martini Delrio Soc. Jesu, Adagialia Sacra, 2 Vols. in 4to. *Andreæ Schotti, Adagialia Nov. Testamenti extant, apud Crenium, fasce* 3.

Joan. Drusii, Adagia Hebraica, & Proverbiorum classes duæ in Crit. Sacr.

Joan. Worstius de Adagiis nov. Test. apud Cren. fasce 3.

To these may be added *Fulleri Miscellanea Sacra*, which are to be met with in the large Criticks, and elsewhere; as also *Danielis Heinsii Castigationes*, and *Aristarchus Sacer*.

Article IX. Of Prolegomena, and general Dissertations upon Scripture.

WE may begin with *Arias Montanus's* Prolegomena, before the Polyglot Bible of *Antwerp*, and with *Brian Walton's*, which are before his Polyglot. These are excellent, and relate principally to the Languages and Versions of the Scripture. To these are added Chronological and Geographical Tables, Plans of the Temple, Treatises of Weights and Measures, and of the *Hebrew* Idioms.

Henry Heidegger was the Person by whose Procurement *Walton's* Apparatus or Proelgomena were printed separately, in 1673, in fol. at *Zurich*. There has been a small Abridgment of them printed in *French*, at *Lyons*, 1699, in 8vo. If we may credit the Memoirs of *Trevoux* for the Months of *March* and *April* in 1701, *John Pearson*, *Edmund Castel*, and other learned *Englishmen*, were concerned jointly in these Prolegomena. We shall speak of *Walton* in the Article of Polyglots, *Part* III. As to the *French* Translation, it is not conformable to the Original; there are even some Faults in it; particularly in the Names of Cities, which are disfigured for want of Knowledge in sacred Geography.

Julii Bartolocci, de Antiquitate Linguæ Hebraicæ T. 3. Biblioth. Rab. p. 13.

The Prolegomena of *Serrarius*, *Salmeron*, and *Bonfrerius*, are very much esteemed. Those of *Serrarius* were printed at *Mentz*, in 1611, in fol. and afterwards at *Lyons*, in 1704, with what he had performed upon the Canonical Epistles. They contain eight and twenty Chapters, and every Chapter is divided into Questions, the Solution whereof is given by him.

The Prolegomena of *Serrarius*, which are in number forty three, make the first Tome of his Comments upon Scripture, in 16 Vols. in fol. The first is upon the Necessity, Authority, Dignity, and Usefulness, of the Holy Scripture; the second upon the Profoundness of the sacred Writings, *De profunditate*; the third of the *Hebrew, Greek*, and *Latin Vulgate* Editions; the fourth, of the Corruption of the *Hebrew* Text; the fifth and sixth of the

seventy Interpreters; the seventh and eighth of the Double Sense of Scripture; the ninth, tenth, eleventh, and twelfth, of Rules for discovering or giving the true Sense of it; the thirteenth, of the Usefulness of the three Languages towards a right Knowledge and Understanding of it; the fourteenth, fifteenth, and sixteenth of the *Hebrew* and *Greek* Phrases and Idioms; the nineteenth and twentieth, of the spiritual and mystical Sense: The following, excepting the three last, relate in particular to the four Gospels. In the thirty-eighth he treats of the Age of *Jesus Christ*; in the forty-first he gives a Description of *Syria* and *Palestine*; in the forty-second that of *Jerusalem* and the Temple; and in the forty-third he explains *Daniel's* Seventy Weeks. These Prolegomena were printed separately at *Brescia* in 1601, and at *Cologn* in 1602, in fol. which it may be proper to mention for the use of those who may be glad to have them, without being at the Expence of purchasing the sixteen Vols. in fol.

Those of *Bonfrerius* are prefixed to his Comment upon the *Pentateuch*. See the first *Part*; we have already spoken both of it and him. We shall take notice here, that his Prolegomena contain 21 Chapters, divided into Sections, and that in these he treats, 1. Of the Holy Scripture in general: 2. Of the Canonical and Apocryphal Books: 3. Of the Hagiographa. 4. Of the Inspiration of Scripture, of the Obscurity, Style, and Idioms of it: 5. Of the *Hebrew* Texts: 6. Of the *Latin* Vulgate: 8. Of the *Greek* Versions, and *Origen's Hexapla*: 9. Of the Interpretation of Scripture, and the *Cabala*.

The Prefaces of *Cornelius* à *Lapide* upon the Books of Scripture, may likewise serve for Prolegomena, as well as that of M. *de Sacy*, and theirs who have continued his Literal and Spiritual Comment upon the Old and New Testament.

The Treatise of *John D'Espeires*, or, rather, *Despiers*, entituled, *Auctoritas Scripturæ Sacræ*, and printed at *Doway*, 1651, in 4to.

M. *Dupin's* Prolegomena. At first he published only a Preliminary Dissertation upon the Bible in the Beginning of his *Bibliotheque Ecclesiastique*; afterwards he wrote Prolegomena, which were printed separately at *Paris*, in two Vols, 8vo. 1701, and at *Amsterdam*, 1703, in 4to. one Volume, in *French*; wherein he treats of the Canon of Holy Scripture, of its Authority and Inspiration, of the Writers of the Old and New Testament, of the *Hebrew* Text, the *Samaritan Pentateuch*, the old *Greek, Latin*, and *Oriental* Versions; the Translations in the Vulgar Languages, of the Style, Sense, Interpretation and Division of the Books of the Bible. There was a new Edition of these Prolegomena in 1729. He has also published Historical, Chronological, Geographical and Critical Dissertations upon Scripture, printed at *Paris*, 1712, in 8vo. He has succeeded equally in this as in all his other Works. We shall speak of him upon the *Pentateuch*, in the *Fourth Part*.

Disquisitiones Biblicæ, by F. *Frassen*. They are of two sorts; some upon the Bible in general, printed at *Paris*, 1682, in 4to. and 1711, with many Additions and Emendations; others upon the *Pentateuch*, at *Rohan*, 1705, in 4to. and all in *Latin*. The first are divided into four Books; in the first whereof he treats of the venerable Antiquity of Holy Scripture; in the second, of the principal Editions of the Bible; in the third, of the Canon of Scripture, and of the Canonical Books; in the fourth, he reconciles the seeming Contradictions of the sacred Text. The Work is curious, useful, and methodical; the Style is clear, and very pure.

He was of *Perone* in *Picardy*, of the Order of St. *Francis*, and died in 1711. He is still more known upon the score of his Scholastick Divinity, in four Vols. in fol.

F. *De la Haie's* Prolegomena to his *Biblia Maxima*, prefixed to the first Tome, and containing thirty Sections, every one whereof is divided into several Chapters. We shall speak of him, and his two great Bibles, in the Article of General Commentators who were Catholicks, *Part* IV.

M. *Huet's*, or *Huetius's Demonstratio Evangelica*. The Author's Design was to shew the Agreement of the Old Testament with the New; which he has performed in a very learned manner. It is divided into six Books: In the first he proves the Antiquity of the sacred Writings; in the second he treats of the Canon of Scripture; in the third, of the Prophets; in the fourth he draws a Parallel between the Old and New Testament, in what relates to the Messiah: The fifth is a Disputation concerning the Sceptre of *Judah*, and the sixth upon *Daniel's* Seventy Weeks. This excellent Work was printed at *Paris*, in 1679, and 1681, in fol. at *Amsterdam*, 1680, two Vols. in 8vo. The third, and last Edition revised and enlarged by the Author, is of 1691, in fol. at *Paris*; 1694, in 4to. at *Lipsick*. He has had his Adversaries and Defenders; for *Toland*, in his *Jewish* Antiquities, has been so rash as to attack this Work, pretending that there is not one exact Citation in it; but M. *De la Faye*, in his Defence of *Moses* and the *Jewish* Nation, vindicates it against *Toland*, proving the Usefulness and Solidity of it. M. *Morin*, of the Academy of Inscriptions, did *likewise* undertake the Defence of it, against the same Protestant, in a Letter addressed to M. *Huet*, and produced in the *Journal de Trevoux* of 1709, for the Month of *September*, p. 1588.

This learned Man was of *Caen*, was nominated Bishop of *Soissons* in 1686; but before he had obtained his Bulls, he was translated to *Avranches*, whereof he was consecrated Bishop the 24th of *August*, 1692. He resigned this Dignity in *April* 1699, was named Abbot of *Fontenay*, and died at *Paris*, the 25th of *January*, 1721, at the Age of 87 Years.

F. *Alexander's* Dissertations on the Old Testament, are scattered throughout the Body of his Ecclesiastical History, in 8 Vols. fol. Notwithstanding we have already mentioned some, according to the different Subjects which they treat of, we shall here give an exact List of them. There are some both upon the Old and New Testament: The first he has distributed according to the Ages of the World, the others according to the Church Centuries.

The first Age contains ten Dissertations: The first upon the six Days Work; the second upon the terrestrial Paradise; the third upon *Adam* and *Eve*; the fourth upon *Lamech's* Polygamy; the fifth upon the Translation and Prophecy of *Enoch*; the sixth upon the Food of Mankind before the Deluge; the seventh, of the Intercourse between the Sons of God and the Sons of Men, and upon the Giants; the eighth upon the Patriarchs Years before the Flood; the ninth upon the long Lives of the Patriarchs; the tenth upon *Noah's* Ark, and the Flood.

There are but six belonging to the second Age: The first upon the Order of *Noah's* Sons; the second upon *Noah's* Precepts, delivered for the Benefit of his Posterity; the third upon his Drunkenness, and his Blessings to his Sons; the fourth upon *Cainan* the Son of *Arphaxad*; the fifth upon the Confusion of Languages; the sixth upon the Year of *Abraham's* Birth, and Departure out of his own Country.

There are sixteen in the third Age: The first upon the 430 Years of the *Hebrews* Abode in *Egypt*; the second of the violent taking away of *Sarah*; the third of *Melchisedech*; the fourth concerning the Limits of the Promised Land; the fifth upon *Abraham's* Conversation with *Hagar*; the sixth upon Circumcision; the seventh upon *Lot*; the eighth upon *Abraham's* Sacrifice; the ninth of *Jacob's* surprizing his Father, in order to procure his Blessing; the tenth on the Sin committed by his Sons on the score of their Sister *Dinah*; the eleventh upon the Story of *Judah* and *Tamar*; the twelfth upon the last Prophecy of *Jacob*, relating to the Sceptre of *Judah*; the thirteenth concerning the History and Book of *Job*; the fourteenth concerning the Murder committed by *Moses* upon the *Egyptian*; the fifteenth upon God's appearing in the Burning Bush; the sixteenth upon the *Jewish* Passover.

Six and twenty Dissertations in the fourth Age: The first upon the Departure of the *Israelites* out of *Egypt*; the second upon the moral Precepts of the *Jewish* Law; the third upon the Ceremonial Laws; the fourth upon the Judicial Laws; fifth, upon the Golden Calf; sixth, upon the Brazen Serpent; seventh, upon the Ass, and *Balaam's* Prophecy; eighth and ninth, upon the Death and Books of *Moses*; tenth, upon the Antiquity of *Moses* and the other Prophets; eleventh, upon the Divinity of the Books of the Old Testament; twelfth, upon the Preservation of the City of *Gibeon*; thirteenth, upon the Sun stopp'd by *Joshua*; fourteenth, upon the Sabbatical and Jubilee Years; fifteenth, upon the Time of *Joshua's* Government; sixteenth, upon his Book; seventeenth, upon the Years of Interregnum and Bondage; eighteenth, upon *Deborah*; nineteenth, upon *Jephthah's* Vow; twentieth, upon the Repentance and Death of *Samson*; twenty-first, upon the Book of *Judges*; twenty-second, upon the History of *Ruth*; twenty-third, upon the Apparition of *Samuel*; twenty-fourth, upon the *Psalms* of *David*; twenty-fifth, upon the Books of *Samuel*; twenty-sixth, upon the Beginning of *Solomon's* Reign.

Eleven in the fifth Age: The first, upon *Solomon's* Temple; the second, upon the Queen of *Sheba*; the third, upon the eternal Salvation of *Solomon*; the fourth, upon his Books; the fifth, upon the Idolatry of *Jeroboam* and the Ten Tribes; the sixth, upon the Prophet *Elijah*; the seventh, upon *Naaman*; the eighth, of the Retrogradation of the Sun; the ninth, upon the Reconcilement of the Books of *Kings* with St. *Matthew* and St. *Luke*, relating to the Genealogies of the Kings of *Judah*; the tenth, upon the Prophets who appeared under the Kings of *Judah* and *Israel*; the eleventh, upon the Story and Book of *Tobit*.

Eight in the sixth Age: 1°. upon the Prophets who prophesied during the Captivity of *Babylon*; 2°. upon *Daniel's* Seventy Weeks; 3°. upon the Epoch of the same Captivity; 4°. upon *Esdras*; 5°. upon the King of *Persia* who permitted the building of the Second Temple; 6°. upon the Prophets who appeared after the Captivity; 7°. upon the other Books of the sixth Age of the World; 8°. upon the Version of the *Septuagint*. All which are in the first six Tomes in 8vo. of his Ecclesiastical History, printed at *Paris*, 1689, and the two first in fol. 1703.

In the first Century there are six Dissertations which relate to Scripture: The first, upon the Books of the New Testament; the second, upon the Years of *Jesus Christ's* Birth, Baptism, and Death; the sixth, upon the Use of Lots in Elections; seventh, upon the choice of seven Deacons; tenth, upon Abstinence, *de Sanguine & Suffocatis*; eleventh, upon St. *Paul's* reproving St. *Peter*. There is besides an Historical Observation, wherein he enquires, whether there were but one Woman who anointed the Feet of *Jesus Christ*.

In the second Century, the eleventh Dissertation is upon the different Versions of the Scripture, made use of by the Church during the first four Centuries, and upon the Seventy Interpreters.

We shall speak of this learned Author in the *Fifth Part*, upon the four *Gospels*, and upon St. *Paul*.

F. *Petit. Dedier*'s Dissertations on the Old Testament, printed at *Toul*, 1699, in 4to. They are Critical, Historical, and Chronological. They concern only the Old Testament. He began something of the like nature upon the New; but other Studies, and the principal Offices of his Congregation, which have been hitherto filled by him, have interrupted this Work.

Treatises made for and against the Antiquity of the Vowel Points; others proving the *Hebrew* Text to be authentick and entire. See the seventh of *Walton*'s Prolegomena, and the Authors cited by him, such as, *Lewis Capellus*'s *Critica Sacra, & arcanum punctuationis revelatum*; and *John Buxtorf*'s Treatises on the Original and Antiquity of the Points.

Morini Exercitationes Biblicæ. We have already given our Opinion of this Work: All that we shall say here is, that he was of *Blois*, Priest of the *Oratory*, and died in 1659. He understood the *Oriental* Languages.

Simon de Muis against *Morinus*, under the Title of, *Castigatio Animadversionum Morini*. in 8vo. *Paris*, 1639. And afterwards *Assertio veritatis Hebraicæ, adversus Exercitationes Joan. Morini, Paris*, 1631. in 8vo. He likewise composed *Assertio altera*, &c. at *Paris*, 1634. All this is to be met with at the End of his large Comment on the *Psalms*. See *Part* IV.

Arnoldi Bootii Animadversiones super Textum Hebraicum vet. Test.

Item, *Epistola de Textus Hebraici certitudine contra Capellum. Ejusdem vindiciæ Apologeticæ pro Hebraica veritate, contra Morinum & Capellum*.

The Animadversions of *Arnold Boot* were printed at *London*, in 1644, in 4to. He wrote likewise an Examination of *John Morinus*'s Preface upon the *Greek* Bibles, at *Leyden*, 1636, in 12mo. His Letter above-mentioned was printed at *Paris*, 1650, in 4to. His Apology, *ibid*. 1653, in 4to. He was a *Fleming*, a *Calvinist*, and Doctor of Physick. He died in 1650.

Defensio veritatis Hebraicæ contra Lindanum, per Joan. Isaacum Levitam. *Colon*. 1558.

Anticritica, seu vindiciæ Hebraicæ, *Basil*. 1653, in 4to.

Petrus Galatinus, de arcanis Catholicæ veritatis, printed at *Basil* in 1561, with *Reuchlin. de verbo mirifico, l*. 3. in fol. It is to be observed that *Galatin* is a Plagiary, and has copied *Raymond Martin*'s *Pugio Fidei*.

Leonis Castrii Apologeticus, *prælectione Vulgatæ, translatione* lxx. *&c*. printed at *Salamanca*, 1585, in fol.

M. *De Flavigny*'s Letters concerning the Certainty and Authenticalness of the *Hebrew* Text, printed at *Paris*, 1646, in 8vo. He was of *Picardy*, Doctor of the *Sorbonne*, and Royal Professor of Languages at *Paris*. He died in 1674.

Davidis Clerici Quæstiones Sacræ, & diatribæ Stephani Clerici cum notis Joan. *Clerici, Amstelod*. 1685. Capellani Mare Rabbinicum infidum.

Usher wrote a *Syntagma* upon the *Septuagint*, which was printed at *London*, in 1655, and 1695, in 4to. In it he pretends to prove that their *Greek* Version is almost lost, and that there is very little of it remaining. *Valesius*'s judicious Reply to him is at the End of his Edition of *Eusebius*'s History.

Isaaci Vossii Dissert. de lxx. *Interpretibus*, printed at the *Hague*, 1661, in 4to. He made afterwards an Appendix, to answer the Objections of some Divines, printed at the same Place, 1663, in 4to. and many other Dissertations, which we shall take notice of in another Place.

Humfridi Hody, Historia Versionis lxx. *Interp*. The History of this Translation by *Hody*, was printed at *Oxford* in 1705, fol. He had before written something in this way against *Vossius, ibid*. 1682, in 8vo. He was an *Englishman*, and *Hebrew* Professor. He died in 1704.

Antonii Vandale, Dissert. super Aristea & lxx *Interp. Amstel*. 1705.

It may be necessary to see F. *Montfaucon*'s Preface to *Origen*'s *Hexapla*.

Julii Bartolocci de lxx. *Interp. & Aristea, t*. 1. *Bibl. Rab*. p. 437.

Upon the Inspiration of the Sacred Writings, see the Censure of *Lessius*'s and *Amenius*'s Theses, for the Year 1586, by the Universities of *Louvain* and *Doway*, in 1587, and 1588, and *Lessius*'s Answer, in 1588, and the Justifications of the Censures declared by the afore-mentioned Universities.

Difficulties proposed to M. *Steyaert* by M. *Arnaud*, and printed in 1692, in 8vo. four Vols. in *French*. There is a fifth, published in 1693.

The Opinions of some *Dutch* Divines, concerning M. *Simon*'s Critical History.

M. *Simon*'s Critical History of the New Testament, c. 23, 24. These have been before spoken of.

M. *Dupin*'s Preliminary Dissertations on the Bible.

M. *Jaquelot*, M. *Jaquelot*, concerning the Inspiration of the sacred Books.

Our Dissertation on the same Subject, before the canonical Epistles.

A Treatise on the Inspiration of the sacred Writings of the New Testament, by M. *De la Mothe*, M. D. *Amsterd*. 1695, in 12mo.

Joan. Henrici Maii. Dissert. de Inspirat. Libb. SS. against *Rich. Simon*, &c. printed at *Frankfort*, 1699, *in* 4to.

Concerning the different Senses of the Scripture, see the Authors of the several Prolegomena mention'd in the Beginning of this Article; such as *Salmeron, Bonfrerius*, *Serrarius*, and *La Haie*.

Upon the *Hebrew, Septuagint, Vulgate*, and *Samaritan* Bibles, the *Targums*, and different Translations of the Scripture, see *Walton*, F. *Le Long's Bibliotheca Sacra*, and the Articles *Bible, Septuagint, Targums*, &c. in our Dictionary.

Article X. Other more modern Dissertations.

TO all these Dissertations and Prolegomena there may be added those which are in the last Volume of *Sacy's* Bible, by M. *de Beaubron*, printed for *Desprez*, at *Paris*, four Vols. in fol. the last Edit. They are not very long, but they are clear and judicious, and more modern than those above mentioned.

We may here insert *Solomon Glasse's Philologia Sacra*, whereof we have already cited some Pieces. It was printed at *Amsterdam* in 1711. in 4to. and contains several Dissertations, which we shall set down according to the Subject which they treat of. It is divided into five Books, and every Book into several Treatises or Dissertations. This Work would deserve to be recommended, if the Author had been less fond of his *Lutheranism*, and if he had suppressed what is of no use.

In the last Edition of *Menoch* or *Menochius's* Comment, put out in 1719, two Vols. fol. at *Paris*, many Dissertations are added, such as those of *Bonfrere*, or *Bonfrerius, Mariana, Ribera, Basil Ponce*, and *Sigonius*.

Cornelius Adami, a *Calvinist*, and Minister at *Dam*, has also published several Dissertations in *Latin*, which were printed at *Groninguen*, 1710 in 4to. This Work is esteemed by Men of Learning, and deserves to be so: The Author seems to have read a great deal. His Work is divided into five Chapters, and every Chapter into Paragraphs. The Title of it is, *Observationes Theologico-Philologicae*, &c. It was followed by another, printed likewise at *Groninguen*, in 1712, in 4to. under the Title of *Exercitationes Exegeticae*.

Father *Souciet* the Elder, a *Jesuit*, has likewise put out twelve Critical Dissertations upon some difficult Places of the Scripture, printed in *French*, in 4to. at *Paris*, 1715.

The first is upon *Hebrew* Medals, and the primitive Letters of the *Hebrews*; the second, upon a Reverse of some Medals of *Herod* I. and upon the Lilly in Scripture; the third, upon a Passage of *Theophilus* of *Antioch*, on *Gen*. i. 3. the fourth, fifth, and sixth, upon the three different Names of God in Scripture; the seventh, eighth, ninth and tenth, upon *Exod*. vi. 3. the eleventh, upon *Isai*. liii. 8. the twelfth upon the *Mishnah*, occasioned by the Edition of this Part of the *Talmud* published in *Holland* by *Surenhusius*, in six Vols. in fol. 1698, 1699, 1700, 1702, 1703.

This last Dissertation, being the largest of all, contains three Letters, directed to one of his Friends, wherein he informs him of all that this prodigious Work contains, and of its Use, in order to have a right Understanding of the Scripture. He has inserted likewise among these Dissertations a Letter to M. *Indés*, a Doctor of *Salamanca*, relating to the Manner of restoring the *Greek* Text of the *Septuagint*. It is in the Memoirs of *Trevoux*, 1709, for the Month of *June*, together with his Answer to the same Person, *ibid*. 1710. for the Month of *January*. This Reply is the same thing as the eleventh Dissertation upon *Isaiah*, which has been mentioned by us.

Solomon Deyling wrote Sacred Observations upon the Scripture, printed in *Latin*, at *Lipsick*. This Work is divided into two Parts; the first whereof appeared in 1708, and contains fifty Observations; the second, which includes likewise fifty more, was published in 1711, in 4to. They have their particular Merit.

John de Marck put out Dissertations in *Latin* upon the Old and New Testament, printed in several Volumes, the first whereof was published in 1694, the second in 1697, the third in 1706, the fourth in 1709, and the fifth in 1710, at *Amsterdam*, in 4to. He aims particularly at M. *Le Clerc*, though a Protestant as well as himself.

John Le Clerc, Nephew to *David Le Clerc*, printed his Uncle's Observations, or Sacred Questions, in *Latin*, at *Amsterdam*, 1685, in 8vo. With these he joined eight Dissertations by his Father, *Stephen Le Clerc*, which are no less curious. It is without doubt the first of the three that *John de Marck* attacks.

John Henry Maius, or *May*, made select Disputations, Philological and Exegetical, printed at *Frankfort* upon the *Mein*, in 1711, two Vols. in 4to. There are twenty-three in the first, and seventeen in the second. In these he cites many Authors, but few Catholicks. He seems to understand the *Oriental* Languages, and to have read much. We have spoken of him upon the Concords of the Gospel.

John Henry Heidegger wrote twenty-four Dissertations against *Capellus, Simon*, and *Spinoza*, concerning the Original of the Sacred Writings, their Authenticalness, Entireness, Perfection, *&c*. printed at *Zurich*, 1700, in 4to. We have spoken of him in another Place.

His whole Design in this Work is to shew that the Holy Scripture alone is sufficient to prove that it proceeds from God, and to serve as a Rule in Matters of Faith. It is evident enough from hence that he points at Tradition, and the Authority of the Church.

We may farther place here the general Collection of our Dissertations, which have been disposed into a methodical Order, that they might serve as Prolegomena to the Holy Scriptures. They are printed in three large Volumes in 4to. at *Paris*, 1720.

This Collection may be of use to those who already have the Comment, because of the new Order which is observed in it, and the Corrections and Augmentations which have been made to it. It will be still more useful to those, who, not having the Comment, may be glad to have the Benefit of these Dissertations: For they will help them to apprehend the most difficult Places of the Text; will supply what is wanting in common Bibles, and even in many Commentators; namely, Critical Prefaces, curious and solid Enquiries concerning the Authors of the sacred Writings, their Age, and whether their Works are Authentick and Canonical. In short, there are several curious and important Questions fully treated of, and the different Opinions of the most learned Interpreters are faithfully reported, and set forth in the clearest Light.

Article XI. Of the Way of Interpreting Scripture.

Hieronymus ad Pammachium, De optimo genere interpretandi. It is the 53d, or 101st of his Epistles.

Lindanus de optimo genere Interpretandi. This Treatise contains three Books, and was printed at *Cologn*, 1558, in 8vo. He composed other Pieces upon Scripture, of which we shall take Opportunity to say something. He was of *Dort*, Bishop of *Ghent*, and died in 1558. *John Isaac* a Convert *Jew*, wrote another Treatise against him, with the same Title, and printed *ibid*. 1559, in 8vo.

Huetius de optimo genere Interpretandi, *& de claris Interpretibus, l. 2*. This Piece was printed at *Paris* 1661, in 4to. and at the *Hague* 1683, in 8vo, the third Edition. It is in great Esteem, and very useful on the score of the different Opinions given by him of different Interpretations published by learned Men, as well upon the Books of Scripture, as upon other sacred and profane Works.

Johannis Clerici, de optimo genere Interpretum Sacræ Scripturæ, in Tom. 1. Comment. in Genes.

M. *Simon*, in the 2d and 3d Books of his Critical History of the Old Testament, treats on the same Subject.

Charles le Cene's Project of a new *French* Translation of the Bible, at *Roterdam*, 1696, in 8vo. There are many good Remarks in this Work; but the Impression is not correct. What is more to be lamented is, that we have only the first Part, and the second is still in Manuscript, according to the Literary News of 1703. for the Month of *September*, p. 356. The Author's Design is to shew all the Faults that occur in the *French* Versions of the Bible, and particularly in that of *Geneva*. He was of *Caen*, and an *Arminian*. He died in 1703. Thus the Enemies of the Catholick Religion have sometimes born Testimony in the Behalf of Truth.

Joan. Henrici Hottingeri, de accuratâ eaque genuina commentandi ratione, apud Crenium, fasce 1. The first of his Dissertations, entituled, *Primitiæ Heidelbergenses*, is what he wrote likewise upon this Subject, printed at *Heidelberg*, 1659, and 1677, in 4to. We shall speak of him upon *Genesis*.

Joan. Marianæ, Soc. Jesu, Dissert. pro editione Vulgatâ. This Work is rare, and in good Esteem. It was printed first of all at *Cologn*, in 1609, together with his Treatise *De Adventu Jacobi Apostoli in Hispanias*. F. *Tournemine* had it printed in his new Edition of *Menochius*'s Comment.

Joseph. Acost. S. J. de verâ Scripturas Interpretandi ratione, Libri tres. They are in the new Edition of *Menochius*, tom. 2. with *Mariana*'s and *Ribera*'s Work. He was a *Spaniard*, and died in 1600.

Fran. Riberæ S. J. Proëmia quatuor, *in quibus disquiritur quinam Script. sacr. Interpretes cæteris præferendi sunt*. This is in the new Edition of *Menochius*.

Quæstiones de Scriptura Sacrâ exponenda, by *Basil Pontius*, printed in the same Edition. They had been so before, at *Salamanca*, in 1600, and 1611, in fol. This Author was a *Spaniard* of *Granada*, of the Order of St. *Augustin*, and died in 1629, at 59 Years of Age.

In the same Edition of *Menochius*, there is likewise a Treatise *de Sripturæ sacræ stylo & obscuritate*, and an Apology for the *Vulgate*, by *Filesac*. It had been before printed in a Collection of his Works, in three Vols. in 4to. at *Paris* 1621. This is the fourteenth Treatise of the first Tome in *Latin*. He was of *Paris*; was admitted Doctor of the *Sorbonne* in 1590, and made Parish-Priest of St. *John* in the *Gréve*. He died, very old, the 27th of *May*, in the Year 1638.

De Concordiâ sacr. Scripturarum cum Introductoriis Quæstionib. Auth. Petro Lopez de Montoja. Madriti, 1600. This had been before printed, in two Books in 4to. 1596. He was a *Spaniard*, and Professor of *Salamanca*, towards the End of the sixteenth Century.

Part II. Containing the Authors who treat of the Jewish Antiquities, of the Laws and Customs of the Hebrews, of their Religion, Polity, Militia, Geography, and Sacred History; of the Plants, Animals, precious Stones, Weights, Measures, Diseases, &c. mentioned in Scripture

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THERE is something in this *Second Part* more agreeable than in the *First*. In that every thing is crabbed and difficult: The Reader is told of large Volumes, which are to be run through; such as Bibliotheques which we call Sacred, of learning strange and unknown Languages, that gave St. *Jerome* so much trouble, as he himself confesses, and made Part of his austere Penance; of the Necessity of forming the first Ideas of the Holy Scriptures by the help of Introductions, Prolegomena, and Dissertations, and of learning the right way of interpreting them. Here every thing is curious and agreeable: There is no farther occasion for hard Study; there is no more to do, but to run over small Treatises, in order to learn with Pleasure many things absolutely necessary to the understanding a great number of Passages in Scripture, which are difficult to be explained.

Article I. Of the Jewish Antiquities in general.

BEnedict. Ariæ Montani, Antiq. Judaicæ. l. 9. t. 8. Critic. Sacr. This Work is in the great Criticks, and the *Antwerp* Polyglot. We shall speak of the Author in the Article of Polyglots, *Part* III.

Guilielmi Goeriæ, de Mosaicis Antiquitatib. four Vols. in fol. *& de Judaicis Antiquitatibus*, two Vols. in fol. *Amstelod. 1690*, 1702. *cum figuris in æs incisis*. These are both in *Flemish*. He was himself a *Fleming, a Calvinist*, and Physician. We shall have another Opportunity of speaking of him in the Article relating to the Commonwealth of the *Hebrews*.

Joan. Conrad. Dieterici Antiquitates Biblicæ, two Vols. fol. This Book is without any Method, and the Matter of it disposed without Choice or Order. It was printed at *Frankfort*, in 1671, and 1608, in fol. We shall however be particular in our Account of it. In the first Tome of it the Author treats *de Physica Sacra*, p. 37. Of the Terrestrial Paradise, p. 73. Of *Noah's* Ark, p. 100. Of the Tower of *Babel*, p. 116. Of the Transplanting and Division of Nations, p. 128. Of the Sceptre of *Judah*, p. 139. Of the Plagues of *Egypt*, p. 167. Of the Feasts of the *Jews*, p. 180. Of their Polity, p. 186. Of the High -Priest's Habit, p. 192. Of the building of the Tabernacle, p. 200. Then follows *Onomatolopia Sacra*, p. 225. Of Altars, Statues, and Idols, p. 256. Of the Scripture Geography, Geography, p. 287. Of the Scripture Musick, p. 349. Of the Temple of *Jerusalem*, p. 361. The Sacred History of Animals, p. 416. Sacred Botany, p. 527. Of the City of *Jerusalem*, p. 643. Of Divinations and Witchcraft, p. 653. Of the Militia of the *Eastern* People, p. 663. *Lithologia Sacra*, p. 675. Of the State of the four Monarchies. Of Coins and Weights, p. 726. *Metallogia Sacra*, p. 756, and Sacred Anatomy, p. 773.

In the Antiquities of the New Testament, he examines and explains several difficult Places, and gives them the Title of a Philological and Theological Dictionary, in *Greek* and *Latin*.

Joan Andreæ Quenstedt, Antiquitates Biblicæ. They were printed at *Wittemberg*, 1688, 1699, in 4to. He treats in this Piece of the Ecclesiastical Order, and of the sacred Ceremonies in the Old Testament, of Circumcision, and the Paschal Lamb, of the external and idolatrous Worship of the *Jews*, of the sacred Places, and Feasts of the ancient *Hebrews*, of the original *Jews* and Strangers, of their Slaves, the different kinds of Excommunication, and its Forms, of the Law and usage of it, and of Absolution from it, among the ancient *Hebrews*, &c. We shall take notice of his other Works in the *Fourth* and *Fifth* Part.

M. *Fabricius*, in his Book entituled *Bibliographia Antiquaria*, c. 1. p. 21. produces a Project formed by M. *Jeffery Voigt*, of a *Thesauris Antiquitatum Hebraicarum*: in twelve Books; something whereof we shall here borrow.

The whole first Chapter of this *Biblioth*. *Antiquar*. is taken up in the particular mention of those, both *Jews* and *Christians*, Ancients and Moderns, who have written concerning the *Jewish* Antiquities.

Thom. Goodwin. Antiquitates Judaicæ; *item, Moses & Aaron, seu, de Ritibus Hebræorum, cum Notis Joan. Henrici Reizii*, *& Joan. Henrici Hottingeri Nepotis*. All this makes but one Work with two different Titles, written by the same Author. *Goodwin* published this Work in *English*. It was printed at *London*, 1685, in 4to. the seventh Edition; in *Latin*, at *Amsterdam*, 1679, in 8vo. and at *Utrecht*, 1698, in 8vo. the fifth Edition, with Notes by *Reiz*; at *Bremen*, 1707, in 8vo. the third Edition, with those of *Hottinger*; at *Zurich*, 1712, in 12mo. in *German, ibid*. 1687, in 8vo. in *Flemish*, 1676, at *Amsterdam*, in 8vo. In the Edition of 1690, there is a Preface in the Beginning, and Dissertations upon the Theocrasy of the *Israelites*, and upon the *Rechabites*. He was an *Englishman*, of *Somersetshire*, and Professor at *Oxford*, and died in 1642.

This Work is divided into six Books: The first treats of Persons; the second of Places; the third of Days and Times; the fourth of Idolatry; the fifth of the Consistory; the sixth of things of a mixt Nature. The whole relates to the Civil and Ecclesiastical Rites of the old *Hebrews*.

Augusti Pfeiffer, Delineatio Antiquitatum Hebraicarum cum Observationibus Joan. Jacobi Schudt, at *Lipsick*, 1687, in 12mo. We may add his *Sciagraphia*, which is in his *Critica Sacra*, p. 141. inserted by *John James Schudt*, with Augmentations in his *Deliciæ Philologicæ*, at the End of the History of the *Jews*, p. 147. where he has a List of those who have written upon the same Subject, p. 166, 177.

This *Sciagraphia* contains eight Books: First, of the Idolatry of the ancient *Hebrews*; the second, of sacred Places; the third, of sacred Persons, and their Ministries; the fourth, of Ceremonies; the fifth, of Feasts and Holidays; the sixth, of Literature, Doctors, and Sects of the *Hebrews*; the seventh, of Magistrates, and things relating to Polity; the eighth, of domestick Matters, and the Manner of conversing. We shall speak of *Pfeiffer* in another Place. As for *Schudt*, he was a *German Lutheran*, and Rector of the College of *Frankfort* upon the *Mein*.

Adriani Relandi, Antiquitates Sacræ veterum Hebræorum delineatæ. This was printed at *Utretcht* in 1708, in 8vo. and in 1712. larger and more correct at *Lipsick*, 1714. In it he treats of sacred Places, Persons, Things, and Days. We shall speak of him again upon the Old Testament.

John van Bashuysen, a *Lutheran* of *Hanover*, made likewise a *Sciographia* of the *Hebrew* Antiquities, printed at *Hanover*, 1702.

Hermani vander Hardt, Antiquarium Judaicum, mentioned in *Fabricius*. It does not appear that this was ever printed. We shall speak of the Author elsewhere.

Menasse-Ben-Israel, Thesauro dos Dinim. Printed in the *Portuguese* Language, at *Amsterdam*, 1645, in 8vo.

Joan. Wulseri, Theriaca Judaica, mentioned by *Fabricius*, and printed at *Nuremberg*, 1681, in 4to.

Christiani Wormii, de corruptis Antiquitatum Hebræarum apud Tacitum & Martialem vestigiis. The same *Fabricius* speaks of this Author.

Jam. Frederic. Bucher, Antiquitates Hebraicæ & Græcæ selectæ, seu de conclusis, & volutis fœminis. Budissæ, 1717, in 12mo.

Bathas. Bebelii Antiquitates Judaicæ & Evangelicæ, printed at *Strasburg*, 1673, in 4to. He was a *German Lutheran* of *Strasburg*, and died in 1686.

Joach Reimer, Antiquitates Hebraicæ. This is only an Essay of the Antiquities which lie concealed in the New Testament, and are mentioned by the four Evangelists; printed at *Copenhagen*, 1657, in 4to. We shall speak again of him lower.

Pauli Scherlogii Antiquitatum Hebraïrum Dioptra, divided into two Books, and printed at *Lyons*, in 1651. in fol.

A Key to the *Jewish* Antiquities, by *Joshua Arnd*, or *Arndius*, was printed in 1707, in 4to. under the Inspection of *Charles Ared* his Son. It is a kind of Dictionary, wherein he clears a great Number of Passages in Scripture. He was a *German Lutheran*, and died in 1645. See his Life, written by his Son, in *Ripping's* Theological Memoirs, p. 178, and a Discourse pronounced by him at *Rostock*, and printed in 1711. He promised a *Bibliotheque* of *Jewish* Antiquities: We do not know whether he has yet executed this vast Design.

Theodori Dassovii, Antiquitates Hebraicæ, hactenus ineditæ. Altho' this great Work be not, as yet, printed, we shall however set down here the Titles of it, as we find them in the *Nouvelles Litteraires de la Mer Baltique*, of

1705. p. 86. 1. The History of the *Hebrews*, in fol. every Chapter whereof will be divided into six Sections: For example, in those of the Chapter concerning Victims, he will, 1. Give the History of them: 2. Examine the Cases of Conscience which relate to them: 3. Produce what the Scripture says of them: 4. Correct what Authors have written of them: 5. Give The Versions of the Ancients and Moderns: 6. Reconcile such Passages of Scripture as seem contradictory on this Subject.

The *Latin* Version of the *Talmud Menachoth*, that is to say, which treats of the Fruits offer'd to God, together with the *Babylonish Gemara*, in fol. 3. The Emphatical *Hebrew* Bible, in fol. wherein he will explain, in an alphabetical Order, all the emphatical *Hebrew* Words, and those which we meet with in the Bible. He has already published something of this kind at *Kiel*, 1703, in one Volume, in 4to.

The Translation of *Solomon Jarchi's* Comment upon *Exodus* and *Leviticus*, in fol. In this he is to represent the true Frame of *Moses's* Tabernacle, and all the Ceremonies used at the Temple of *Jerusalem*, which had not been sufficiently explained before, as well as the Laws and Polity of the *Hebrews*, which will be the principal Subject of it.

The *Latin* Version, in 4to. of some Books of the *Mishnah*, wherein he treats of Pledges, Usury, of Hiring, Contracts, Partnership in Trade, Inheritances, Succession, Purchases and Sales, &c. according to the ancient Laws and Customs of the *Hebrews*.

The *Latin* Version of *Moses Maimonides's* two Titles, one of Oblations, the other of Shekels; together with that of *Joseph Karan's* and *Abraham Ben- David's* Scholia. We omit taking notice of the other Versions, that we may not be too long. What we have mentioned may be sufficient for any one to judge of the Importance of this Work. We have already spoken of the Author.

What *Christopher Simler* has published in his *German* Antiquities of the Scripture is much shorter, and more adapted to the Capacity of Beginners. He was a *German Lutheran*. They were printed at *Hall*, 1708, in 12mo.

Article II. Of the Laws and Religion of the Jews.

FROM Generals we come to Particulars. The Laws and Religion of the *Jews* have always had the first place among their Antiquities: They had Laws, a particular Worship and Religion, as soon as they began to make a separate Body from other Nations, and became the People of God, the holy and chosen Nation, under the wise Conduct of *Moses*. It is reasonable therefore that we should begin with the Works which relate to this Subject.

Upon the Precepts delivered *to the Noachidæ*, or Sons of *Noah*, after the Flood, see *Joan. Selden. de Jure Nat. & Gentium secundum Disciplinam Hebræorum. Lond*. fol. 1640. This Treatise was reprinted in *Germany*.

Melchior Leidecker, de vario Reipublicæ Hebræorum Statu. We shall speak more largely of it in the Article of the *Hebrew* Commonwealth.

Joan. Frischmuth, de Præceptis Noachidarum, Dissert 2. in Thes. *Theol. Philo*, p. 154, t. 1.

Joan. Franc. Buddæi Introductio ad Hist. Philosophiæ Hebr. This is but an Introduction to the History of the *Hebrew* Philosophy published by *Buddeus*: It was printed at *Hall* in *Saxony*, 1702. in 8vo. He has composed many other Works, of which we shall have Opportunity to say something.

Joan. Albert. Fabricii Apocryph. vet. Test. p. 269, 270. *& Bibliographia Antiquaria*, c. 15. p. 2. In the latter he distinguishes the Laws prescribed by *Moses* in three sorts, Moral, Civil, and Ceremonial. He takes notice of all those who have written upon these Laws.

Upon the Ceremonial Laws of the *Jews*, see *John Spencer, de Legibus ritualibus Hebræorum. Cantabrig*. 1685. fol. two Vols. and one Volume in 4to. at the *Hague* in 1684. This is a Treatise made particularly on the Laws of the *Hebrews*, divided into three Books. There is a great deal of Learning in it, and it would require a long Examination.

Joan. Marsham, Can. Chronic. Ægypt. Sæculo. 9. art. Lex Mosaica. We shall speak more particularly of this Work in another Place.

Herman. Witsius, Ægyptiaca, &c. *Amstelod*. 1683. in 4to. In this Work, which consists of three Books, he makes a Parallel between the sacred Ceremonies of the *Egyptians*, and those of the *Hebrews*. Besides the Edition above-mentioned, there is one later, of 1696. We shall say something of the Author elsewhere.

Josue Arndius, Manuale Legum Mosaicarum, printed at *Gustrow*, in 1666. We have taken notice of his great Work in in the preceding Article.

Claud. Frassen Minoritæ, Disquisitiones Biblicæ, t. 1. c. 5. We have already spoken of him above ; where likewise we have mentioned what F. *Alexander* has written on the same Subject, in his Ecclesiastical History. See the Article of Dissertations.

Our Prefaces to the Books of *Exodus* and *Deuteronomy*, where we give a Summary of the Laws of *Moses*.

Jo. Abb. Francii, Bibliogn. Antiquaria, c. 15. n. 1, 2, 3, 4, 5.

Constantini Imperator. de Legib. Hebr. Forensibus. Leid. 1637, in 4to.

Jo. Henrici Hottinger, Jus Hebræarum. Tiguri. 1658. This Piece contains 161 of *Moses's* Laws. The second Edition, in 4to. This Author has written a great deal upon the Scripture.

Maimonides, de Studio Legis, ex versione Rabb. Flavereng. This contains the Ceremonies and Laws of the *Hebrews*, extracted from the *Talmud*, and was printed last at *Amsterdam*, 1701, two Vols. in four Books, or Chapters, with the Comments of *Joseph Athia*, the *Jew*, who had the care of this Edition. *Lewis de Veil* translated some Books of it into *Latin*, one whereof relates to Ceremonies, and was printed at *Paris*, 1667. in 12mo. The other is upon the Worship of God, *ibid*. 1671. in 4to. He has added learned Re- marks to it. We shall have occasion to speak often of *Maimonides* and *De Veil*.

Fr. Tissard, de Hebrœorum Ritibus. What this Author, who was Professor at *Paris*, has written on this Subject, is in his *Hebrew* Grammar, printed at *Paris*, 1508, in 4to.

Georg. Gaspar, Kirchmaier de Rebus Ritibusque Judæorum.

Guillelmi Zeppeiri, Legum Mosaicarum forensium Explicatio; printed at *Herborn*, 1614; the second Edition. In it he enquires, whether the Civil Laws of *Moses* are still obliging, and when they were abolished. He was a *German Calvinist*, and Minister at *Herborn*.

Another Writer of the same Name, but surnamed *Philip*, of the same Nation and Religion, put out the Civil Laws of *Moses* compared with the *Roman*, printed at *Hall*, in *Saxony*, 1632, in 8vo.

Leo of Modena's Ceremonies and Customs of the *Jews*, with the Supplement of *Richard Simon*, printed at *Paris*, 1681, in 8vo. M. *Simon* was the Person who translated them into *French*. They have been since printed in a large Collection of the Ceremonies and Religious Customs of all the People in the World, printed at *Amsterdam*, in three Volumes in fol. Those we are mentioning, are in the Beginning of the first Tome, with a fine Preface by the Editor, p. 1. Part I. and that of *F. Simon*, p. 39.

Leo of Modena's Work was printed in *Hebrew* at *Mantua*, 1612. in fol. Afterwards he enlarged it; and from this Edition M. *Simon* made his *French* Translation. He wrote likewise an Historical Discourse of the *Jewish* Passover in *Italian*, and printed it in *Hebrew* Letters at *Venice*, 1609, in fol. He was of *Modena*, a *Jewish* Physician, and flourished in the Beginning of the seventeenth Century.

Joan. Buxtorfii, P. Synagoga Judaica, in 8vo. This Piece, by *Buxtorf* the Father, was printed in *German*, which was his Mother-tongue, at *Basil*, 1603, in 8vo. translated into *Latin*, and printed at *Hanover*, 1604, in 8vo. 1680, the fourth *Latin* Edition of those printed at *Basil*. It was corrected and enlarged by his Son and Grandson, in *Flemish*, at *Amsterdam*, 1650, in 8vo. In this he treats of the Religion, Birth, Life, Manners, and Burial of the *Jews*. He was of *Westphalia*, a *Calvinist*, and died in 1629.

Herman. Goremberg. Synagoga Judaica.

Gerardi Welivichii, Itinera Deserti, seu de Disciplinis Judaicis, &c. This was printed at *Venice*, 1539. in 4to.

Guillelmi Surenhusii, Theologia Hebrœorum, in 4to. *Amstelod*. The Title of it is, [Greek: Βίβλος καταλλαγῆς], printed in 1712. His most considerable Work is his Translation of the *Mishnah*, published with this Title, *Misna cum Versione Surenhusii, & Notis Maimonid. & Bartenoræ*, &c. *Amstelodami*, 1696, in fol. six Vols. This Version is divided into six Parts; which were published one after another. The first came out in 1698, and the last in 1703. See what F. *Souciet* says of it, in his three Letters, or twelfth Dissertation, whereof we have taken notice in the *First Part. Surenhusius* was a *German Lutheran*, and Professor of the *Oriental* Languages at *Amsterdam*. It is possible he may be still living.

Article III. Of the Messiah and Antichrist.

THE Hope of the Messiah's coming has been at all times the principal Object of the *Jewish* Religion, and still continues to be so to this blind People. *Abraham* saw his Day, and rejoiced at it : *Jacob* foretold it in his celebrated Prophecy concerning *Judah's* Sceptre: *David*, and the rest of the Prophets, have spoken of it so visibly, that none but an obstinate *Jew* can refuse to acknowledge him in every thing they have said of him. It is proper therefore to describe here the Authors who have treated of the Messiah's Coming, and his Divine Characters, after having first spoken of those who have written in general of the *Jewish* Religion.

See upon *Daniel*, the Authors who have written upon the Seventy Weeks, and those who have treated of the Marks of the Messiah described in *Isaiah's* Prophecies.

Abdiæ Vidmarii, de uno Messia. This Author wrote concerning the *Urim* and *Thummim*, in 4to. at *Hardwick*, 1644. F. *le Long* takes notice of no other Treatise written by him. He was a *German* of *Westphalia*, a *Calvinist*, Professor of the *Hebrew* Tongue, and died in 1648.

Antonii Hulsii Theologia Judaica, de Messia. He may have discoursed of the Messiah in his Prophecies of the Old Testament, printed at *Leyden*, 1683, in 4to. As to his *Jewish* Theology, *Fabricius* says, that he had only seen the first Part of it, wherein he confutes what the Rabbins say against the Messiah's being come. It was printed at *Breda*, 1653, in 4to. He was a *Fleming*, a *Calvinist*, and died in 1685.

See our Dissertation on the Marks of the Messiah, as described by the *Jews*, prefixed to our Comment on the Prophet *Jeremy*. *Dialogus de Messia*, by *Benedict Poscanti*. *Bernardini Ochini Dialogi* 18. *de Messia*. *Lipenius* takes notice of 30 printed at *Basil*, 1563, in 8vo. together with those written by him on the Holy Trinity. There are 12 probably on this Mystery, and 18 on the Messiah. Considering the Apostasy of this Author, and his erroneous Opinions, he might deserve to be left in eternal Oblivion.

Blasii Viegas, Tract. de Victoria Messiæ. I do not find this Treatise either in *Lipenius* or F. *le Long*. See *Southwell's Bibliotheca*.

Christiani Matthiæ Disputationes de Divinitate & Officio Messiæ. The true Title of these Disputations is, of the first, *De Adoratione Christi*, against the *Photinians*, and *Calvinists*; of the second, *De Agno Dei*, at *Nuremberg*, 1649, in 4to.

Daniel. Crameri, de Messia. The true Title of this Treatise is, *Scholæ Prophetica & Messia Jesu Christo*, at *Hamburgh*, 1607, in 8vo. There are *John Rodolphus* and *John James Cramer*, who in their *Theology of Israel* have no other Design but to demonstrate *Jesus Christ* to be the Messiah. We shall speak of the latter in the next Article.

Didaci Gatica, de Adventu Messiæ, against the *Jews*, printed at *Madrid*, 1667, in fol. He was of *Seville* in *Spain*.

Jacobi Altinger, Schilo, seu de vaticinio Patriarchæ Jacobi, Genes. xlix. 10. This was printed at *Franekar*, 1660. We shall speak of him upon the Old Testament.

Jacobi Martini Disputatio de Messia. These are Disputations written in opposition to the Blasphemies of the *Jews*, and printed at *Wittemberg*, 1616, in 4to.

Joan. de Bacone, de adventu Messiæ, l. 1. This Treatise must be amongst those written by him against the *Jews*, which are either lost, or are in Manuscript only. He was an *Englishman*, born at *Baconthorp*, a Village in the County of *Norfolk*, a *Carmalite* Friar, and elected Provincial of his Order in 1319, and died at *London* in 1346.

Joan. Rhomberg, Dissert. de Adventu Messiæ. *Jul. Bartolocci, de Messiæ divinitate*.

Jul. Cæsaris Valentini, de adventu Messiæ.

Laurentii Brancati, de Judæorum Messia.

Ludovici Vives, quod Jesus est Messias. This perhaps is the same Work which is entituled, *The Triumph of Jesus Christ*, or the Description of *Jesus Christ*, in the second Tome of the Collection of his Works, p. 131, 137. according to the Edition of *Basil* in 1555, in fol. or among the Books relating to the Truth of Religion, the first Tome, p. 436,--527. He was of *Valentia* in *Spain*, performed his Studies at *Paris*, taught at *Louvain*, went into *England* in 1522, returned into *Flanders*, where he married, and died in 1536, or thereabouts, at 48 Years of Age. *Thomas More* makes a fine Encomium of him, in one of his Letters, which is the 37th in the 13th Book of those written by *Erasmus*. *Petri Antesignani, Liber de Messia*. *Petri Canonici, lib. 3. de adventu Messiæ*.

Philippi Mornæi, monitum ad Judæos de Messia.

Richardi Kidderi, Demonstratio adventus Messiæ.

Messias elucidatus, by *Anthony Kirchoff*, a *German*, published at *Lipsick*, 1640, in 4to.

Petri Danielis Huetii Demonstratio Evangel.

Eusebii Cæsariensis Episcopi Præpar. *Evang. & Demonst. Evangel*. In which there is a great deal said of the Messiah, and the Prophecies relating to him. These two Pieces make two Volumes in fol. printed at *Paris*, 1628, in *Greek* and *Latin*. We shall speak of *Eusebius* upon the *Psalms*.

In M. *Huet*'s *Demonstratio Evangelica* there is likewise frequent mention of *Jesus Christ* as Messiah. See what we have said of it above.

With these we may join *John Charon*'s Demonstration of the Gospel, printed at *Paris*, 1703, in 12mo. together with an Explanation of *Daniel*'s Seventy Weeks; the whole in *French*. The Author's Design is to prove that the Religion of *Jesus Christ* always has and will be the only true one; consequently that he is the Messiah, so often

promised to the *Jews*. His Application of the ancient Prophecies to our Saviour is clear, accurate and solid; herein he shews evidently that all that was foretold of the Messiah agrees perfectly with our Saviour. There is a great deal of *Jewish* Learning throughout this Work; extracted from the best Authors, such as *Lightfoot, Drusius, James* and *Lewis Capellus, Sebastian Munster, Reuchlin*, *Raymund Martin, Genebrard, Jerome de Sainte Foi*, a converted *Jew*, and many others.

Tanaquilli Fabri, Dissert. de loco Josephi, ubi Testimonium reddit J. C. vide Huet. Demonstr. Evang. proposit. 3. n. 10.

Caroli d' Aubusii lib. pro testimonio Josephi de J. C. This is a Dissertation printed at *London*, in *Latin*, 1708 in 8. with a Preface by *Grabe*. It is divided into two Books. Herein he maintains that this Attestation is really by *Josephus*.

George Wedel, in one of his Sacred and Profane Dissertations printed in *Latin* at *Jena*, produces likewise many Reasons to demonstrate that this Passage is not spurious.

Caroli Joseph. Imbonati, Adventus Messiæ à *Judæorum blasphemiis, & Hereticorum calumniis vindicatus Bibl. Rab. t. 5. parte ultima*.

Idem de Pseudo Messiis Judæorum, t. 4. p. 48. Bibl. Rabb.

Basnage's Continuation of the History of the *Jews*, tom. 4. l. 6. c. 20, *&c*. to Chap. 28. We shall speak of this History and its Author lower.

Joan. Wulferi Theriaca Judaica, p. 369. This was printed in 1681, in 4to. at *Nuremberg*.

Christoph. Cillarius, Specimen anti-Judaicum de duplici Messia. Leucopetræ, *1668*.

Joan. Alent. de Pseudo-Messiis Judæorum. Herborn, 1684. in 4to. This may be rather *John Alesius*, whom we shall speak of in another Place.

Raymundi Martini, Pugio Fidei, cum Notis Josephi de Voisin. Paris. 1651. in fol. The later Edition of this Work was published by *Carpzovius*, a Protestant, with Augmentations.

Petri Galatini, de Arcanis Catholicæ veritatis, lib. 12. printed at *Frankfort*, 1602. the fifth Edition. This last of 1672, in fol. at *Frankfort*, is no more than a Copy of *Raymund*'s *Pugio Fidei. Galatin* was an *Italian Jew*, born in *Apulia*; but being converted, he took upon him the Order of St. *Francis*, and died about 1532.

There are other Authors besides these, who have treated more particularly of the Messiah.

Alexander Sostman, a *Calvinist*, made an Addition to his Explanation of *Daniel*'s Seventy Weeks, to shew that *Jesus* is the Messiah, and enquires into the Causes of Incredulity among the *Jews*. It is printed at *Leyden*, 1710, in 4to. This Addition contains two Parts: In the first the Author proves to the *Jews* that the Messiah is come, and that *Jesus Christ* is he: In the second, he shews that the *Jews* are as incredulous at this Day, as their Fathers were formerly, and that they have the same Prejudices.

David Averbach has treated of the Messiah's coming in our Flesh; *De Adventu Messiæ in carnem*. This was printed it *Lipsick*, 1640, in 4to.

Alphons. Bonihominis, of the Order of *Preaching Brothers*, has translated Rabbi *Samuel*'s Letter out of *Arabic* into *Latin*, directed to Rabbi *Isaac*, wherein he shews, from the Words of the Prophets, that *Christ*, the true Messiah, is come; that he suffered, died, and rose again, ascended up into Heaven, and will come a second time. This Letter, which is of Consequence as to the Truth of *Christianity*, was printed at *Basil*, for *Henry Petri*, in what Year is not set down. It is to be found likewise in the *Micropresbyticon*, with the Works of the primitive Fathers of the Church.

James Brocard, a *Protestant*, wrote two Books; one addressed to *Christians*, wherein he treats of Prophecy; the other to the *Hebrews*, wherein he proves the first and second Coming of the Messiah; in *Latin*, at *Leyden*, 1581, in 8vo.

John Buxtorf the Father wrote a Disputation between a *Jew* and a *Christian*, relating to our Messiah, *De Messia nostro*, printed at *Hanover* in 1604 and 1622, in 8vo. We have spoken of him above.

Abraham Calovius, a Protestant, has made a Treatise entituled, *De Messia languorum nostrorum Bajulo*, printed at *Wittemberg*, 1675, in 4to. We shall have an Opportunity to say something of his other Works.

John Bennet Carpzovius, a Protestant, as we have intimated elsewhere, has treated in particular, *De Asino Messiæ in urbem Jerosolymam victore*. This is printed at *Lipsick*, in 4to. 1671.

David Christian wrote four Dissertations relating to the Messiah, printed at *Giessen*, in 1657, in 4to. They are in *Latin*.

Peter Coste put out *Typus Messiæ & Christi Domini ex veterum Prophetarum Præsentionibus*, against the Incredulity of the *Jews*, at *Lipsick*, 1654, in 4to.

Lewii Crocius, Apodixis paræenetica de Messia, at *Bremen*, 1624, in 8vo. and *Christopher Dauderstad, Apodixus Messiæ*, wherein he proves *Jesus of Nazareth* to be the true and only Messiah, promised and manifested in the Fulness of Time, at *Lipsick*, 1616, in 8vo.

John Deutschman's theological Exercitation concerning the Patriarch's Desire of the Messiah's Coming; another upon the Conception and temporal Birth of the Messiah: Both in *Latin*, and printed at *Wittemberg*, 1664, in 4to.

John Frischmuth has taken most Pains upon this Subject: For he has written a Dissertation in *Latin* concerning the Messiah the Son of God, printed at *Jena*, 1676, in 4to. Another upon the Respect due to the Messiah, *ibid*. of the same Year. A Demonstration of the Messiah's Coming in the Last Times, *ibid*. 1670, in 4to. A Disputation upon the Characters of the Messiah, *ibid*. 1666, in 4to. Of the glorious Name of the Messiah, of his Birth and Prosopography, *ibid*. 1661, and 1669, in 4to. *De Messiæ pro reatu se tradentis unicâ hostia*. The Tract relating to the Messiah in these Words, *Quænon rapui solvam*. Of the thirty Pence, at the rate whereof he was valued by the *Jews*: All this *ibid*. 1672, in 4to. Of the Messiah fastened to the Cross, and to be lamented as an only Son, *ibid*. 1668, in 4to. On the Messiah's groaning on the Cross, against the *Jews*, of his Feet and Hands pierced, *ibid*. 1663, in 4to. That the Messiah ought not to remain in the Grave, *ibid*. 1668, in 4to. *De Messiæ excisione*, and of the Destruction of *Jerusalem* foretold by *Daniel*, 1672, in 4to. at *Jena*. Of the Messiah, King of *Sion*, according to the Prophet *Zachary, ibid*. 1678. We shall again speak frequently of this Protestant Author.

Martin Geier has treated of the Death, Burial, and Resurrection of the Messiah, in *Latin*, at *Lipsick*, in 1645, and 1680, the second Edition.

Genebrard made a Collection of all the Places in the *Chaldee* Paraphrase wherein the Name of the Messiah is to be met with; printed at *Paris*, in what Year is not said. We shall speak of him on the *Psalms*.

If any one would see more Authors on this Matter, he may consult *Imbonati*'s *Biblioth. Rabbin*. tom. 5. p. 522, 523. and *Lipenius*'s *Bibliotheca Theologica*, tom. 2. p. 277, 278. under the Title of Messiah.

Article IV. Authors who have written of Antichrist.

IT is very common when we speak of the Messiah, to treat at the same time of Antichrist; because the latter is to endeavour to destroy that holy Religion which the Messiah has established, and sealed with his Blood. We have nevertheless thought it proper to distinguish one from the other in a separate Article.

S. Hyppoliti Martyr. de Antichrist. ejusdem seu aliûs, de Consummatione Mundi, & Antichristo. There is no question made at present but that this last Treatise is spurious. We shall say something of this holy Martyr in the Article of general Catholick Commentators, *Part* IV.

Malvenda, de Antichristo, Romæ, 1604. in fol. At *Valentia* 1621, in fol. and with his other Works on Scripture. This contains thirteen Books, and is very much esteemed. M. *Dupin* has made an Abstract of it in his *Bibliotheque Ecclesiastique* of the seventeenth Century, Tome 1. p. 282. We shall speak of this celebrated Author in several Places. See in particular upon the *Revelations*.

Adsonis Dervens. Abbatis, de Antichristo, inter opera divi Augustini. This Treatise is in the Appendix to the sixth Tome of the new Edition of St. *Austin*. The *Prologus* and *Epilogus*, which were omitted are in the Additions to Tome II. after the general Tables.

Some are of opinion that *Adson* was Abbot of *Luxeu* in *Franche-Compté*, and of *Montier-ender* in *Champaigne*, and perhaps of *Saint Mammert* of *Toul*. The Treatise here mentioned has been restored to him; for it had been falsly attributed to St. *Austin* and *Alcuinus*.

Benedicti Pererii Diputationes xxiii. printed at the end of his Comment on the *Revelations*. In these he disputes against *Annius* of *Viterbo*, and several others, who were of opinion that *Mahomet* was Antichrist, and spoken of in the sacred Writings and the Fathers. We shall say something of him upon *Genesis*.

See our Dissertation on *Antichrist*, in our Comment on St. *Paul's* Epistles.

We might add those here who have written of the false Messiahs; but of these you may see the Catalogue in *Fabricius's Bibliographia*, p. 246, and in *Lipenius's Bibliotheca Theologica*, tom. 2. p. 278.

Article V. Of the Tabernacle and Temple.

IF it be of any Consequence to know what was the principal Object of the *Jewish* Religion, it is no less so to be informed what the Places were wherein it was allowable to worship the true God, their Establishment, Structure, and every thing belonging to them. For this Reason we have allotted this Article for the pointing out such Authors as have more particularly treated of them.

De triplici Tabernaculo Mosis, by *Adam* the *Scotchman*. This is the third of the four Books composed by him, and printed at *Antwerp*, 1659, in fol. It is divided into three Parts: In the first his Description of the Tabernacle is altogether literal, such as is in Scripture: In the second he explains this Description allegorically; and in the third morally, as we find in p. 328, 449, of the Edition above-mentioned by us. There are besides two Letters written by him on this Subject to the Abbot and Monks of the Order of *Præmonstratenses*. He was a *Scotchman*, of the same Order, and died in 1180.

What *Bede* has written on this Subject is in the 4th Tome of his Works; and in the second of the *Paris* Edition, p. 1554. We shall have an Opportunity to speak of him in the Article of general Catholick Commentators. The Title of his Work is, *De Tabernaculo & vasis ejus*.

Ben-Ariæ Montani, Beseleel, sive de Tabernaculo. This is a Description of *Moses's* Tabernacle, with a Print of it, published in his Apparatus to the Polyglot of *Antwerp*. We shall speak of him in the Article of Polyglots, *Part* III. *Jacob Juda Delineatio Tabernaculi Mosis*. This Description is by *Judah Arieb*, and was printed in *Spanish*, at *Amsterdam*, 1654, in 4to. It had been printed before, in *Flemish*, 1647, at the same Place, in 4to. His Measure of *Solomon's* Temple was translated out of *Spanish* into *French*, and printed at *Amsterdam* in 1643, in 4to. He himself put it into *Hebrew*, and printed it in 1650, in 4to. *ibid. John Saubert* translated it into *Latin*, and had it printed with Cuts, at *Helmstadt*, 1665, in 4to.

This last Work is divided into four Parts: the first relates to *Solomon's* Temple in general; the second is of the Form and Built of it; the third, of the Vessels belonging to it; and the fourth, of the Edifices which were near the Temple. This *Jew* was a *Spaniard*, and a Rabbin of the Synagogue at *Amsterdam*.

Cosmas the *Egyptian* has given a Description of the Tabernacle in his Geographical System of the World, l. v. translated into *Latin*, and printed in the new Collection of the *Greek* Fathers, by Dom *Bernard. de Montfaucon*. He is called the *Egyptian*, to distinguish him from *Cosmas* of *Jerusalem*, who lived in the seventh Century. He whom we are speaking of lived in the Beginning of the sixth: He was a Monk of *Alexandria*. See what D. *Montfaucon* says of him in his Collection, Tom. 2. We shall take notice in another Place of what he has written upon *Isaiah*.

Alexandri Rossæi, Templum Judaico- Ethnicum. This was printed at *London*, 1666, in 8vo. and in *German*, by *David Neiretter*, with Cuts, at *Nuremburg*, 1701. in 8vo. *Alexander Ross* was an *Englishman*, and Chaplain to *Charles* I. In the Piece above-mentioned he treats of the true Worship of God, and of Idolatry in particular; of the different Sacrifices of the *Jews*; of the Temple built upon Mount *Gerizim*; of the Sabbath, Passover, *Jewish* Feasts and Solemnities, *Urim* and *Thummum*, &c.

Maimonides de Templo, ex Versione Lud. Compiegne de Viel. Paris. 1678. in 4to. F. *le Long* did not know that this was only a Translation, since he ascribes all the Honour of it to the latter, and says nothing of it in the Article *Maimonides*. This Work contains, among other Things, an exact Description of the Figure and Form of *Solomon*'s Temple.

Franc. Riberæ, de Templo, & his quæ ad Templum pertinent, de Sacrificiis, Festis, in five Books, printed at *Salamanca*, 1591, at *Antwerp*, 1603. in 4to. Herein he discourses of the building of the Temple, of the Ark, the Altar, Sacrifices, Priest's- Habits, Feasts, &c. We shall speak of him upon the Epistle to the *Hebrews*.

Joan. Henrici Coccei, & Campegii Vitringæ, de Templo Ezekielis, printed at *Amsterdam*, 1692, in 4to. and by *Vitringa*, at *Franekar*, 1687, in 8vo. 2 Vols. 1695, in *Flemish*, with a Dissertation upon the City of *Jerusalem*, and the Partition of the Land of *Canaan*. They contend here against the Opinion of *Villalpandus*. This *John Henry Cocceius* was Son to the famous *Cocceius*, and a *Calvinist* as well as his Father.

Leonardi Christoph. Sturmii Sciographia Templi Jerusolymorum, printed in 1694, at *Lipsick*, in 4to. He was a *German Lutheran*, Professor of Mathematicks.

Samuel Lee Orbis Miraculum de Templo Hierosolymitano. This Work was printed in *English*, at *London*, 1665, in fol. The Author was himself an *Englishman*, and of the Church of *England*.

Joan. Villalpandi, & Hieronymi Pradi, descriptio Templi Jerosol. ex mente Hebræorum, t. 1. *operum*. See *Lightfoot*, in the Alphabetical Catalogue.

Ludovici Capelli, Templi Jerosolym. Descriptio triplex; initio t. 1. *Bibliorum Polyglot*. *Londinens*.

Joan. Jacobi Crameri, de Templi secundi area exteriori. This Work contains Philological Exercitations, printed at *Leyden*, 1702. in 4to. He was of *Zurich*, a *Calvinist*, and died in 1702.

F. *Lamy*, Priest of the *Oratory*, has written a Treatise particularly on the Tabernacle, the Temple of *Solomon*, and the City of *Jerusalem*, in *Latin*, printed at *Paris*, 1720, in fol. This Work is divided into seven Books; the two first whereof are as it were Preliminaries; in the third we find the Description of the Tabernacle; the three last treat of the Temple, and every thing relating to it.

Besides the Work of *Maimonides* already taken notice of by us, there is a Description of the Temple, wherein he treats of the Furniture or Ornaments of it, of the Manner of entring into it; of the things which were forbidden to be placed upon the Altar, and the Manner of offering Sacrifices. This is in *Latin*, and to be met with in *Crenius*'s sixth *Fasciculus*.

Solomon Vantill has likewise treated of the Tabernacle, in explaining the 25th and 30th Chapters of *Exodus*. This was printed in *Latin* at *Amsterdam*, 1714. See *Vantill*, in the Alphabetical Catalogue.

Moses Amyraut, in one of his Sermon's upon the Epistle to the *Hebrews*, gives us an Explanation of the Tabernacle; it is the fifth on Ch. ix. *ver*. 1.---- 5. They were printed in *French* at *Saumur*, in 1661, in 8vo. He was a *Calvinist*, and Minister of *Saumur*.

Bernard Conrad wrote a general Description of the Structure and Figure of the Temple, printed in *Latin*, at *Hanover*, in 1621, in 4to. He was a *Lutheran* Protestant of *Germany*.

Frederick Muller wrote a Disputation, *de Tabernaculi Mosaici vecte mediano*, at *Giessen*, in 4to. 1664. See the Title of it, in the Alphabetical Catalogue.

Augustus Pfeiffer, in his Doubts, printed at *Dresden*, 1679, in 4to. treats of the Sacred Places; that is to say, of the Tabernacle, Temple, and Synagogues of the *Hebrews*, in *Latin*. See the Title of it, *ibid*.

John Rusbrock, a Catholick, has likewise spoken of the Tabernacle and its Dependances, in a Work printed at *Cologn*, 1552, in fol. and 1609. the second Edition, with his other Works of Devotion, composed by him in *Flemish*, but translated into *Latin* by *Surius*. He was a *Fleming*, a Canon-Regular, and died in 1381, at 88 Years of Age.

Michael Christian Lewis, a Protestant, wrote two Disputations upon *Solomon*'s Temple, printed in *Latin*, at *Jene*, 1658, in 4to.

Altare exterius ad mentem Hebræorum delineatum by *Thomas Dassovius*, or rather *Theodore*. See his Title. He has also published, *de Imaginibus rerum Hebræorum quæ nostrâ ætate circumferuntur*.

As to others who have treated the same Matter, see *Fabricius*'s *Bibliographia Antiquaria*, ch. 9. numb. 4, 5, 6, --- 9. *Lipenius*'s *Bibliotheca Theologica*, under the Titles *Tabernacle* and *Temple*. You may likewise consult the Commentators upon *Exodus* xxv. and following Chapters, where they have discoursed of this Matter. We have also treated of it ourselves, in our Dissertation upon the Temples of the Ancients, wherein we have given the Description of *Solo- Solomon*'s Temple, before the first Book of *Kings*, and our Dissertation concerning the Riches left by *David* to *Solomon*. See likewise the Article *Temple* in this Dictionary of the Bible.

Article VI. Of the Synagogues of the Jews.

Besides the Temple, which was the only Place where it was lawful to sacrifice, and where the *Jews* of all Nations were obliged to meet at the great Solemnities of the Passover and Pentecost, as we see by the Book of the *Acts*, they had other Places appointed for their assembling together, and receiving Instruction, on certain Days of the Week, as they still do at present, called Synagogues: These have remained in use among them ever since the Destruction of the Temple. These therefore will be the Subject of this Article.

What *Campegius Vitringa* has published concerning the ancient Synagogue, is divided into three Books, wherein he treats of the Names, Building, Origin, Presidents, Ministers, and of every thing sacred in the Synagogues: He pretends to shew in particular that our Churches borrowed their Form from these Synagogues. It is printed at *Franekar*, 1696, in 4to. This is only the second Edition of another Work, which had been before printed by his Direction at the same Place, 1685, in 4to. under this Title, *Archi. Synagogus Observationibus novis, illustratus*. He has moreover published a Book relating to the ten Persons who had the care of the ancient Synagogue committed to them; as a Defence of *Lightfoot* against *Rhenferd*, in the same Place, 1687, in 4to. We shall have occasion to speak often of this Protestant Author. See his Title in the *Index*.

Joan. Held de Synagogis Judæorum. *Nuremberg*, 1664, in 4to. He treats here likewise of the Schools of the *Jews*. He was a *German Lutheran*, and is known only by this Work.

David. Clodius, de Synagogis Judæorum. This Work is rather by G. *Grambs*, who had it published under the Name and Countenance of this *Clodius*, at *Giessen*, in 1682, says *Fabricius*, in his *Bibliographia*, p. 616. F. *le Long* says at *Wittemberg*, without declaring the Year, or Form of the Edition. We shall speak again of *Clodius*, upon the Prophets. As for *Grambs*, we have no Knowledge of him from any other Particular.

Christiani Bornitii Dissertationes de Synagogis Judæorum. Wittemberg, 1650, and 1652, in 4to. In the first he replies to *David Silligius*; in the second, he confutes *Christian Gunther*; and in the third *Isaac Mutter*. He was a *German Lutheran*, and different from *James Bornitius*.

Jac. Rhenferd, de decem Otiosis Synagogæ, printed in 1686, at *Franekar*, in 4to. He has farther treated of the Presidents and Ministers of the Synagogue, under the Title of *Investigatio*, printed at *Franekar*, 1700, which F. *le Long* was not acquainted with, for he takes no notice of it. He was a *Flemish Calvinist*, understood the *Oriental* Languages, was Professor at *Franekar*, and died in 1713.

Formula-Græca renuntiandi Judaismo. *Coteler. Not. ad P. P. Apostolicos*, Part 2. p. 352.

See likewise the *Jewish* Ceremonies compared with the Discipline of the Church, by *Richard Simon*, under the concealed Name of *Simonville. Basnage*'s Continuation of the History of the *Jews*, l. 7. c. 6. l. 9. c. 31. of the *Paris* Edition in 1718, in 12mo. *Benedict Pietit*'s Dissertation on Temples and their Dedication, at *Geneva*, 1716, in 8vo.

Article VII. Of the Jewish Priests and Sacrifices.

THERE have been at all Times Priests and Sacrifices; for before there were Temples, or other Places consecrated to the Most High, *Abel*, *Noah*, and other Patriarchs, under the Law of Nature, filled this Office. They offered Sacrifices, as we see in Scripture: And the Right of offering, or sacrificing, was particularly reserved to the Eldest of every Family, as M. *Petit-Pied* proves evidently, in his excellent Treatise concerning the Rights and Prerogatives of Ecclesiasticks in the Administration of Secular Justice, printed in *French*, at *Paris*, 1705. in 4to. But in the written Law Priests were more distinguished, and Sacrifices prescribed according to the Order appointed by God himself, and signified by *Moses*; as may be seen in the Works which we are here going to describe.

Joan. Selden. de Successione in sacerdotium Hebræorum, in 8vo. at *Leyden*, in 1630, at *London*, in 1636, in fol. at *Frankfort* upon the *Oder* in 1673, in 8vo. with another Treatise. This we are speaking of is divided into two Books. *Selden* was an *Englishman*, of *Sussex*, understood History, Law, sacred Philology, and the *Oriental* Languages. He died in 1654. We shall have occasion to produce him often in the Sequel of this Work.

Joan. Deckerius, Catalogus Summorum Pontificum vet. Legis. This Catalogue is not printed, as *Southwel*, or *Sotwel*, tells us, in his *Bibliotheca*; the Manuscript is kept at *Louvain. Decker* was a Native of *Hoesbrouck* in *Flanders*, studied at *Doway*, under *Leonard Lessius*, went to *Rome*, where he entered into the Society of *Jesuits*, and died there in 1619, at 59 Years of Age.

See our Dissertation upon the Succession of the *Hebrew* High-Priests, prefixed to our Comment on the Book of *Judith*.

Pauli Slevogh, de 24 Ephemeridiis sacerdotum apud Hebræos. We shall speak more particularly of this Work upon St. *Luke*, and of the Author upon St. *Matthew*.

Jul. Bartolocci, de Sacramento Ordinis Hebraici dicto Semicha.

Georg. David Ziegra, de ordinatione & consecratione sacerdotum Hebr. Wittemberg, 1680, in 4to. He has farther written two Dissertations upon the Sacred Unction, spoken of in *Exodus* xxx. 22, 25. These are in the *Thes. Dissert. Philolog*. t. 2. p. 900. We shall speak of him upon *Genesis*.

Henrici Dodwel de uno sacerdotio, & uno Altari.

Joan. Braunius, de vestitu sacerdotum Hebræorum, 2 *Vol. in* 4*to. Amstelod. optima editio*, 1701. It may be be convenient here to advertise the Reader, that in the Edition of 1684, there is but one Book, at the End whereof the Author promises a second upon the same Subject. We shall speak more largely of it upon *Exodus*, and shall there give some Account of the Author.

Hieron. Sopranis, soc. Jes. de vestibus sacris, seu de re vestiaria Hebræorum, & de funeribus. Lugduni, 1643, fol. What *Sopranes* has written on this Subject is in the Digressions of his Comment upon *David*, printed at *Lyons*, 1643, in fol. He was an *Italian*, of *Genoa*, turned *Jesuit* in 1591, and died in 1629, at 57 Years of Age.

Joan. Prideaux, de vestituto Aaronis, in the second of his Orations, printed at *Oxford*, 1626, and at *Zurich*, 1672, in 4to. We shall say something of him upon the *Revelations*.

Didaci del Castillo, de ornatu & vestibus Aaronis. We shall speak more particularly of this Author upon *Exodus*.

Samuel. Lee, de vestibus Aaronis diatriba singularis. This *Lee* was a Protestant, and has been already taken notice of in the preceding Article.

Ben. David Carpzovius, de Pontificum Hebræorum vestitu sacro. This Dissertation was printed at *Jena*, 1655, in 4to. and is among the Academical Dissertations of his Brother *John Benedict*, printed in *Latin*, at *Lipsick*, 1699, in 4to. He was himself of *Lipsick*, a *Lutheran*, and died in 1655.

D. Hieronymi, de vestitu sacerdotum, de Fabiolam.

Ejusdem de Ephod & Teraphim, ad Marcellam.

Joan. Alting. Dissert. de Mithra, Stolâ, *Ephod, &c. t. 1. operum*. We have already spoken of him, and shall again speak of him in the Sequel of this Work.

Robertus Sheringham, ad Tract. Talmudic. Joma Lond. 1648, in 4to. This is the *Codex Talmudicus*, translated out of *Hebrew* into *Latin*, together with a Comment. Herein he treats of the Sacrifices and Ministers appointed for this Office upon the great Day of Expiation, as it is ordained in *Leviticus* xvi. and *Numbers* xix. This Author was an *Englishman*, of *Cambridge*, and of the Church of *England*.

Vide & Mishna Edit. Surenbus. tom. 2. We have spoken of this Author in the *Part* foregoing.

Upon *Urim* and *Thummim*, see *Spencer*, *de Legibus Hebræorum Ritualibus*, of whom we have said something in the Article of *Laws*. *Spencer* wrote likewise a particular Dissertation on this Subject, printed at *Cambridge* in 1669, and 1670, according to *Lipenius*. *Viller*, or, rather, *Gantesviller*, (*John Janes*) published *Lux é tenebris*, which is an Illustration of the Mystery of *Urim* and *Thummim*, printed at *Hanover*, 1675, in 4to. There will be an Opportunity of speaking of him elsewhere.

As for *Philip Ribouldeau*, see upon *Exodus*, Article X.

But *Andrew Senner* has written a Treatise of the *Urim* and *Thummim*, printed at *Wittemberg*, 1677, in 4to. And *John Buxtorf*, Exercitations concerning the History of the Ark of the Covenant, the sacred and celestial Fire, the *Urim* and *Thummim*, printed in *Latin* at *Basil*, 1659, in 4to.

To these we may add *Martin Becan*, who wrote a *Latin* Treatise concerning the High-Priest of the Old Law, printed at *Mentz*, 1622, in 8vo. We shall speak of him and his Work in several Places.

John Frischmuth, de vestitu Pontificum Hebræorum Sacro, at *Jena*, in 1655, and 1669, in 4to. Of the Pontificate of *Moses, ibid*. 1677, in 4to. He has composed several other Works, which we shall take notice of hereafter.

Article VIII. Of Sacrifices.

THE High-Priests, Priests, and other Ministers, were appointed to offer Sacrifices; this was their principal Function, and most essential Duty. We shall treat of them particularly in this Article, as we speak of those who have written on this Subject.

Maimonides de Sacrificiis ex versione Ludovici de Compiegne de Veil, at *London*, 1683, in 4to. and in *Crenius's* seventh *Fasciculus*. We have already spoken of the Author above. See his Name in the *Index*.

De Sacrificiis Hebræorum, by *William Outram*, in two Books; the first whereof treats of the Sacrifices of the *Jews*, and other Nations; the second of the Sacrifice of *Jesus Christ*; printed in *Latin*, at *London*, 1677, in 4to. and at *Amsterdam*, 1688, in 8vo. This Author was an *Englishman*, of the Church of *England*, and Prebendary of *Westminster*. Throughout his whole Work he attacks particularly *Socinus* and his Followers.

He afterwards specifies the different Sorts of Sacrifices, which the *Jews* were obliged to offer, according to their different Wants, or the Laws which were prescribed to them, and sets down all those who have treated of them.

Joan. Frischmuth, de Sacrificiis Patriarch. seu primorum hominum, at *Jena*, 1653, in 4to. He has treated likewise of the Scape-goat. This we find in the great Criticks. We have already spoken of this Author, and shall again speak of him.

Schola Sacrificiorum Patriarchalis, by *Jonah Cloppenburg*, at *Leyden*, 1637, in 16mo. We shall speak of this Author in another Place.

Henr. Pontani, de sale Sacrificiorum. *Trajecti*, 1703, in 4to.

De Sacrificiis Hebræorum, by *John Saubert*, at *Jena*, 1659, in 8vo. We have already said something of him.

Joan. Spencer, de Hirco emissario, de Legib. Hebr. Ritual. l. 3. Dissert. 8. We have mentioned the Edition of it above, in the Article of Laws.

Maimonides de vacca rufa, cum Comment. Andr. Christoph. Zelleri. *Joan. Bened. Carpzovii, de vacca rufa*, at *Lipsick*, 1669, in 4to. Another dogmatical Dissertation on the same Subject, *ibid*. 1678, in 4to. We have spoken already of this Author.

Rituale Ecclesiasticum, by *Gaspar Calverius*, printed at *Jena*, 1705, in 4to. It is divided into two Parts: The first treats of the Original and Causes of the several Rites observed in the Evangelick Churches; of the good and bad Use which is made of them: The second respects Places, Times, sacred Persons, and every thing relating to Ecclesiastical Antiquity. See his Title in the *Index*.

De lustratione Judæorum, by *Theodore Dassovius*. This Treatise was printed at *Wittemberg*, in 1692. See likewise his Title in the *Index*.

De uno Altaris Sacrificio, by *Dodwel*, in *English*, and printed at *London*, 1682, in 8vo. The *Latin* Title, as we meet with it in the King's Library, runs in the following manner; *Ex Antiquis Autoribus in eorum adversus Schismata controversiis*, *cum necessariis Relationibus ad quosdam Tractatus postremos Ricardi Baxter*. We shall say something of this *English* Protestant in another Place.

Concerning the Sacrifices of the *Hebrews*, see besides, other Authors cited by *Fabricius* in his *Bibliotheca Antiquaria*, ch. x. numb. 1, 2, 3. Here he refers us for our better Information to what *Edward Bernard* says of them, in his Notes upon the third Book of *Josephus's* Antiquities, the ixth, and following Chapters; where he laments the loss which the World has sustained by that of this *Jewish* Historian's Work concerning the Laws of the *Hebrews*, p. 211.

Lipenius, in his *Bibliotheca Theologica*, mentions also other Authors who have treated the same Matter.

Schola Sacrificiorum Patriarcharum Sacra, by *Wolfang Franzius*; in 22 Disputations, printed in 1614, 1625, and 1654. See upon *Leviticus*, Article XII.

De Sacrificiis Leviticis, by *James Heerbrand*, at *Tubingen*, 1573, in 4to.

Clypeus Fortium, by Rabbi *Abraham Rophé*, that is to say, a *Jewish* Physician. Here he speaks of the Sanctuary, Incenses, Sacrifices, *&c*. printed at *Mantua*, in 1612.

Article IX. Of the Jewish Feasts in general.

HERE were particular Days ap- Tpointed for Sacrifices; and these Days, besides the Sabbath, were called Feasts. See the Authors who have treated of them.

Joan. Jonston, de Festis Hebræorum & Græcorum. Jena, 1670. in 12mo. the second and best Edition, and more compleat than that of 1660 at *Brelaw*, in 12mo. under the Title of *Syntagma*. He was a *German Lutheran*.

Augusti Pfeiffer, Dissert. de Festis Judæorum. Wittemberg, in 1666, in 4to. In it he treats likewise of the *Jewish* Holidays, as we have already observed in the Beginning of this Part, where we speak of his *Sciographia*.

Théodor. Thummii, de Festis Judæorum, *Christianorum & Ethnicorum. Tubingen*, 1624, in 4to. This Treatise is Historical and Theological. The Author was a *German Lutheran*, Professor at *Tubingen*, and died in 1630.

Matthæi Dresseri, de Festis Christianorum, Judæorum & Ethnicorum. Lips. 1593, in 8vo. He was born at *Frankfort*, in 1536, was Divinity Professor at *Lipsick*, and died in 1667, of his Age 72.

Rodolphi Hospiniani, de iisdem. Genev. 1669. fol. He was was a *Calvinist* Minister, and died in 1626. His Work is divided into three Books, and there are several Editions of it besides that which we have mentioned; the two last are of 1675, and 1681, at *Geneva*, in fol. much augmented.

Adriani Coquii, Observationes de rebus naturalib. in vet. Testam. Diisque Syris & Hebræorum Festis. Ulyssing. 1671, in 4to. These are Philological and Phyfiological Observations, and Exercitations upon the Old Testament, wherein the Author clears the sacred Text; particularly such Passages of it as treat of things natural, and the Festivals of the *Hebrews*. He likewise resolves several dubious Questions. He was of *Zealand*, a *Calvinist*, and lived in 1670.

Joan. Meyeri, de origine & causâ Festorum Judæorum. Amstelod. 1693. in 8vo. This is a Dissertation concerning the Original of the Feasts and solemn Day, which the *Jews* observed in the Land of *Canaan*, and still observe at this Day. The Author was a *Flemish Calvinist*, and Professor in the University of *Hardwick*.

Fabricius, in his *Bibliographia*, is very circumstantial in his Account of all the *Jewish* Feasts, and takes notice of all those who have treated of them, p. 311, 317. We shall confine ourselves here to the principal of them.

Article X. Of the Jewish Feasts in particular.

THE Jubilee, Passover, Dedication, and Expiation, were the principal Feasts of the ancient *Jews*, as they still continue to be at present.

Henr. Culens, Jubilæi veterum Hebræorum, & novi Christianorum Collatio, printed at *Antwerp*, 1601, and 1618, in 8vo. He was of *Cortemberg* in *Brabant*, made a Doctor at *Louvain*, in 1597, and Curate of *Grammont*.

Joan. Opirini, de Jubilæo Judæorum & Christianorum.

Josephi de Voisin, de Jubilæo secundum Hebræos, printed at *Paris*, 1655, in 4to. He was of *Bourdeaux*, Chaplain to the Prince of *Conti*, and died it 1685.

Christoph. Wagenseil, Disput. de anno Jubilæo secundum Hebræos. This Dissertation is upon the Jubilee Year according to the *Hebrews*, and was printed at *Strasburg*, 1700, in 4to. He was of *Nuremberg*, a *Lutheran*, and Professor of the *Oriental* Languages. He died in 1706.

Andr. Adami Hochstettur, de Festo Expiationis, printed at *Tubingen*, 1707, in 4to. He was a *German Lutheran*, and Professor at *Tubingen*.

Joan. Ernest. Gerhard, Exercitatio de Jubilæis Judæorum & Romanorum Pontificum, printed at *Jena* 1658, and at *Tubingen* 1677, in 4to. He was Son of *John Gerhard*. See their Title in the *Index*.

Comparatio anniversaria Expiationis Pontificis maximi cum unica & æterna Expiatione Jesu Christi, by *James Rhenferd*, at *Franekar*, 1696, in 8vo.

Upon the Feast of the Passover, see what we have said of it in our Dissertation on this Subject prefixed to our Comment on St. *Matthew*, and *Maimonides, de Solemnitate Paschali, apud Crenium, fascic. 7*.

Henry May, or *Maius*, the Son, published in *Latin Maimonides*'s Treatise concerning the Privileges of the seventh Year, and of the Jubilee, together with a Preliminary Dissertation, printed at *Frankfort* on the *Mein*, 1708, in 4to. He not only translates his Author's Text very faithfully, but has added Notes, explaining the difficult Places of it. In his Dissertation he draws up a short Abstract of the Doctrine which *Maimonides* sets forth in his Treatise.

As to the Feast of Dedication, there are scarce any besides *German* Authors who have written of it, as may be seen in *Lipenius's Bibliotheca Theologica & Philosophica*, upon the Word *Encænia*.

Article XI. Of the Tythes and Oblations of the Jews.

CONCERNING Tythes, you may consult the Commentators upon *Exodus* xxii. 29. and *Leviticus* xvii. 30, &c.

Joseph. Scaliger, de Decimis. Vide Critic. Lond. in tom. i. p. 1322. and what *Selden* has written on the same Subject.

Sixtinus Amama, de Decimis Mosaicis Commentarius, in his *Antibarbarus Biblicus*, printed at *Franekar*, 1656, in 4to. and at *London*, 1668, in 4to. We shall speak of him elsewhere.

Misna Editionis Surenhus. t. 1. p. 76, 245, 306, t. 2. p. 108. We have already spoken of this Author.

Joan. Conradi Hottengeri, de Decimis Judæorum Exercitationes Decem, cum Epistolâ Adriani Relandi, 1713, in 4to. the whole printed at *Leyden*, 1713, in 4to.

Every thing relating to this Matter is here cleared from the sacred Writings, and those of the ancient *Jews*. Some Parts besides of sacred Antiquity are occasionally explained in this Treatise. As to the Author, see his Title in the *Index*.

Joan. Spencer, de Legib. Hebræorum Ritualibus, l. 3. c. 10. where he speaks of Tythes. See what we have said of him in the Article of Laws.

Augustus Varenius, trifolium sacrum, de primogenitis, primitiis & Decimis. Rostoch. 1646, in 4to. We shall speak in another Place both of him and his other Works.

Jul. Bartolocci, de oblationibus, decimis, *donis, &c. Bibl. Rabb*. t. 3. p. 115.

Article XII. Of the Fasts, Baptisms and Prayers of the Jews.

THE *Jews* were made subject to a great number of Legal Observances, because they were a carnal People, who were influenced altogether by sensible things, not at all by any thing spiritual, and least of all by considerations of Faith, and Motives that might affect the Heart. For this Reason it was necessary to provide something of a carnal nature, which might restrain them within the just Bounds of Obedience. Such were the Practices mentioned in the Treatises which we are now upon the Point of producing.

Tractatus Talmudicus Taanith, seu de jejunio, cum Notis Daviel Lundii. Trajecti ad Rhen. 1694. in 8vo. This Author was a *Swedish Lutheran*, and Professor of the *Oriental* Languages at *Upsal*.

Maimonides Tract. de jejuniis, cum interpretatione Joan. Bened. Carpzovii filii. *Lipsiæ* 1662, in 4to. It is also in *Crenius's* seventh *Fasciculus, de solemnitate Expiationum*.

Josephi Caro, Constitutiones de jejuniis. These were printed, with Observations by Rabbi *Moses Iserles*, at *Venice*, 1600. *Caro*, or rather *Carro*, was a *Jewish* Rabbin. Some call him *Karo*.

Jul. Bartolocci, de jejunio Jud. t. 3. *Bibl. Rabb*. p. 142.

Joan. Henrici Opicii, de jejuniis Hebrærum, at *Kiel*, 1680. This is only his *Latin* Translation of a Treatise written by *John George Wasmuth*, a *Jewish* Rabbin.

John. Greg. Angli, de jejunio Noe, per 40 *dies Observ. Sacr*. c. 6. t. ix. *Critic*. *Sacrorum Londin*.

Upon the Baptisms and Purifications in use among the *Jews*, see *Leidecker, de Rep. Hebr*. l. 12. c. 9. We shall speak of him lower, in the Article relating to this Republick.

Pocock. Miscellan. c. 9. He speaks only of the Washing of Hands practised by the *Jews*. We shall mention the Edition of it in another Place. See the Author's Title in the *Index*.

Buxtorf, Dissertat. 7. Theol. Philol. de Baptismo Presbyterorum.

Joan. Selden, de Jure nat. & gent. l. 2. c. 4. *& de Synedriis*, l. 1. c. 3. We shall take notice of the Edition in another Place.

Alting. Heptade 7. Dissert. 7. tom. 5. of his Works. See his Title in the *Index*.

Hammond and Lightfoot, English Protestants, in their Comments on St. *Matthew*. See likewise their Title, *ibid*.

See likewise *Fabricius's Bibliographia Antiquaria*, c. 11. numb. 25. where he takes notice of *James Ounam*, whose Work was printed at *Hamburg*, 1706. in 8vo. The Title of it, which seems to be worth observing, is, *Lotio manuum Judæis usitata ex codice Misnico ad mentem Hebrærorum expressa & restituta*. He was a *German Lutheran. F. le Long* calls him *James Martin Ovumanne*.

Upon the Prayers of the Jews, see Selden, in his Work de Synedriis Hebrærorum, l. 3. c. 12.

Dissertatio de Battologia Judæorum, by *Balthasar Stolberg*. This Dissertation upon the *Battology*, that is to say, the great number of the *Jewish* Prayers, is printed in the *Thesaurus* of Philological Dissertations, with others wrote by him, which will be particularly mentioned by us on St. *Matthew*, where we shall speak of him.

Misna Tractatus Berachoth. This Treatise on the same Subject is translated into *Latin*, and to be found in *Surenhusius's* Edition of the *Mishnah*, at the Beginning of the first Tome. We have already spoken of the Author.

De Ritu precandi veterum Hebrærorum, by *John Saubert*, at *Helmstadt*, 1663.

John Buxtorf likewise, in his *Jewish* Synagogue, speaks of them, c. 10. the Edition whereof has been mentioned by us. *John Lightfoot*, in the first Tome of his Works, p. 720. *Francis Burman*, in his *Exercitationes Biblicæ*, Part II. p. 45.

De Litanicis Supplicationibus Judæorum & de invocatione SS. Angelorum, by *Julius Bartolocci*, in the first Tome of his Rabbinical Library, p. 192, and 196. To which may be added *George Leopol Ponat de vetusta orantium Judæorum Battologia*, at *Helmstadt*, 1709, in 8vo.

Article XIII. Of the Jewish Circumcision.

THIS Ceremony is so ancient among the *Jews*, that it distinguished formerly God's People from the idolatrous Nations; for which reason Divines, Commentators, and Criticks, have fully treated of it; and this obliges us to make a particular Article of it, though we shall treat of it again on *Genesis*.

Spencer speaks of it in his Work, *De Legibus Hebrærorum Ritualibus*, l. 1. c. 4. sect. 2, 3. *John Marsham*, in his Chronological Canon, the fifth Age. *Bartolocci*, in his Rabbinical Library, tom. 3. p. 468.

See our Dissertation on the Original of Circumcision, prefixed to our Comment upon *Genesis*; and concerning the Effects of Circumcision, before our Comment on the Epistle to the *Romans*.

Fabricius, in his *Bibliographia*, ch. xi. numb. 24. refers us to the *Talmud*, in the Treatise of the Sabbath, tom. 2. of *Surenhusius's* Edition, p. 62, *&c*.

Philo Judæus, in his Book of Circumcision, gives reasons why God instituted it. St. *Justin*, in his 102d Question to the Orthodox; *Photius*, in his 248th Letter: *Sebastian Schmid*, in his Dissertations, p. 213. *Suicer*, in his

Observationes Sacræ, the 57th and following Pages: *Peter Rhedan*, upon the first Book of *Maccabees*, p. 207, *&c*. *Simon Episcopius*, in his Theological Institutions, tom. 1. of his Works, p. 45.

Anastasius Sinaita, Question 28. pretends that the *Egyptians* borrowed it from the *Israelites*. St. *Jerome* says they receiv'd it from *Joseph* the Son of *Jacob*; and this, as he takes notice in his Comment upon *Jeremiah*, ch. ix. 25. according to the Tradition of the *Hebrews*. There are others, on the contrary, who maintain that the *Hebrews* received it from the *Egyptians*; upon which, see *Fabricius*, in the Place above-mentioned, p. 383.

Henry Krenschner has treated of the Circumcision-Knife, in a Book printed at *Koningsberg*, 1713, in 4to. See those likewise, who have written upon *Exodus* iv. 25. *Ramires*, in his *Pentecontarchus*, ch. iv. the *Analecta* of *Matthias Zimmerman*, the 412th and following Pages; the Literary News from the *Baltick* Sea, of the Year 1698, p. 29. *Christian Wasewitz*, in *Turture Johanneo*, p. 136.

There are other Authors who have treated of many things relating to Circumcision; as may be seen in *Fabricius*, p. 384. We pass them by here, because they come not within the Compass of our Design: We shall only enquire who was the ordinary Minister of it.

Richard Montague, in the 1st Tome of his *Origines Ecclesiasticæ* proves that it was performed by Laymen, p. 81. *Grotius*, in his Law of Natrue, p. 81. proves by the Manner of practising it, that any Person had a Power of circumcising, p. 18. and upon St. *Luke*, p. 59, of ch. 1. See the Commentators upon *Exodus* and *Maccabees*.

M. *le Pelletier, of Rohan*, has a fine Dissertation in the way of Letter, concerning the Original and Ceremonies of Circumcision; it is in the Memoirs of *Trevoux*. As for the Original of it, he pretends to shew that other People borrowed it from the *Hebrews*. As to Ceremonies, he finds fault with the Painters, who add many things in their Pictures contrary to what the Gospel tells us of our Saviour's Circumcision.

Article XIV. Of the Idolatry and Superstitions of the Jews.

THE *Jewish* People became idola- trous and superstitious as soon almost as they were Worshippers of the true God. Their Abode in *Egypt* induced them to fall into the Superstitions of the *Egyptians*; and their Trade with idolatrous Nations engaged them in Idolatry. This is the just Reproach which God often makes them by his Prophets, in order to bring them back to him; and they no sooner returned to their only and true Benefactor, but they immediately almost relapsed. Hence sprung all those false Deities mentioned in the Scripture; that superstitious Worship which is there described, with a design of creating an Abhorrence of it: And this is the Subject of the following Works.

Abarbanel, de Idololatriæ speciebus, de quibus in Scriptura sit mentio, ex versione Joan. Buxtorf, among the several Dissertations translated into *Latin* by *John Buxtorf*; and printed with his Philological Dissertations, at *Basil*, 1662, in 4to. See the Title of this *Jewish* Doctor in the *Index*.

With this we may join *Moses Maimonides*'s Book of Idolatry, with the *Latin* Version and Notes of *Denis Vossius*, printed at *Amsterdam*, 1642, in 4to. and in 1668. See likewise the Title of this Rabbin, *ibid*. *Antonii Vandale, de origine & progressu Idololatriæ & Superstitionum; de verâ & falsâ Prophetiâ, & de divinationibus Idololatricis Judæorum. Amstelod*. 1696, in 4to.

Vossii de origine & progressu Idololatriæ, two Vols. fol. This is *Gerard John Vossius*, who composed two large Vols. in fol. upon Idolatry, printed at *Amsterdam*, 1668. See his Title in the Alphabetical Table.

Joan Selden, Syntagma de diis Syris cum Annotat. Andreæ Beyer; printed at *Lipsick*, 1668, and at *Frankfort*, 1672, in 8vo. Here he treats of the false Gods mention'd in the Old Testament. There are Prolegomena prefixed to his Treatise, which are as valuable almost as the whole Work. We have already given some account of this Author.

Athan. Kircher, de Egyptiorum, Syriorum, Hebræorumq; Diis. t. 1. Oedip. Ægyptiaci.

Agobardi Lugdun. Episcopi, de Superstitionibus Judæorum, in one of his Letters, p. 66. of the first Tome of his Works, of *Baluze*'s Edition, which is as it were the Sequel of another written by him upon the Insolence of the *Jews*: both addressed to the Emperor *Lewis* the *Debonnaire*.

Chevræana, t. 1. p. 395. These are Miscellanies by M. *Chevreau*, printed at *Paris*, 1697, in 12mo. in *French*. Here, in the Place cited, he speaks of the God *Moloch*.

You may consult in general those who have written against the *Jews*: Of these there is a long Catalogue in *Imbonati*, t. 5. *Biblioth. Rabb*. p. 526, 527, ---- 531.

Thodori Dassovii, de comâ Hebræorum licitâ & interdictâ, printed at *Wittemberg*, 1695, in 4to. This Dissertation is upon *Leviticus* xix. 27.

Prosperi Stellartii, de tonsuris Paganorum, Judæorum, & Christianorum, lib. 3. This Work was published at *Doway*, 1625, in 8vo. He was a *Fleming*, of the Order of St. *Augustin*, and died in 1626, at 39 Years of Age, in his way to *Rome* about the Affairs of his Order.

Martini Mauritii, de Sortitione veterum Hebræorum. Basileæ, 1692, 8vo. This is a Philological Treatise, the Author whereof was a *Flemish Lutheran*.

Petri Stevartii Catalogus Scriptorum Græcorum & Latinorum anti-Judaicorum. This is nothing more than the seventh Tome of *Canisius*'s Antiquities, printed at *Ingolstadt* 1616, in 4to. We are promised this very Catalogue with great Augmentations; See *Fabricius*, p. 26. of his *Bibliographia*. As for *Stevart*, see his Title in the *Index*.

See our Dissertation concerning the Idolatry of the *Jews* in the Wilderness, prefixed to the Comment on the Small Prophets.

—— On the Religion of *Judah* and *Israel* after their Separation. —— On the *Phœnician* Deities, *ib*.

—— On *Moloch*, and the other Gods of the *Ammonites*, before our Comment on *Leviticus*.

—— Upon *Chemosh* and *Baalpeor*, and the other Gods of the *Moabites*, in the Comment upon *Numbers*.

—— On the Gods of the *Philistines*, before our Comment on the First Book of *Samuel*.

—— On the Dæmon *Asmodeus*, in our Comment upon *Tobit*.

—— On the Charms of Serpents, in our Comment upon the first Tome of the *Psalms*.

—— On the Golden Calf, in the Dissertation upon *Exodus*.

—— Upon the Worship of the Moon, of *Meni*, or the Queen of Heaven, see our Comment upon *Isaiah* lxv. 11. *Jeremiah* vii. 18. and xliv. 17, 18.

—— Upon the Deity *Gad*, in the Comment upon *Genesis* xxx. 11. and *Isaiah* lxv. 11.

Lipenius, in his *Bibliotheca Theologica*, takes notice of several others, besides those mentioned by us, who have written on this Subject; such as *George Mœbius*, who put out *Moscholatria Populi Israelitici*, or of the Worship of the Golden Calf, upon *Exodus* xxxii. in several Disputations, at *Lipsick*, 1669, 1674, in 4to. See his Title in the Alphabetical Catalogue. See likewise *Moncœus* and *Visor*.

Article XV. Of the Commonwealth and Polity of the Hebrews.

NEVER was any Commonwealth better ordered than that of the *Hebrews*: All the magnificent Ideas that *Solon, Plato*, and *Aristotle* had formed to themselves of a Commonwealth, were but so many crude Ideas, which were never put in execution. What they have left us of them in their Books is beautiful, and well conceived; the Difficulty was the putting it in practice, in which they were not able to succeed. *Moses* alone, who was inspired by God, and under the Guidance of his Holy Spirit, understood how to give necessary Rules for the good Government of a Commonwealth, and had the Consolation to see the happy Effect of them. The Reason of this is, that the old Philosophers followed only the Lights of Reason, which are very weak, unless they are seconded by the Lights of Grace; whereas *Moses* consulted God in all things, and acted upon Principles of Religion, which should serve for a Basis and Foundation to the Edifice of good Government, From this divine Source are derived those wise and fine Regulations which he delivers in his Books.

Here, in reality, we find the true and surest Rules for the good Government of States, as M. *Bossuet* demonstrates in his Piece upon the Subject of Policy, which is borrowed from, and expressed in the very Words of Holy Scripture, and was printed after his Death at *Paris*, 1709, in 4to. or two Vols. in 12mo. This is the Commonwealth and Polity of the *Hebrews*, which has employed the Pens of so many learned Men, the principal of whom we shall here mention.

Herman. Witsius, Oratio de Theocratiâ Israelitarum. This Discourse upon the Theocrasy of the *Israelites* was printed at *Amsterdam*, 1700, in 4to. See his Title in the *Index*.

Josephus the Historian, in his second Book against *Appion*, p. 1071, of the Edition of his other Works which we shall mention lower, in the Article concerning the History and Annals of the *Jews*.

Gustav. Georg. Zeltner, lib. de adolescentia Reipub. Israel. sub temporibus Judicum, Norimberg, 1696, in 8vo. Here he explains the sixth Chapter of the first Book of *Samuel*, and the 20th Verse of the xiiith Chapter of the *Acts*. The Author was a *German Lutheran*, and Professor of the *Oriental* Languages at *Altorf*.

Guil. Moller, de 12 Judicibus Exercitatio. 1709. This is a Disputation upon the Twelve Judges of the *Jews*, printed at *Nuremberg*, 1709, in 4to. See his Title in the *Index*.

Henrici Hahnii, Diatagmata de rebus Judaicis ex jure Cæsareo & Pontificio concinnata, at *Helmstadt*, 1665, in 4to. He was a great Lawyer, and wrote much upon the Law, as may be seen in *Lipenius*'s *Bibliotheca Juridica*.

Guil. Welwood, Juris divini Judæorum & Juris civilis Romanorum parallela, printed at *Leyden*, 1594, in 4to. *Welwood* was a *Lutheran*.

Mosaicarum & Romanarum legum collatio, edente Pithæo in Criticis Londin. What *Pithou* has here published is nothing more than what *Licinius Rufinus* had collected. It was printed with his Notes on the great Criticks, of the first Edition, tom. 8. p. 150. It was published first in M. *Pithou*'s Miscellaneous Works, at *Paris*, 1619, in 4to. *Pithou* was of *Troyes* in *Champagne*; was born in 1539, studied the *Belles Lettres* under *Turnebe*, and Law under *Cujacius*, and died near *Troyes* in 1596, at 57 Years of Age. As to *Rufinus*, he was a Monk, and a Lawyer, and lived in the time of *Cassiodorus*, about 540, if we believe *Marquard Freher*: But this Work was composed rather by a *Jew*, to shew that the Laws of his Nation are not altogether different from the *Roman* Laws. See what *Fabricius* says of this Matter, in his *Latin Bibliotheca*, l. 4. c. 9.

Samuelis Bochart, Notæ in Ecclesiæ Gallicanæ decreta quædam in Judæos sancita, tom. 1. *Oper*. p. 499, *&c*. See the Title *Bochart* in the *Index*.

Pagninus Gaudentius treated of the Difference between the *Roman* Laws and those of *Moses*; which Piece has not hitherto been printed; but the Publication of it is promised in the *Thesaurus* of *Jewish* Antiquities, as *Fabricius* tells us in his *Bibliographia*, p. 28. This *Gaudentius* was Professor of Eloquence at *Pisa*. He died in 1649.

Seb. Castalionis, Reip. Hebræorum ex Josepho excerpta, Helmstad, 1616, in 8vo. F. *le Long* informs us, that this is in the same Author's Bible, printed in 1697, in fol. See the Article of *Latin* Bibles, and the Title of this *Castalio* in the *Index*.

Caroli Sigonii, de Repub. Hebræorum, *cum Notis Joan. Nicolai. Helmstadt*, 1686, in 4to. There have been several Editions of it; the last was published at *Amster-dam*, 1701, in 4to. It has been since likewise inserted in the new Edition of *Menochius's* Comment, in 1719, in fol. two Vols. This Work contains seven Books; and not three only, as *Fabricius* says in his *Bibliographia*. The first treats of the Commonwealth; the second, of sacred Places; the third, of sacred Days; the fourth, of sacred Rites; the fifth, of sacred Persons; the sixth, of Councils and Judgments; the seventh, of Magistrates.

Sigonius was an *Italian* of *Modena*, a Catholick, and Professor of the *Latin* Tongue at *Bologna*. He died in 1585.

Cornel. Bonav. Bertramni, de Repub. *Hebræorum, cum Notis Constantini Imperator. Leid*. 1641. It is printed likewise in the Great Criticks of *London*, tom. 8. p. 739, of the first Edition. In it he treats of the *Jewish* Polity, Civil and Ecclesiastical. This is the Title of the *Geneva* Edition in 1574, and 1580, in 8vo. See his Name in the Alphabetical Catalogue.

Petri Cunæi, de Rep. Hebræorum, cum Notis Joan. Nicolai. Leid. 1703, in 4to. We find it likewise in the great Criticks, tom. 8. p. 812. It has been since printed at *Amsterdam*, 1717, in 12mo. and in *French* by *Goereé*, in 1716, three Vols. in 8vo. with Figures, and with the Supplement, and Sequel of this Work. M. *Nicolai's* Edition above-mentioned, contains very long Notes upon every Chapter, except that which relates to *Melchisedech*, which however most deserved them. He has also omitted *Cunæus's* Epistle Dedicatory, which is a considerable Piece.

The first turns upon the Antiquity, Equity, and Usefulness of the Laws of *Moses*; upon the supreme Power, and to whom it belonged; what relates to the Messiah. The second upon what relates to the Priests and *Levites*, their Vestments and Privileges. The third is spent in shewing that it is one and the same Church which has been perpetuated from the Beginning of the World to the present time.

Whatever Reputation this Author may have acquired, he is not a safe one, but very liable to mistake things; besides that, he often appropriates to himself, and assumes such Sentiments as of his own forming, which were either pretty common, or at least known before him. He gives into Opinions of a too free and dangerous Nature. He lived in the Beginning of the seventeenth Century, was Professor at *Leyden*, and esteemed by Men of Learning.

In the Supplement *Goereé* treats of the Tabernacle, of three sorts of *Jewish* Temples, and of Sacrifices. To this *James Basnage* has added two Volumes, with Critical Remarks upon the Commonwealth of the *Hebrews*, printed at *Amsterdam*, 1713, in 8vo. *Melchior Leidecker, de Rep. Hebræorum*. *Amst*. 1703, 1710. fol. This Work contains twelve Books, wherein the Author treats of the sacred Origin of the *Jewish* Nation, of the State of it in *Egypt*, of the Miracles wrought by divine Providence to establish it in the Form of a Commonwealth; of the Theocrasy of it, the Country possessed by it; of its Government and Religion. There is Rabbinical Learning in this Treatise, many things to be read, but few to be remarked. The same Author put out another Work in 1710, printed at *Amsterdam*, in fol. which is as it were a Continuation of the first. In this he treats in nine Books of the divers Changes which have

happened in the Republick of the *Hebrews*. The Title under which it was published is, *De vario Reipublicæ Hebræorum statu*.

Conradi Danhaver, Politia Hæbræorum, 1700, in 4to. *Helmstadt. John-Andrew Schmid* had the care of seeing this Treatise of *Danhaver's* printed. See the Title *Danhaver* in the *Index*.

Joan. Georgii Vendii, de Rep. Hebr. Dissert. 8. Thorn. 1696. in 4to. These are Theological and Political Enquiries, which treat of the different Governments of the *Jewish* People, in the different States which they were in. He was a *Lutheran*, of *Breslaw*.

Joan Lud. Reimer, de Rep. Hebr. libell. Hafniæ, 1657. He has only copied, or abridged *Sigonius, Bertrand, Durer*, and others. There is another Edition later than that of *Copenhagen* above-mentioned, which was printed at *Altemburg*, in 12mo. He was a *German Lutheran*, of *Hamburgh*, and died in 1680.

Joan. Stephan. Menochius, de Rep. Hebr. Paris. 1618. in fol. 1648, according to F. *le Long*; 1684, according to M. *Dupin*: These are probably different Editions. This Treatise is in eight Books, upon all the Antiquities of the *Hebrews*. See his Title in the *Index*.

Herman. Conringius, de Politia seu Rep. Hebr. Helmstadt, 1684, in 4to. and at *Roterdam*, 1693, in 12mo. *Crenius* likewise has inserted it in his second *Fasciculus*. He was of *Frizeland*, a *Lutheran*, Professor of Phyfick at *Helmstadt*, and died in 1681. We have given some Account of him in the Dissertations upon St. *Luke*. *Joan. Selden, de jure naturali & gentium*, in fol.

Idem, de Synedriis veterum Hebræorum, in 4to. three Vols. printed at *London*, 1650, 1655. and in one Volume at *Amsterdam* 1659, at *Frankfort*, 1696. in 4to. It is divided into three Books; the first and second into sixteen Chapters; the third into fifteen. Every Book makes a Volume in the *London* Edition. The first Book treats of the Sanhedrim, and other Law Courts of the *Hebrews*; of those who presided in them; of their Collegues, Seats, *&c*. There are also Enquiries relating to the Astronomical and Chronological Epochs. The second and third are a Sequel only of the same Matter.

His Work concerning the Law of Nature and Nations, according to the Discipline of the *Hebrews*, was first of all printed at *London*, 1640, in fol. at *Strasburgh*, 1665, in 4to. and at *Wittemburg*, 1698, in 4to. There may be said to be a great Fund of Learning in all his Works, and abundance of Enquiries relating to the ancient Customs of the *Hebrews*.

See our Dissertation on the Polity of the *Hebrews*, before our Comment upon *Numbers*.

Joan. Vorstii, de Synedriis Hebræorum apud Cren. Fascic. 4. See his Title in the *Index*.

Joan. Clerici de magno Synedrio Hebr. ad calcem Commentar. in Esther. See *ibid*.

M. *Basnage*'s Continuation of the History of the *Jews*, l. 7. c. 5. We shall speak of him in the Article concerning the History of the *Jews*.

Franc. Moncæi de portis civitatis Judæ, & Fori judiciorumque exercendorum rituprisco. What *Francis de Monceaux* has written concerning the Places where Justice was of old administred among the *Jews*, was printed at *Paris*, 1587, in 4to. He was a Catholick, and Lord of *Fridevalle*. See the Dissertations upon *Exodus*, or his Title in the *Index*.

Gilberti Genebrardi, paratitla Talmudicæ Doctrinæ seu de jure veterum Hebræorum. Possevin, who mentions this Work in his *Apparatus Sacer*, takes notice likewise that it was not as yet printed in his time.

Guil. Zepperi, Legum Mosaicarum forensium Explicatio. We have already spoken of him above, in the Article of Laws.

Jacobi Alting. Resp. Hebræorum. He has treated here only of the Scholastick Commonwealth of the *Hebrews*; that is to say, of their Schools, or Universities, in four Discourses, whereof two were printed separately at *Groninguen*, 1652, in 12mo. See upon the *Pentateuch*, and elsewhere.

Politica Judaica, by *John Hemberg*, printed in *German*, 1616, in 4to.

*Thomæ Jamesii, de perso*ñá *& officio Judicis apud Hebræos*. This Treatise concerning the Person and Office of a Judge among the *Hebrews, Greeks*, and *Romans*, was printed at *Oxford*, 1600, in 4to. He was an *Englishman*, of *Newport*, of the Church of *England*, Library-Keeper to the University of *Oxford*, and died in 1629. See his other Works, upon St. *Matthew* and the *Canticles*. See likewise his Title in the *Index*.

Maimonides de Juramentis Hebræorum, ex versione Miegii, & Præfatione Jacobi Perizonii, Leid. 1706, in 4to. This, according to *Fabricius* in his *Bibliographia*, is *John Frederick Miege*. This Work of *Maimonides* is in Tom. 4.

of *Surenhusius*'s *Talmud*.

Jacobi Lydii Syntagma, de re militari & de jurejurando Hebræorum, cum Notis Salom. Vantil. See upon the same Subject the Authors named by *Fabricius* in his *Bibliographia*, c. 12. numb. 7. where he takes notice that *Perizon*, or *Perizonius*, treats particularly in his Preface of the Oath made by touching the Thigh.

Selden, de Successione in bona defunctorum ex Instit. Hebræorum, at *London*, 1636, and at *Leyden*, 1638, in 8vo.

Maimonides, de Jure pauperis & peregrini apud Judæos, cum Notis Humfredi Prideaux, in the *Mishna* of *Surenhusius*'s Edition.

Jocobi Alting. de Servis Hebræorum, *Dissert*. 6. *Heptade* 7. tom. 5. *Operum*.

Joan. Georgii Abicht, de Servorum Hebræorum acquisitione & Servitiis, Lipsiæ, 1704. See his Title in the *Index*.

Vide Misnam, Edit. Surenbus. tom. 3. p. 362. *Pauli Slevogt, de Proselytis Hebræorum*. This is in a Treatise wherein he speaks likewise of the *Metempsycosis* of the *Jews*, and of the Jubilee Year, printed at *Jena*, 1656, in 4to. See his Title in the *Index*.

Lipenius, in his *Bibliotheca Theologica*, sets down a greater number of Authors who have treated particularly of the Commonwealth and Polity of the *Hebrews*, tom. 1. p. 18. The Reader may consult likewise his *Bibliotheca Juridica & Philosophica*.

Article XVI. Of the Pains and Penalties of the Hebrews.

NOtwithstanding this Subject relates also to the Polity of the *Hebrews*, we treat of it separately because it is one of the most curious, and many have written upon it.

See first of all our Dissertation on the Penalties of the old *Hebrews*, before our Comment upon *Deuteronomy*.

The Reader may likewise consult *Fabricius*, ch. xv. numb. 14. of his *Bibliographia*, where he distinguishes four sorts of Punishments in use among the *Hebrews*; namely, Burning Alive, Stoning, Strangling, and Executing with the Sword, which was looked upon as the most infamous. We should add the Custom of Hanging a Man who had been stoned, of Crucifying, and Scourging, *&c*.

Theodori Dassovii Dissertatio de suspendio hominis lapidibus obruti. Wittemberg, 1694. See his Title in the *Index*.

Claudii Salmasii & Justi Lipsii de Cruce. These two Treatises have been printed several times, and in several Forms. That of *Salmasius*, at *Amsterdam*, 1647, in 8vo. at *London*, 1650, in 8vo. That of *Lipsius*, with Notes by *George Calixtus*, at *Brunswick*, 1641, in 4to.

Hieronym. Magii de Equuleo, with Notes by *Godfry Jungermain*, at *Amsterdam*, 1664, in 12mo. and with *Antony Galonius's* Treatise *de Instrumentis*, or *Cruciatibus Martyrum*, at *Hanover*, 1601. in 8vo. at *Paris*, 1659, in 4to. *Magius* was of *Tuscany*, a Lawyer.

Campegii Vitringæ, Archi-Synagogus. In the 16th Chapter of this Book he treats of Scourging, which they who violated the Law were condemned to suffer in the Synagogue. It was inflicted by fastening the Patient to a Pillar, and scourging him before he was crucified. They knew the Number of the Stripes they were to give him.

There was besides, the Punishment of Exile and Excommunication, concerning which all the Authors may be seen who are cited by *Fabricius*, in the Place which we have mentioned.

Article XVII. Of the Hebrew Monarchy and Kings.

THE People of God growing jealous upon observing that other Nations had Kings and Monarchs; or rather weary of being governed by Judges and Persons chosen even by God, who sought only his Glory, and sought only for the publick Good; this blind and ingrateful People desired a King, and had one, tho' *Samuel*, to whom they addressed themselves, shewed them the Inconveniencies of this Request, and how dear they would pay for it. Hence arose that new Monarchical Government spoken of in the Historical Books of Scripture, and treated of by many learned Men.

Adriani Houtuyn, de Monarchiâ Hebræorum ante Saulem, Leid. 1685. in 12mo. In this he pretends to prove that in the Commonwealth of the *Jews* there was a real Monarchy before the Reign of *Saul*. He supposes it to have existed even from *Abraham* to the Dispersion of the *Jews*. *Houtuyn* was of *Amsterdam*, a *Calvinist*, and a Lawyer.

Adami Rechemberg, de ficta Hebræorum ante Saulem Monarchiâ civili. Lipsiæ, 1687, in 4to. He has shewn that this pretended Monarchy of the *Jews*, before the Reign of *Saul*, is mere Fiction; he particularly opposes what *Selden* says of it, in his second Book *De Synedriis*. See tom. 1. of his Historico-Political Dissertations, p. 336. We have spoken of him upon the New Testament. See likewise his Title in the *Index*.

Appendix de habitu Religionis Christianæ, by *Samuel Pufendorf*. This Book of the Christian Religion was printed with the Appendix, at *Bremen*, in 1687. *Pufendorf* in this argues against the Opinion which allows a Monarchy to have been erected among the *Jews* before the time of *Saul*. This Author was a *Lutheran*, and Historiographer to the King of *Sweden*. He flourished till 1690.

Antonii Probi, Oratio de Monarchiâ Regni Israelis, printed at *Isleben*, 1586, in 4to. Professor *Probus* was a *German Lutheran*, and Professor at *Isleben*.

Mich. Wendeleri, de Regis Judæorum juribus. This was published at *Wittemberg*, 1656, in 4to. He wrote likewise upon the four Great Monarchies spoken of by *Daniel*, which was published at the same Place, in 1657, in 4to. He was of *Misnia*, a *Lutheran*, and a Professor. He died in 1671.

Maimonides, de Regibus Hebræorum, *eorumque juribus, cum Versione Latinâ, & Notis, Melchior Leidecker. Extat lib. 7. ejusdem Leidecker de Rep. Hebr*. c. 4. p. 432. the Edition whereof we have already named in the Article of the Commonwealth of of the *Hebrews*. It is likewise in *Crenius's* ninth *Fasciculus*.

Guill. Schikardi, de Jure Regio. This Treatise of the Royal Law of the *He brews*, taken from the Obscurities of the Rabbins, as the whole Title imports, was printed first at *Tubingen*, 1621, in 4to. and at *Srasburg*, 1695, in 4to. Since which time it has been published with Notes, by *Benedict Carpzovius*, at *Lipsick*, 1674, in 4to. *Schickard* was a *German Lutheran*, Professor of the *Oriental* Languages at *Tubingen*, and died of the Plague in 1635, and the 43d of his Age. His Work contains only six Chapters, with a Summary of it at the End, which gives a just Idea of the Author's Method.

Joan. Buxtorfii, de statu & jure Regio, *& de Judicum & Regum convenientiis & differentiis*. This must be in his Work entituled *Judaica*, and printed at *Basil* in 1641, 1661, in 8vo.

Joan. Frischmuth, de Rege apud Hebræos eligendo & deponendo. Jenæ, 1653, in 4to. This Treatise on the Right of Electing and deposing Kings, is taken from the 17th Chapter of *Deuteronomy*, and from the Comments of the *Hebrews*. See our Lists upon the Old Testament, and the Title of *Frischmuth* in the *Index*.

Joan. Wandalini, de Jure Regis, lib. 3. *Hafniæ*, 1669, in 4to. He wrote six Books upon this Subject, the four first whereof were printed at *Copenhagen*, 1663. the two last, 1667, in 4to. See the Authors cited by us on the New Testament, and the Title *Wandalin* in the *Index*.

Fortunati Schacchi, Myrothecii, lib. 3. *& alibi. Fortunatus Schacchus* treats here on the same Subject. The Edition of his *Myrothecium* we shall mention in its Place.

Claudii Salmasii, Defensio Regia. This is the Defence of *Charles*, King of *England*, printed at *London* in 1652, 1660. in 8vo.

Joan. Miltoni, Defensio Populi Anglicani, contra Salmasium. Milton, who was an *Englishman*, has two Defences; the first printed in 1652, at *London*, the second *ibid*. 1664. in 12mo.

Joan. Rhenferd, Dissert. de Arabarchâ, *seu Alabarchâ, vel Ethnarchâ Judæorum*. *Fran*. 1702. We have already had occasion to speak of this Protestant Author. See his Title in the *Index*.

See likewise our Dissertation on the Officers belonging to the Kings of *Judah's* Court, before our Comments on the *Chronicles*. See also *Fabricius's Bibliographia*, ch. 14. numb. 1, 2, 3. where he mentions the other Authors who have treated this Matter.

Article XVIII. Of the Militia of the Hebrews.

TO Kings and Monarchs it belongs to bear the Sword of God in order to defend the States with which he hath entrusted them, and the People whom he has made subject to them. It is their Part to take care that good Order be observed in the Armies which they levy on such Occasions, and when they are victorious the whole Glory of their Success should be referred by them to the God of Battels. It is with reason therefore that we join this Article to the preceding one, that herein we may speak of those who have treated of the Militia of the *Hebrews*.

But before this it may be proper to see our Dissertation on the military Affairs of the *Hebrews*, prefixed to our Comment upon the Book of *Esther*.

Dissertatio de Hebræorum re militari, by *Andrew Dantz*, or *Dantzius*, on the 20th and 21st Chapters of *Deuteronomy*. This Dissertation was printed at *Jena*, in 4to, 1690. See our Lists upon the Old and new Testament, or his Title in the *Index*.

Agonostica Sacra, by *James Lydius*; at Dort, 1698, in 4to. by the Care of *Solomon Vantill*, and with his Notes, as *Fabricius* informs us in his *Bibliographia*, numb. 2. ch. 17. He adds, that it was translated into *Flemish* by *Adrian*

Van- Halen, and printed with his Notes, at *Roterdam*, in the Year 1703, in 8vo. The same *Fabricius* does not tell us whether his *Syntagma de re Militari* has been printed. This *Lydius* was a *Fleming*, a *Calvinist*, and Minister of the Church of *Dort*.

Pallas armata, by *James Turner*, in *English*, at *London*, 1683, in fol.

To all these Authors we may add *John Arrowsmith's Tactica Sacra*, in three Books, printed at *Cambridge* in 1657, and at *Amsterdam*, in 1700, in 4to. which however is altogether spiritual, practical, and moral. He was an *Englishman*, of the Church of *England*, and Professor at *Cambridge* in 1660.

M. *le Pelletier*, of *Rohan*, has also written a Dissertation in the way of Letter, wherein he attacks the false Representations of Painters in their Pictures of the *Israelitish* Camp in the Wilderness. It is printed in the Memoirs of *Trevoux*, for the Month of *December*, 1704. We speak of it more particularly upon *Numbers*, *Art*. XIII.

Lastly, the Reader will find several Articles in this Dictionary concerning the Way of making War in use among the *Hebrews*, their Tacticks, and Art Military, by the celebrated Chevalier *de Folard*.

Article XIX. Of the History, Annals, and Chronology of the Hebrews.

THE most ancient Historian of the *Hebrews*, next to the sacred Writers, is *Josephus*, surnamed *Flavius*. His Works were printed in *Greek* at *Basil*, 1544, in fol. They had been before printed in *Latin, ibid*. 1540, of *Erasmus*'s Version. After that in *Greek* and *Latin*, at *Lipsick*, 1691, in fol. *Edward Bernard* published only the first four Books, printed at *Oxford*, 1700, in fol. in *Greek*, with his Notes. *John Hudson* afterwards put them all out entire, together with his Notes, *Ibid*. 1720, in fol. M. *Arnaud d'Andilly* translated *Josephus* into *French*, and had it printed in two Vols. fol. at *Paris*, 1667, the second Edition; at *Amsterdam* 1697, and in five Vols in 12mo. This *Jewish* Historian has been translated into all Languages: The Edition of 1691, by *Ittigius*, is distinguished by the Prolegomena which he has inserted in it, and a Dissertation against *Lambecius* concerning the famous Passage relating to *Jesus Christ. Josephus* was born at *Jerusalem*, in the Year of *Jesus Christ* 37; was Son of *Matthias*, and flourished under the Emperors *Vespasian, Titus*, and *Domitian*, till 93, and much longer. His Diction is pure, his Expressions clear, his Style magnificent, and his Narration agreeable, says *Photius*.

James Basnage has written a Continuation of *Josephus*'s History, printed at *Amsterdam*, 1707, 15 Vols. in 12mo. which F. *le Long* attributes to *Samuel Basnage*.

In the first Book he treats of the State and Government of *Judæa* under the Race of the *Herods*. In the second, of the Sects subsisting in the Time of *Jesus Christ*, and the Destruction of *Jerusalem*. In the third, of the Patriarchs and Doctors who lived after the Destruction of *Jerusalem*, with a Supplement to the History of the *Samaritans*. In the fourth, of the Doctrines of the *Jews*, their Confession of Faith, their Variations, and the History of their Religion. In the fifth, of their Rites and Ceremonies. In the sixth, of their Antiquities, and Dispersion, as low as the eighth Century. In the seventh, of their different Dispersions in the *East* and *West*, from the 8th to the 10th Century.

There is a second Edition of this Work, put out at *Paris*, 1710, seven Vols. in 12mo. This is not merely a new Impression of that of *Holland*, tho' as to the Substance of it, it is the same Work. The Order and Number of the Books are changed; several things are suppressed which did not relate to the History of the *Jews*; Additions have been made to it; so that instead of seven we have ten Books, which has made the Work more methodical.

Mathurin Veissiere la Croze, in his Conversations upon divers Subjects of History, Literature, Religion, and Criticism, printed at *Cologn*, 1712, in 12mo. finds many Faults in this Work published by *Basnage*. See the 126th, and following Pages; and *Richard Simon*'s *Bibliotheque Choisie*, t. 2. ch. xvi. the 254th, and following Pages.

Basnage came into the World at *Rohan*, in 1653, was made Minister of the *Calvinist* Church in that City in 1676, and went afterwards to *Roterdam*, where he may be still living. His new Edition of *Canisius* was put out in four Vols. in fol. 1725.

He published likewise the History of the Old and New Testament, represented in very beautiful Prints, by *Roman de Hooghe*, and joined with it an Explanation of the most difficult Places in Scripture, printed at *Amsterdam*, 1704, in fol. and 1705, in 2 Vols. in 4to. 1706, in fol. in *French*. He begins it with a long, laboured Preface concerning the Existence of God, the Divinity of the Books of *Moses*, and the other Prophets, the Advantage there is in reading them, and the Necessity of having a Religion. He enters upon the History of the New Testament with another Preface of no less Extent. The Style is close, and oftentimes too concise, where it should be more copious.

*Joseph. Ben-Gorion, Hebraic*è *& Latin*è, *cum Notis Frederic. Breithaupt. Lipsiæ*, 1710. Besides this Edition of the Counterfeit *Josephus*, surnamed *Ben-Gorion*, there had been one at *Oxford*, 1706, in 4to. with a *Latin* Version from the *Hebrew*, by *John Gagnier*, his Preface and Notes. *Joseph Ben- Gorion* is generally called by the Name of

Gorionides.

The Learned all agree at present, that this is a spurious Author, whom some suppose to have lived in the seventh Century, others in the eleventh. Some say he was a *Frenchman*, others that he was a *Briton*. See *Basnage*'s Judgment in his Continuation of *Josephus*, l. 7. c. 6. and *Placcius* in his *Pseudonymi*.

Seder Olam Rabba, & Seder Olam Zuta, that is to say, the great and small *Chronicon* of the *Jews*. These are to be found in *Genebrard*'s Chronology, and in the fifth Tome of the Rabbinical Library.

Zemach David, seu Chronologia R. David Gantz cum Notis Guil. Henrici Worstii. This Chronology contains the History of the *Jews* from the Beginning of the World to 1592. and is divided into two Parts; the first whereof was printed in *Hebrew* at *Frankfort* in 1692. the second at *Amsterdam*, 1694, two Vols. in 4to. *Henry Worst*, or *Worstius*, had before translated it into *Latin*, and printed it, with his Notes, at *Leyden*, 1646, in 4to. it was afterwards printed in the Rabbinical Language, at *Frankfort* upon the *Mein*, 1698, in 4to. with a Continuation. The Author entituled this Work, the *Branch*, or *Sprout of David*, because it was the first composed by him. Besides, as his History discovers the Misery of the *Jewish* People, and the Power of the Christians, it was his Design that his Readers should be obliged thereby to remember the Branch of *David*, and pray for his Manifestation.

There are three particular things in his Chronology. 1. He begins it with the Creation of the World, and goes back as far as the first Temple and Patriarchs; whereas the *Jewish* Historians generally begin no earlier than at the Epoch of the *Greeks*. 2. Altho' he has often copied *Josephus*, and the Doctors of his Nation who had preceeded him, he is yet more exact, and corrects their Mistakes. 3. In his second Book he has compiled several Christian Authors, but he is not happy in his choice of them. He was a *Jew*, born at *Prague* in *Bohemia*, a Mathematician, and flourished about 1592.

Gilberti Genebrardi Chronologia, in fol. This Chronicle was in great Esteem before we had any more accurate. *Genebrard* wrote two sorts of Works; a Chronology of Scripture, printed at *Louvain*, 1571, in 12mo. and at *Cologn* 1571, which contains but one Book; and his Chronography, in four Books, the two first whereof relate to the People of old, and include the History of 4000 Years, at *Paris*, 1580, 1585, in fol. and afterwards in 1609, in fol. which is the finest Edition, made at *Lyons*, for *John Pille-Motte*. As to *Genebrard*, see upon the *Psalms*, and his Title in the *Index*.

Eusebii Caesariensis Chronicon, cum Notis Josephi Scaligeri, fol. *Leidae*. 1606, 1656. with *Pontac*'s Notes, at *Bourdeaux*, 1604. This Work is very much valued: *Scaliger*'s Notes are excellent, and *Pontac*'s are not to be despised. The former of these has given us a more compleat Edition of *Eusebius*'s *Chronicon* from those of *Syncellus* and *Cedrenus*, which were no more than Copies or Abridgments.

S. Hieronymi Chronicon. St. *Jerome* translated *Eusebius*'s *Chronicon*, and intermixed many Additions.

Chronicon Paschale, seu Alexandrinum G. L. ex Editione Caroli Ducange, fol. *Typis Regiis*, 1688. *Matthew Rader*, or *Raderius*, had before printed it in *Greek* and *Latin*, with his Notes, at *Munich*, 1615, in 4to.

Eutychii Alexandrini Chronicon Arabico-Latinum, ex versione Edwardi Pocokii, at *Oxford*, 1659, two Vols, in 4to. This is not so much a Chronicle of *Jesus Christ*, as Annals, beginning at the Creation, and ending at the Year 943. We see here several Traditions of the *Eastern* People. *Eutychius* was Patriarch of *Alexandria* from 933 to 950, when he died, infected with the Heresy of the *Jacobites*.

Joan. Marsham, Chronicus Canon. Ægyptiacus, Hebraicus, Græcus, fol. *Londini*, 1672. In this Book there is a great deal of uncommon Learning, but very little Order or Method, and many very free and singular Opinions. There was another Edition besides this, printed at *Lipsick*, 1676, in 4to. larger and more correct than the foregoing one; and a third at *Franekar*, 1696, in 4to. The Author has also written in particular a Chronological Dissertation upon *Daniel*'s Seventy Weeks, printed at *London*, 1649, in 4to. He was of *London*, Knight and Baronet, and very knowing in History. He died in 1672.

Josephi Scaligeri, de Emendatione temporum. fol. *Paris*. 1583. The best Edition is that of *Leyden*, 1598, in fol. or that of *Geneva*, 1629. See his Title in the *Index*.

Jacobi Saliani, Annales Ecclesiastici veteris Testamenti, six Vols. in fol. at *Paris*, from 1619 to 1691. The Epitome of this Work, in two Vols. fol. is most to be esteemed, and is very sufficient, at *Rohan*, 1640; and at *Cologn*, 1638. The Marrow of this Abridgment, under the Title of *Enchiridion Chronologicum Historiæ Sacræ & Profanæ*, at *Paris*, 1636, in 12mo. and 1641 at *Cologn*.

Augustini Tornicelli, Annales Sacri & Profani ab orbe condito, ad eundem Christi Passione redemptum. Franc. 1666. fol. Vol. I. They were before printed at *Antwerp*, 1620, in two Vols. fol.

Dionysii Petavii Doctrina Temporum, cum Chronologia. fol. two Vols. at *Paris*, 1627, and at *Antwerp* 1705, in fol. To these we may join his *Rationarium temporum*, or Universal History, printed se veral times in 8vo. and translated into *French* by the Sieur *Collin*, with Augmentations and a Supplement, at *Paris*, 1682. two Vols. in 12mo. These two Works are very much in esteem.

Alph. à *Caranza, Diatriba super primam temporum doctrinam, adversus Dionys. Petavium*.

Sethi Calvisii opus Chronologicum, cum Isagogâ Chronologicâ. Francof. 1620. fol.

Annales Sacri & Ecclesiastici, by *Henry Sponde*, in *Latin, Spondanus*, from the Beginning of the World to *Jesus Christ*, at *Paris*, 1639, in fol.; at *Cologn*, 1640, in fol. He has reduced them into an Abridgment, with an *Auctuarium*, printed at *Mentz*, 1620, and at *Cologn*, in 1627, in fol. *Jerome de Marens, de Marenis*, has made *Latin* Observations on *Sponde's* Annals, printed at *Paris*, 1656. See the Title of *Sponde*.

Jacobi Usserii, Annales utriusque Testamenti, two Vols. fol. *Lond*. 1650. *vel Paris*. 1675. *cum Dissertat. de Cainan*. This Author is very accurate, and may be sufficient for those who are not willing to search very deep into Matters of Chronology.

The Chronology at the End of *Vitré's* Bible, in fol. is only an Abridgment of *Usher's*.

Joan. Hardouini, Chronologia vet. Test. This Work was at first suppressed at *Paris*, because of some free and singular Passages contained in it; but it has been reprinted in the Collection of F. *Hardouin's* Works, at *Amsterdam*, 1709. It may be proper to join with it the Censure of it, by *Alphonsus Vignolles, Roterdam*, 1708.

Ludovici Capelli, Chronologia Sacra, in fol. It is continued from the Beginning of the World to the last Captivity of the *Jews* by the *Romans*. It was published at *Paris*, 1655, in 4to. and is in the Polyglot of *England*, prefixed to the first Tome. *James Capellus*, Brother to *Lewis*, wrote a Sacred History, from *Adam* to the Emperor *Augustus*, printed at *Sedan*, 1612, in 4to. and from *Augustus* to *Valentinian, ibid*. 1622, in 4to. and besides this, the most memorable Epochs; with an Explanation of the most difficult Places in Scripture, *ibid*. 1602, in 4to. He designed a much larger Historical Work. F. *le Long*, in the Article relating to him, in tom. 2. of his *Bibliotheca Sacra*, is particular in the Account of it. See here their Title in the *Index*.

Isaaci Vossii de lxx. *Interpretibus cum Chronologiâ, & Dissert. de verâ ætate mundi*, at the *Hague*, 1654, in 4to.

Item Castigationes adversus Hornium de ætate mundi. See likewise his Title, *ibid*.

Georg. Hornii, Dissert. de verâ ætate mundi. This was printed at *Leyden*, 1659, in 4to. with his Defence against *Vossius*, and an Addition to this Defence. He published likewise the Ark of *Moses*, that is to say, the History of the World, against the same Person, *ibid*. 1669, in 12mo. He was a *German Calvinist*, of the *Palatinate*, and Professor at *Leyden*. He died in 1670.

F. *Paul Pezron's* Antiquity of Times restored. *Paris*, 1687, in 4to.

F. *John Martianay's* Defence of the *Hebrew* Text against the Antiquity of Times restored. *Paris*, 1689, in 8vo.

The Antiquity of Times destroyed, by F. *le Quien*, a *Dominican*, 1693.

A Defence of the Antiquity of Times, by F. *Pezron*, in 4to. *Paris*. 1691. We join these three learned Men together, who have made a literary War with one another, which has been of great use in explaining the capital Points of the Sacred Chronology. It may be convenient to give here some Idea of this Contest.

Father *Pezron's* whole Design is to shew that the World is more ancient than the modern Chronologers believe it to be; that instead of placing only four thousand Years between the Creation of it and the Birth of our Lord, there were near six thousand. He maintains, that in order to discover the true Duration of the World, we should follow the Version of the *Septuagint*, and depart from the *Hebrew* Text, as being altered by the *Jews*, who have lived since the Taking and Destruction of *Jerusalem*.

His Work no sooner appeared, than F. *Montainay* attacked it, with a Design of maintaining the Truth of the *Hebrew* Text, against the Version of the *Septuagint*. F. *le Quien* entered the Lists likewise to maintain the Entireness of the *Hebrew* Text, against F. *Pezron*. F. *Martianay*, in a fine Letter of some Length, expressed the particular Pleasure he received from joining with him in order to confirm his Opinion against this learned *Bernardine*. It is printed in the *Journal des Sçavans*. The latter of these took Arms against these two Monks, to prove that from the first Rise of the Church, Ecclesiastical Authors have been persuaded that six thousand Years were passed from the Creation of the World. This he does in his second Work; and at the End of it we find a Chronological Canon, containing an Abridgment of the Sacred and Profane History blended together, and composed with such Accuracy and Order, as conduce not a little to the proving of the real Extent of the several Ages. See the Titles of these three learned Monks in the *Index*.

Joannis Seldeni, de anno civili Judæorum. This is a Dissertation on the Civil Year, and Calendar of the *Jewish* Commonwealth, printed at *London*, 1644, in 4to. and at *Lipsick*, 1673, in 8vo. at *Leyden*, 1683. See his Title in the *Index*.

Jul. Bartolocci, de anno Solari Judæorum. Item de anno Lunari, de cyclo, de mensibus, &c. t. 2. *Bibl. Rabb*. p. 392, &c. See his Title in the same Catalogue.

See our Dissertation on Chronology, in the Beginning of *Genesis*.

The History of the People bordering upon the *Jews*, with a view of illustrating the Prophecies, before the Prophet *Isaiah*. A Summary of the Profane History of the *East*, from *Solomon* to the Captivity of *Babylon*, with the same Design.

Philippi Labbæi, Annales, at *Paris*, 1670. in fol. five Vols. of the *Louvre* Edition. This is rather an Historical Chronology, divided into three Parts, and a Technical Chronology in two Parts. He has also written an Abridgment of Sacred and Profane Chronology, printed at the same Place, 1651, in 4to. An easy Method to learn Chronology, *ibid*. 1649, in 12mo. A Chronological Abridgment of Sacred and Profane History, in five Vols. in 12mo. and in two in 4to. *ibid*. 1667. F. *Labbé* was born at *Bourges*, in 1607, entered into the Society in 1623, and died at *Paris* in 1667, at sixty Years of Age. He understood the *Belles Lettres*, Philosophy and Divinity. Several learned Men, even Protestants, speak of him with great Commendation.

Joannis-Baptist. Riccioli, Chronologia reformata. This is a very large Work of Sacred Chronology, composed by him in three Vols. in fol. printed at *Bologna*, 1669. The tenth Book of the first Tome treats of the Years and Epochs of the *Hebrews*. The seventh, of the Years of the World, and the several Ages of it down to *Jesus Christ*. The eighth, of the Year and Day of our Saviour's Birth, as well as of his Genealogy. In the second Tome there is a Chronicle of the Years of the World according to the *Septuagint*. Another according to the *Hebrew*. A large Chronicle of the Years before and after *Jesus Christ* as low as the Year 1666. The third Tome contains a Table of the Patriarchs, Judges, Kings of *Judah* and *Israel*, of the Prophets of the Old Testament, of the *Hebrew* High-Priests, and Persons who belong to the Genealogy of *Jesus Christ*. He was an *Italian* of *Ferrara*, a *Jesuit*, and died in 1671.

Christ. Helvici Theatrum Historicochronologicum. This was printed at *Oxford*, 1651, in fol. See our Lists on *Genesis*, or the Title *Helvicus* in the *Index*.

Gerard. Joan. Vossii, Dissert gemina de J. C. genealogiâ & de annis quibus natus, baptizatus, &c. These two Dissertations of *Vossius* upon the Genealogy of *Jesus Christ*, and the Year of his Birth, Baptism, and Death, were printed at *Amsterdam*, 1642, in 4to. He wrote likewise an Introduction to the Chronology of Scripture, or eight Dissertations relating to the Times of the *Hebrew* History, printed at the *Hague*, 1659, in 4to. Both are in the sixth Tome of the great Collection of his Works, *ibid*. 1701. See the Article of Concords of the Gospels, or the Title of *Gerard Vossius*, in the *Index*.

Joan. Lightfoot, Chronica temporum & ordo Textuum vet. & nov. Testam. t. 1. & 2. *operum. fol*. See his Title in the *Index*.

*Joan. Georg. Hervart, novæ, veræ, & exact*è *ad calculum astronomicum revocatæ Chronologiæ*, &c. This Author had been Chancellor to the Duke of *Bavaria*, and composed other Historical Works, taken notice of in *Draudius*; but he says nothing of this Chronology, which was printed at *Munich*, 1614, in 4to. This Work is pretty accurate, but ill digested.

Joan. Kepler, de Jesu Christi vero anno natalitio. What *Kepler* wrote upon the Year of our Saviour's Birth, against *Laurentius Suslyga* of *Poland*, was printed at *Prague*, 1606, in 4to. and at *Frankfort* 1614. He published likewise *Eclogæ Chronologicæ*, upon the Times of *Herod* and his Descendants; of the Baptism, Ministry, Passion, Death and Resurrection of *Jesus Christ*, printed at *Frankfort*, 1615, in 4to. He was of *Wittemberg*, a *Lutheran*, and Mathematician. He died in 1630.

Michael Paludani, Chronologia Regum Judæ & Israel. or a Concord of the Times, from *Saul* to *Cyrus*, printed at *Louvain*, 1628, in 4to. *Paludanus* was of *Ghent*, of the Order of St. *Augustin*, Doctor and Professor of the University of *Louvain*. He died in 1652. We should not confound him with *John Paludanus*, of *Mechlin*, who died in 1630.

Concordia Librorum Regum & Paralipomenon, cum Annotationibus. Paris. 1691, in 4to. by *John-Baptist le Brun*. See our Lists upon the Books of *Kings*, and his Title in the Alphabetical Catalogue.

Samuelis Petit. Eclogæ Chronologicæ, printed at *Paris*, 1632, in 4to. in the eighth Tome of the *Roman* Antiquities, p. 373, and, according to F. *le Long*, in the Great Criticks of *London*, probably of the last Edition, for we do not find them in the first of 1661. He was of *Nismes*, a *Calvinist*, and died in 1643.

Thomæ Lydiat, Emendatio Temporum, *ab orbe condito*. This Author has written several Chronological Treatises. The Work here mentioned was printed at *London*, 1609, in 8vo. and at the *Hague*, 1645, in 12mo. Chronological Canons from the Beginning of the World to the Beginning of the Gospel, at *Oxford*, 1675, in 8vo. The Chronicle of the Kings of *Judah*, in *Hebrew*, if we believe *Anthony Wood*; an Explanation concerning the Years of *Jesus Christ's* Birth and Ministry.

Lydiat was an *Englishman*, of *Oxford*, Chronographer. He was born at *Okerton*, near *Banbury* in *Oxfordshire*, and was Chronographer and Cosmographer to Prince *Henry*. See *Anthony Wood's Athenæ Oxonienses*. He died in 1646. His Emendation of Times was written against *Scaliger*, and others.

Christiani Noldii, Historia Idumææ, *apud Crenium fascic*. 4. This is a Dissertation upon the Lives and Actions of the *Herods*, printed at *Franekar*, 1660, in 16mo. and in *Crenius's* fourth *Fasciculus*. He wrote likewise an Abridgment of the Histories and Antiquities of Scripture, published at *Copenhagen*, 1662, in fol. He was a *Dane*, a *Lutheran*, and Professor at *Copenhagen*. He died in 1683. Some call him *Christopher*, and not *Christian*.

Frederici Spanheim, Chronologia. It was *Fred. Spanheim* the Son, and not the Father, who wrote upon the Chronology and Sacred History of both Testaments. His Work was printed at *Leyden*, in 1701, in fol. He had before put out an Introduction on the same Subject, *ibid*. 1683, and 1694. in 4to. We have given some Account of him upon the Old Testament. See his Title in the *Index*.

Joan. Buxtorf. fil. Exercitationes ad historiam veteris & novi Testamenti. These Historical Exercitations are upon the Ark of the Covenant, the sacred and heavenly Fire, *Urim* and *Thummim*, the Manna and Stone in the Wilderness, and the brazen Serpent; printed at *Basil*, 1659, in 4to. *Buxtorf* was of *Basil*, *Hebrew* Professor, and died a *Calvinist*, in 1664.

Joan. Guill. Stuckii, Historia Palestinorum, Syrorum & Sidoniorum ad intelligendum Libros Samuelis. This History of the People of *Palestine*, *Syria*, and *Sidon*, is of use to understand well the Books of *Samuel*, printed at *Zurich*, 1595, in fol. He was a *Switzer*, a *Calvinist*, Professor at *Zurich*, and died in 1607.

Chronologia Samaritanorum, Authore Edwardo Bernard.

R. P. Natalis Alexandri Selecta Hist. *Eccles. vet. Test. capita*, fol. *Paris*. We have mentioned the last Edition of this large Work in the Article of Prolegomena and Dissertations. See the Title of F. *Alexander* in the *Index*.

Augusti Varenii, de Annis Sabbaticis, & Jubilæis Judæorum, at *Rostoch*, in 4to.

*Nicolai Mulleri, Judæorum annus lunæ solaris & Turc-Arabum mer*è *lunaris. Groning*. 1650, fol. See *Muller* in the *Index*.

Maimonides, descriptio initiationis novilunii cum versione Henning. Bern. Vittor.

Christiani Massæi Calendaria quatuor Ægyptium, Hebraicum, Macedonicum & Romanum, printed at *Antwerp* 1540, in fol.

He has also published Chronicles of the Bible, in twenty Books, printed likewise at *Antwerp*, in the same Year, 1540.

See the *Jewish* Calendar, printed before the first Tome of our Dictionary of the Bible, the second Edition. The Reader may likewise consult the Authors mentioned in *Imbonati*, t. 5. of the Rabbinnical Library, p. 534, 637, and those in *Fabricius's Bibliographia*, ch. 10. numb. 1, 2, 3, and ch. 11. numb. 1, 2. See likewise *Lipenius's Bibliotheca Theologica*, t. 1. at the Title *Chronicle*.

Article XX. Of the Authors who have published Histories of the Old Testament, or even the History of the Jews.

THE History of the *Jews*, by *Paul Mezger*, printed at *Augsburg*, in 1700, fol. contains the most memorable Transactions of this Nation under its different Forms of Government. The whole is divided into five Books; the first whereof contains what passed under *Abraham*, *Isaac*, *Jacob* and his Sons; the second, from the Birth of *Moses* to the first of the Judges; the third, from *Joshua* to *Saul*; the fourth, from *Saul* to the Imprisonment of *Zedekiah*; the fifth is only an Abridgment of the Lives of *Tobit* and *Judith*.

He adds here several Questions relating to the literal, spiritual, and mystical Sense of Scripture. There is a great deal of Order in every thing he says; and they who will give themselves the trouble of reading him, will find wherewithal to be satisfied, and will learn the Sacred History very easily. These were printed at *Augsburg*, 1700, in fol.

Jerome Vecchietti wrote eight Books upon the Primitive Year, from the Beginning of the World, with a Reference to the *Julian* Year, and the Manner of computing the sacred Times, printed at *Augsburg*, 1621, in fol.

In the first Book, he examines what was the Beginning of Times, and the first Year, settled by *Adam*, whereof there is mention in the sacred Writing. In the second, he demonstrates the Series of Time in the Old Testament to be true, having first explained what is said in the sixth Chapter of *Genesis*, *the sons of God seeing the daughters of men*, &c. what relates to *Nimrod*, or the History of *Job*. In the third, he proves the true Epoch of *Jesus Christ's* first Advent, of his Preaching and Death: He explains *Daniel's* Seventy Weeks, and sets forth the Circumstances of the Last Supper, with the Manner of celebrating the Passover. The fourth is entituled of the Grace of the Gospel. The fifth treats of what followed it. The sixth, of the last Successions. The seventh contains the Marks of the Last Times, described in the *Revelations*. The eighth contains Chronological and Astronomical Tables.

This Work by *Vecchietti* was condemn'd by reason of his Opinion concerning the Last Supper, which has been confuted by *Anthony Capellus*, a *Franciscan*. The Author was put into the Inquisition, and died there, after many Years Imprisonment, at eighty Years of Age, tho' he was an *Italian* of *Florence*, and had been sent into *Egypt* by *Clement* XIII. to maintain there the Interests of Religion.

Francis Macé put out, in *French*, an Historical and Chronological Abridgment of the Old and New Testament, printed at *Paris*, 1704, in 4to. He was a *Parisian*, a Doctor, and Vestry-Keeper of the Church of St. *Opportune*, and died in 1721. His Work is not a bare Historical Abridgment, as he calls it, but a judicious and continued Comment upon the whole Bible. They who love Elevation, will find here some of those sublime Touches which they look for in the *Greek* and *Latin* Historians.

Edmund Maclot has written the History of the Old and New Testament, with Theological Notes, printed at *Nancy*, in 1705, 1712, two Vols. in 8vo. He was of the Order of the *Præmonstratenses*, Abbot of *Etanche* in the Diocese of *Verdun*, where he died in 1711, and the 78th Year of his Age. As to his Book, he does not confine himself in it to a bare Narration of what the Text of Scripture contains, but intermixes abundance of Remarks and Observations, either in Theology, Morality, or History.

There are some who have published only the History of the Old Testament; which is what *Joachim Langius* has done in *Latin*, printed at *Hall*, 1718, in 4to. with *Exegeses*, or Explanations of difficult Passages of Scripture: The Work is divided into seven Periods.

F. *James Grandami*, a *Jesuit*, under the Name of Christian Theology, has written of every thing which has happened from the Creation of the World to the Birth of *Jesus Christ*. His Book is in *Latin*, printed at *Paris*, 1666, in 4to.

Lastly, we have published the History of the Old and New Testaments, and of the *Jews*, printed at *Paris*, in two Vols. in 4to. 1718, and in seven Vols. in 12mo. 1725. We did not undertake to compose a Work of this kind after so many others without much Solicitation from Abbot *Fleury*, who had designed himself to write one, to serve as an Introduction to his Ecclesiastical History, which does not begin sooner than with the *Acts* of the Apostles, about the Year of *Jesus Christ* 36.

That which we have published begins at the Creation of the World, and goes on to some time after the Destruction of *Jerusalem*, when Abbot *Fleury* enters fully upon his Matter. We have endeavoured to imitate the Brevity and Exactness of this eminent Historian, without loading our Work with curious and learned Enquiries; all our Aim being to instruct and edify the Faithful, by inducing them to read the History of the Church under the Old Testament.

Article XXI. Of Sacred Geography.

Geography is one of the principal Parts of History. It is almost impossible to read it with Pleasure, and relish it without having all the necessary Knowledge of the Places, Towns and Cities, at least of the Countries, where the Particulars related were transacted. Now this Knowledge is to be acquired only two ways; one, by travelling, and running over the Country we would speak of: But every one is not in a Condition, or has not an Inclination to travel. The other is to inform ourselves of the Situation of Places and Countries; which is done by reading the Authors who have treated of them, whether as to Sacred or Profane Matters. We confine ourselves to Sacred Geography, which alone belongs to our Subject.

It is necessary to consult the Commentators on the tenth Chapter of *Genesis*, and the Book of *Joshua*, and to see our Dissertation on the Geographical Map of the *Holy Land*, which is prefixed to our Comment upon *Joshua*.

Eusebii Cæsariensis Liber de locis Hebraicis, sive Onomasticon cum versione Latinâ D. Hieronymi, & Notis Jacobi Bonfrerii, & Joan. Clerici, fol. *Amstelod*. 1708. *Eusebius*'s Work being of use to those only who understood *Greek*, St. *Jerome* thought it convenient to translate it into *Latin*. He made some Alterations, or Additions to it: So that he has been both the Author and Interpreter of it, as he himself says, in his Preface. The long abode he made in *Palestine*, and the particular care he took to inform himself of every thing that might contribute to the illustrating of the Sacred Writings, enabled him very much to perfect this Work. He did not, however, make it so compleat as it might have been: *Bonfrerius* having examined it, observed many Omissions in it, and believed it might be put into better Order; which engaged him to publish a more correct Edition of it, as he did in 1631, in fol. with his Comment upon *Joshua*.

F. *Martiany* has also given it us in his new Edition of St. *Jerome*, and corrected many of either *Bonfrerius*'s or the Printer's Faults.

Lastly, M. *le Clerc* has made use of both their Emendations to make his own more compleat. He has added new Notes to those of *Bonfrerius*; and altho' these Notes refer principally to the *Greek* Text of *Eusebius*, he nevertheless inserts several Critical Remarks upon the Translations.

The Order wherein he has disposed every thing in this Edition is very commodious: Every Chapter is divided into three Columns, with the *Greek* Text in the Middle, St. *Jerome*'s Version on one side, and *Bonfrerius*'s on the other. At the Bottom of the Pages are *Bonfrerius*'s Notes, and those of *le Clerc* in smaller Characters. The last, for the most part, are very short: Those of *Bonfrerius* are of a just Length, and abound with Erudition.

We find afterwards a Geographical Map of the Land of Promise. It is that of *Adrichomius*, but so altered by *Bonfrerius* as scarce to be known again. This learned *Jesuit* gives his Reasons for these Alterations, in a Discourse which goes along with the Map. We have here likewise the Description of the *Holy Land*, by *Brocard*, who speaks of things as an Eye-witness.

Sancti Hieronymi, de 42 Mansionibus Israelitarum in deserto, Epistola ad Fabiolam, in tom. 2. p. 586, of the new Edition. See the same Father in his 86th Letter *ad Eustochium*, p. 966. where there are several Remarks upon the Places in the *Holy Land*. See his Title.

Brocardi Monachi Ordinis Prædicatorum, Descriptio Terræ Sanctæ, at *Basil*, 1555, in fol. in the Onomasticon we have been speaking of, and in the new Edition of *Menochius* by F. *Tournemine*, tom. 2. at *Paris*, 1719, in fol. *Grynæus* had the care of this Impression at *Basil. Adrichomius* had a great Esteem for this Work, because the Author had himself observed exactly all the Places which he speaks of, and he confesses that he made use of it in his Theatre of the *Holy Land*.

It is divided into thirteen Chapters: The first gives us a general Idea of *Syria*, *Phœnicia, Palestine*, and *Arabia*; the second includes a Description of the Town of *Acra*, or *Ptolemais*, where this Monk settled, as the Center of all his Excursions, of *Tyre*, and some others, *&c*. In the third, fourth, fifth, sixth and seventh, there is mention of the Cities and Places in the *Holy Land*, which lie to the North, East, and South, of the Town of *Acra*; the eighth describes the City of *Jerusalem*, and the ninth the Mountains that encompass it; here likewise he makes several Remarks upon *Joppa, Bethlehem, Rama*, &c. The tenth treats of the Places which he disposes to the West of *Acra*, viz. *Elijah*'s Cave, *Elisha*'s Dwelling, the City of *Cæsarea*, &c. towards the End the Author describes the Extent of the *Holy Land*; the eleventh treats of the Fertility of this Country; and in the twelfth the Author speaks of the People who in his Time inhabited *Palestine*. Here he gives us, in few Words, the Character of the principal of these Nations; the thirteenth Chapter contains a Description of *Egypt*.

Brocard was of the Order of Preaching Brothers, and a Native of *Strasburg*. He travelled to the *Holy Land* in 1280, and went by the Name of *Burchard*, which is the Reason that several have confounded him with *Burchard* of Mount *Sion*, a *Dominican* likewise, a different Person from him, though he lived at the same time; for he dedicates his Work to the former.

Eucherii, de situ Jerosolymæ & locorum S. S. t. 1. *Biblioth. Nov. MSS. Labbei*, p. 665. See in the general Article of Catholick Commentators who this *Eucherius* is, and his Title in the *Index*.

Beda Venerab. de locis sanctis. See likewise his Title in the *Index*.

Phocas, Epiphanius Hagiopolita, & Perdiccas, de locis Palæstinæ, ex Editione Leonis, *nis Allatii in symmictis*. The Description of the several Cities from *Antioch* to *Jerusalem*, abridged; together with that of *Syria, Phœnicia, Palestine*, &c. by *Phocas, is in Latin in the Bollandists*, under the Month of *May*, tom. 2. in the Beginning. He was a *Greek*, of the Isle of *Crete*, and a Monk, lived in the twelfth Century, about 1185, at which time he travelled.

Frederick Morel had before published *Epiphanius*'s Work. He was a Monk, and Priest of *Jerusalem*. We do not know when he lived. As for *Perdiccas*, he was Prothonotary of *Ephesus*. *Ducange* is of opinion that he is the same whom *Pachimeres* speaks of in the sixth Book and 24th Chapter of his History. He wrote in *Iambick* Verses.

Adamnanus Scotus, de locis Terræ Sanctæ, l. 3. *ex Editione Mabillonii*, t. 3. *Act. S. S. Ord. Sancti Benedicti, parte* 2. p. 502. & *seq*. D. *Mabillon* has here likewise published the Itinerary of *Bernard* a *French* Monk. See what he says of him in the Place above cited.

Itinerarium à *Burdegalâ Jerosolymam usque*. This was written above 1300 Years ago, was published by *Peter Pithou*, and printed with the Emperor *Antoninus*'s Itinerary, at *Cologn*, 1600, in 8vo. This is the best Edition.

Guillelmi Tyrii, Historia belli sacri, lib. 23. with a Continuation of it, by *John Herold*. This is a History of the Croisade, written in the twelfth Century, from 1099 to 1183. It is in the *Gesta per Dei Francos*, tom. 1. p. 625, to 1046, with a Prologue at the Beginning of it, by *James Bongars*. This Work was printed at *Paris*, 1611, in fol. *William*, otherwise *Willerm*, was by Nation a *Syrian*, or perhaps of *Jerusalem* itself. He was made Archbishop of *Tyre* in 1174, went to the *Lateran* Council, and died in 1190. *John Herold*'s Continuation was printed at *Basil*, 1557, in 4to. at *Frankfort*, 1600, in fol.

Marini Sanuti Torselli, Descriptio Jerosolymæ, in the *Gesta Dei per Francos*, tom. 2. p. 1, to 26. The true Title imports, *The Secrets of the Faithful of the Cross*, or, *Means to recover the Holy Land*; in three Books, containing fifteen Parts. This *Marin Sanut*, or *Sanudo*, was of *Rivoalti* in the State of *Venice*, and surnamed *Torselli* from the Name of an Instrument, whereof he is said to be the Inventor. He died in 1329.

Benjamini Tudelensis Itinerarium, written in the Year 1173, and printed, with a *Latin* Translation, by *Arias Montanus*, with Notes by *Constantine l'Empereur*, at *Leyden*, in 12mo. in the Year 1654, and before, in 8vo. 1633. The first Edition, without Notes, is of 1575, at *Antwerp*. *Matthias Frederick Beck* has likewise written Notes on this Itinerary, which have not hitherto been printed.

Benjamin was a *Jew*, originally of the Kingdom of *Navarre*. He set about his Work after having travelled in all the Places where he thought that there were Synagogues, in order to inform himself of the State of his Nation. As he was very fond of it, he omits nothing that might help to raise the Glory and Lustre of it. He sometimes differs from the known Geographers and Historians, and has imagined new Countries, but he gives us, notwithstanding, a general Idea of the State of the *Jews* in his time, as well in the *East* as in the *West*.

Itinerarium Rabbi Petachiæ Sæculo xii. with *Wagenseils*'s *Latin* Version, which we meet with in his Exercitations, p. 161. See the Title of *John Christopher Wagenseil*, in the *Index*.

Abrahami Peritsol, Itinera mundi, with *Thomas Lyde*'s Notes and Version, at *Oxford*, 1691, in 4to. The Author wrote this Itinerary in 1525, at *Ferrara*. In it he cites p. 39. his Map of the World, which has not hitherto been published. He was a *Jew* of *Avignon*. He calls himself *Abraham Mordecai Peritsol*.

Joan. Lightfoot, Horæ Hebraicæ & Talmudicæ, in Evangelia, &c. With this he has joined a Chorographical Century on St. *Matthew* and the other Evangelists. All this is in the 2d Tome of his Works, printed at *Utrecht*, 1699, in fol. See his Title in the *Index*.

Hermanni Witsii, Historia Jerosolymæ, tom. 2. *Miscell. Sacr*. What he has written on this Subject makes the tenth and eleventh Exercitations in the second Tome of his *Miscellanea Sacra*, printed separately at *Amsterdam*, 1700, in 4to. and with his other Works, at *Herborn*, 1717, in 4to. 6 Vols. He gives us here the History of this City, from the Foundation of it to its Destruction by the *Babylonians*; and from the Restoration of it to its Destruction by the *Romans*. He was a *Dutchman*, a *Calvinist*, Professor at *Leyden*, not at *Liege*, as we read in F. *le Long*, and died in 1708.

Adriani Relandi, Palæstina Illustrata, printed at *Utrecht*, 1714, two Vols. in 4to. and at *Nuremberg*, 1716. This Work is divided into three Books. In the first, which takes up more than three quarters of the first Volume, the Author treats of the several Names of *Palestine*; of its Situation, Limits, Division, Waters, Mountains, Fields and Plains. In the second, he enquires into the Distances of the several Places of this Country; and with this he concludes the first Volume. In the second is contained the third Book of this Work, that is to say, an Account of all the Cities and Towns of *Palestine*, ranged in an alphabetical Order. At the End of the second Volume there are three very useful Tables, one of the Chapters, the other of the Passages of Scripture either cited or explained, and a third of proper Names, and principal Matters. It may be said to be a Work to be valued for the profound Erudition which runs through the whole of it, and for the Beauty of the Edition.

There are besides four very curious Dissertations relating to the same Subject, in the fourth Part of his Miscellaneous Dissertations, printed at *Utrecht*, 1706, in 12mo.

The first treats of the Situation of *Paradise*; which he places in *Armenia*, in the midst of the four celebrated Rivers of *Phasis, Araxes, Tygris*, and *Euphrates*, which, in his opinion, answer perfectly to the four mentioned in the second Chapter of *Genesis*, and which were so many primitive Rivers, as we may say, distinguished from one another, and had their Source in *Paradise*, from whence they flowed into different Countries. He shews all the Resemblance and Conformity of their Names and Situation. He finishes this Dissertation with demonstrating, that the Sources of these four Rivers are not very remote from one another.

The second is upon the *Red* Sea. In it he examines, 1. In what Place this Sea is situated. 2. How it came to be called *Red* Sea. In order to decide the first Question, he undertakes to prove, that in all Antiquity this Extent of Sea, which washes the *Southern* Coasts of *Asia*, was never called otherwise than *Red* Sea; and for Evidences of his Opinion, he cites the ancient Historians and Geographers. The true Situation of this Sea being thus determined, he seeks for the Original of the Name by which it goes in *Greek* and *Latin*; for the *Hebrews* never called it *Red* Sea. At the End of this Dissertation he explains two difficult Passages relating to it; one out of *Pindar*, the other out of *Silius Italicus*.

In the third he speaks of Mount *Gerizim*, gives the Signification of this Word, and shews where this Mountain is situated. Here he proposes likewise some ingenious Conjectures concerning the Original of the Word *Sichar*, which in the Gospel denotes *Sichem*. He endeavours here to justify the *Samaritans* from the Reproach with which the *Jews* charge them, of having adored the Figure of a Pigeon upon *Gerizim*, and other Idols hidden under this Mountain.

The fourth is upon the Land of *Ophir*, whereof there is frequent mention in the Holy Scripture. He endeavours to describe the true Situation of it, which in every Particular agrees with what the sacred Books say of it: And he believes it to be a Country near *Oupara*, or *Sophara*, a Town mentioned by *Ptolemy, Ammianus Marcellinus*, and *Arrian*. In reality, there is a perfect Resemblance between it and what the Scripture says of the Land of *Ophir*. As to the Author, see his Title in the *Index*.

Anselmi Descriptio Terræ Sanctæ. This is *Anselm* of *Poland*, of the Order of St. *Francis*, who lived in 1505. His Descri ption of the *Holy Land* was printed at *Cracow*, 1514, in 4to. and in *Canisius*'s *Lectiones antiquæ*, tom. 6.

Christoph. Cellarii Geographia, antiqua, two Vols. in 4to. *Lipsick*. The first Tome was published in 1701, the second in 1706. His *Nucleus Geographiæ* had been published by him before, at *Jena*, 1676, in 12mo. See his Title in the *Index*.

Frederic. Spanheim, Introductio ad Geographiam antiquam, t. 1. oper. Leid. 1701. in fol. See also his Title, *ibid*.

Samuelis Bochart, Phaleg, & Chanaan, at *Caen*, 1646, in fol. at *Frankfort*, 1674, in 4to. See also his Title.

Salom. Deyling, Fertilitas Terræ Chanaan, t. 2. Obser. sacr. See also his Title, *ibid*.

Bened. Ariæ Montani, Phaleg, *Chanaan, Caleb, & Nehemias*, in his *Antwerp* Polyglot. See the Article *Polyglots*, and his Title, *ibid*.

Christiani Adrichomii, Theatrum Terræ sanctæ, in fol. with Figures, at *Cologn*, 1590, 1612. He has published in particular a Description of the City of *Jerusalem*, in the Condition it was in at our Saviour's time, *ibid*. 1588, in 8vo. 1597. the third Edition. The same in *Spanish*, at *Valentia*, 1620. in 8vo. the second Edit. He was of *Delph*, born in 1533, and made a Priest in 1561. He returned to *Cologn*, where he died in 1585, at 52 Years of Age.

Nicolai Samson, Geographia Sacra, ex vet. & nov. Test. with Notes, and a Preface, by *John le Clerc*, at *Amsterdam*, 1703, in fol. The whole Work is divided into four Tables, or Maps. The first contains the Parts of the World mentioned in the Holy Scriptures. The second, the Land of Promise, or the Partition of the Ten Tribes. The third and fourth, the Country, Dwellings, and Journies, of *Jesus Christ*, St. *Peter*, and St. *Paul*. To this is added a Description of the Land of *Canaan*, the Life of *Jesus Christ*, and of the Apostles St. *Peter* and St. *Paul*, Notes upon the Tables, and a Geographical *Index*.

In M. *le Clerc*'s Preface we have a List of those who have made Descriptions of the *Holy Land*, from *Aristæus* to *Spanheim*, with a Critick of the Authors: This is followed by *Samson*'s Preface, with Remarks upon the Map of *Judea*, the number of Towns in each Tribe, their Situations, and Distances. M. *le Clerc* has added Remarks, wherein he corrects *Samson*'s Mistakes. Lastly, we have in it a small Treatise by the same *Samson*, entituled, *Judæa*, where he gives us, in few Words, a History of the several Inhabitants who have successively possessed the several Parts of it.

The Preface which M. *le Clerc* has inserted in the Beginning of this Volume is curious, and very well adapted to the Subject. Herein he makes a kind of Catalogue of the several Authors who have described the *Holy Land* either entirely, or in part only; and he mentions a great number of them.

As for *Samson*, he begins his Work with Remarks upon *Adrichomius* and himself. His Discourse upon *Judæa* is an exact, tho' an epitomized History of this Part of the Earth.

The Maps are very neat, and perfectly well engraved. The Alphabetical Table, which goes along with them, and serves for an Explanation of them, is very methodical. *Samson* was of *Abbeville*, and a very learned Geographer.

Joan. Nicolai Quistorpii, Nebo, seu de Terrâ Sanctâ, apud Crenium fasc. 9. This Work had been printed before, at *Rostoch*, 1665, in 12mo.

Petri Danielis Huetii, de Navigationibus Salomonis. See our Lists upon the Books of *Kings*. He has also written of the Trade and Navigation of the Ancients. *Paris*, 1716, in 12mo. See his Title in the *Index*.

Gaspar Bareirii, de Ophira Regione, at *Antwerp*, 1600 in 8vo. See his Title in the *Index*. See our Dissertation on the Land of *Ophir*, before *Genesis*. *Lucæ Hostenii, Ep. ad Berthold. Nibusium, de fluvio Sabbatico, de quo Joseph. in Bell. Jud*. l.7. c.24.

Joan. Buxtorf, Lexicon Thalmud. ex Rabbinis. We have already spoken of him. See his Title in the *Index*.

Nicolaus Fullerus, de Fabuloso flumine Sabbatico, or *Sambatione*.

Alphonsi Tostat. liber de situ Terræ Sanctæ. We do not find that this Work is printed. *Nicholas Antonio* is the only one who speaks of it, in his *Bibliotheca Hispanica*. See the Article of general Catholick Commentators, and his Title in the *Index*.

Christoph. Heidman, Palestina, sive Terra Sancta. This was printed first at *Helmstadt*, 1623, in 8vo. afterwards at *Wolfembuttle*, 1655, in 4to. with Augmentations; and at *Hanover*, 1689. The Author was of *Helmstadt*, a *Lutheran*, Professor of Eloquence, and died in 1627.

Didaci Martinez, Descriptio Idumææ. It does not appear that this was ever printed. *Southwel* is the only one who speaks of it, and of the other Books of this Author, which are only in Manuscript. He is different from another *Didacus Martinez*, a *Carmelite*. He whom we are speaking of was a *Spanish Jesuit*, of *Cordoua*. He entered into the Society in 1585, and died in 1645.

Jacobi Ziegleri Terræ Sanctæ Descriptio, printed at *Strasburg*, 1536, the second Edition, in fol. and at *Frankfort*, 1575. He was of *Bavaria*, a Geographer, and died in 1549.

Joan. Brissellii, or rather *Bissellii*, *Terræ Sanctæ Topothesia brevis*. He was a *Jesuit of Swabia*, and a Divine, who flourished in 1659. His Description of *Palestine* was printed at *Amberg*, 1659, in 8vo. and at *Dilinguen*, 1679. F. *le Long*, in his *Bibliotheca Sacra*; and *Lipenius*, in his *Bibliotheca Theologica*, call him *John Bissel*.

Joan. Perusini, Descriptio Terræ Sanctæ. This, as *Possevin* says, is as yet only in Manuscript. He speaks of *Perusinus*, in his *Apparatus Sacer*. The Author was an *Italian*, of *Peruse*, whence he took his Name.

*Michael Aitsengeri, Terra promissionis topographic*è *& historic*è, &c. in 4to. at *Cologn*, 1382. This Author, who flourished in 1382, was a *German*, and a Catholick. It is of use to have the ancient and modern Travellers. *Christophori Pezelii, Theatrum Terræ Sanctæ*. *John Zwallart Mayeur*, of the Town of *Aeth*, his Journey to *Jerusalem*, *Antwerp*, 1608, in 4to. with Cuts.

Fretellus Archdeacon of *Antioch*. What he has written of the holy Places is only a Manuscript, as F. *le Long* tells us, and in the Library of *Clairveaux*.

James Pantaleon, Patriarch of *Jerusalem*. We know nothing of his Description of the *Holy Land*, but by what *Adrichomius* says of it, who made use of it in his Theatre of the *Holy Land*. He was Pope, and called *Urban* IV. He was of *Troyes* in *Champagne*, and died in 1264.

Hermanni Borculoi, Civitatis Jerusalem, & locorum sacrorum Dissertatio; at *Utrecht*, in 1538.

Tilmanni Stella, Jerosolymitanæ Civitatis & totius Terræ promissionis, Tabula; printed in 1557. He has also published, *Typus Chorographicus locorum in Regno Judæ & Israel*, at *Antwerp*, 1580, and at *Amsterdam*, by *Janson*. He was a great Geographer.

Petri Lackstan, Descriptio antiquæ & novæ Urbis Jerosolymorum, Cælcuriæ Clivorum, 1570.

Lastly, F. *Pezron*, who is not to be omitted, has written a Dissertation upon the ancient Limits of the Promised Land. It is printed in the way of Letter, in the Memoirs of *Trevoux*, for the Month of *June* in the Year 1705. It is very long, and worthy of so learned an Author. We speak more particularly of it, upon the Book of *Joshua*. It may be advisable to have likewise, or to consult, the ancient and modern Travellers to the *Holy Land*; some of whom we shall mention, as Witnesses of what they relate of it.

James de Vitry may be reckoned of this number. In his History of the *East* and *West*, he speaks of the sacred Places of *Palestine*. It is divided into three Books; the two first whereof were printed at *Doway*, 1597, in 8vo. The Preface, which was not inserted in this Edition, is in *Canisius's Antiquæ Lectiones*, tom. 4. p. 27. of the last Edition, in fol. The first and third Books are printed in the *Gesta Dei per Francos*, by *Bongars*, p. 1047. Dom *Martenne* has since published the third, in his Anecdotes, t. 3. p. 268. It is different from that which is in the old Editions.

This History contains, in pretty good Latin, a large Description of the *Holy Land*, of the Manners of the Inhabitants; of every thing that was to be seen, and had been transacted there, to the Year 1218. This *James de Vitry* was of *Argenteuil* near *Paris*. He became a Canon-Regular in the Monastery of St. *Mary d'Oignies* near *Namur*, went into *Palestine* about 1230, and died in 1244.

John Mandeville, in *Latin, de Montevilla*. See the Title of his Voyage, *Itinerarium in partes Hierosolymitanas*, in 4to. as *Lipenius* reports it in his *Bibliotheca Theologica*. Another specified by him in his *Bibliotheca Philosophica & Peregrinationum in Terram Sanctam, & aliorum experientiarum Libri*, 5. at *Strasburg*, in 1507. The first was printed at *Antwerp*, in 1564, which *Lipenius* has not taken notice of.

Rodolphus Langius, printed at *Cologn* 1517. *Gerard Kuinretorf*, his Journey to *Jerusalem*, printed at *Campen*, in 1520. *Bartholemew de Salignac*, printed at *Lyons*, 1526. *Lipenius* mentions him in 1593, in 4to.

Bernard de Breidembach, at *Spire*, 1502, 1490, in fol. at *Mentz*, 1586, in fol. in *Flemish* at *Utrecht*, 1488. He was Dean of *Mentz*.

Francis Quaresme, wrote a large Book upon the *Holy Land*. This Author was a Minor Brother, and flourished about 1640. *Otto Dapper*, or *Tapper*.

F. *Eugenius Roger*, his Travels to *Palestine*, at *Paris*, in 4to. with Cuts. *John Paschal*, a *Carmelite* of *Mechlin*, published a Description of the *Holy Land*, at *Louvain*, 1563, in 4to.

A Voyage beyond Sea, to the Holy Sepulchre, by *Anthony Regnault*, a Citizen of *Paris*, 1573, with wooden Cuts, pretty well designed.

Peter Appianus, Gerard Mercator, Wolfang de Weissembourg, John Ceverio de vera Cruz, their Travels to the *Holy Land*.

With these we may join *John Cotovicius*, whose Travels were printed at *Antwerp* in 1619, in 4to. in *Latin*. He was of *Utrecht*, and a Lawyer.

John Drubdon's Travels into the *Holy Land*, in *French*; published at *Paris*, 1661, 1666, in 4to.

Joannis Dubiulii Hodæpericon peregrinationis Jerosolymitanæ, at *Cologn*, 1600, in 8vo.

M. *Maundrel's* Journey from *Aleppo* to *Jerusalem*, translated out of *English*, and printed at *Utrecht*, 1705, in 12mo. As this Piece has been well received, there have been several Editions of it.

Adami Reisneri, Descriptio Jerusalem, *Germanico in Latinum versa, per Joan*. *Heydenum. Francofurti*, 1563, in fol.

M. *de Beauveau's* Voyage to the *Levant*, at *Toul*, 1608. and again in 1619, with Cuts, in 4to.

Morizon, Canon of *Bar-le-Duc*, his Voyage to *Jerusalem*, in 4to.

See the List of Authors cited by *Adrichomius* at the End of his Description of *Jerusalem*, printed at *Cologn* in 8vo. 1585.

Article XXII. Of the Studies, Schools and Books of the Hebrews.

THE *Jews* have at all times had their particular Studies, Schools, and Books. Their Studies were at first Divinity; the Scripture, Law, Ceremonies, and every thing relating to the Worship of God, were the principal, and almost only Objects of them. Their Schools were like Universities, where they were instructed, and disputed upon Points of the Law, and where Abuses were reformed. Their Studies for a long time have much degenerated. Their Books are those written by their Rabbins, either for the Explanation of the Law, or with a Design of substituting their false Traditions in the room of it. We shall begin with their Theology.

Joan. Henrici Maii, Synopsis Theologiæ Judaicæ veteris & novæ, Giessæ, 1698, in 4to. He shews the Truth and Falshood of it. *Maius* was a *Lutheran*, and Professor of Divinity at *Giessen*.

Joan. Benedict. Carpzovii, Introductio in Theologiam Judaicam. This is by *Carpzovius* the Son. His Introduction was printed in his new Edition of *Pugio Fidei*, published by him in 1687, in fol. at *Lipsick*. See our Lists upon *Ruth*, and his Title in the *Index*.

Josephi de Voisin, Theologia Judæorum. *Paris*. 1574. in 4to. *Fabricius*, in his *Bibliotheca Antiquaria*, will have it to be printed according to this Date; but that cannot be, because he did not die till 1685. The Impression therefore was, as M. *Dupin* observes, or he who prepared his Tables, in 1648. Which, in reality, we find in M. *Voisin*'s Observations on *Pugio Fidei* printed *ibid*. 1651, in fol. He was of *Bourdeaux*, Almoner to the Prince of *Conti*, and understood the *Hebrew* Tongue.

Antonii Hulsii, Theologia Judaica, *Bredæ*, 1653. in 4to. We have already said something of this Book, and the Author of it, in the third Article of this Part.

Joan. à *Lent, Theologia Judaica, recentior, Herborn*, 1694, in 8vo. This is distributed into Common-places.

Th. Hackspan, de usu Rabbinorum Theologia, at *Nuremberg*, 1644, in 4to. He has written several Pieces upon the Holy Scripture. He was of *Saxony*, a *Lutheran*, and died in 1659.

Claudii Capellani, Mare Rabbinicum infidum. Paris. 1667, in 12mo. We have already mentioned him above. See his Title in the *Index*.

Julii Bartolocci, Bibliotheca Rabbinica cum Supplemento Caroli Josephi Imbonati, five Vols. in fol. We have already spoken of him often, and shall again speak of him. See his Title in the *Index*.

Scipionis Sgambati Archiv. vet. Test. *Neapoli*, 1703. fol. These Archives are in three Books. The first treats of such things as relate to God; the second of the first Fathers, the third, of the illustrious Men of the Old Testament.

The Author of this Work, after several preliminary Dissertations concerning the Antiquity of the *Hebrew* Tongue, and the first Characters made use of in writing, undertakes to give an accurate and circumstantial Account of all the ancient Monuments, by the Help whereof the *Jews* assure us that divine and human Sciences were communicated to Mankind. According to them these Monuments are of two sorts: Some were made publick, and put into the Hands of all the People; and these are the Books which compose the Body of the Old Testament: The others have continued concealed, or have been communicated but to very few choice Persons, who have taken care from time to time to instruct a small number of their most faithful Disciples in the Secrets, which were, say they, contained in these wonderful Books. The first are well known; as for the others, the Titles of them will be seen in this Work, if any one is curious to know them. *Sgambati* was of *Naples*, a *Jesuit*, and died in 1652.

Gilberti Gaulmin, de Apocryphis Hebræorum Scriptis.

Joan. Alb. Fabricii Codex Pseudoepigraphus vet. Test. Hamburgi & Lipsiæ 1713, 4to. *Ejusdem Codex Apocryphus novi Test*. *Hamburgi*, 1703. in 8vo.

Besides *Fabricius*'s two Tomes concerning the Apocryphal Books, mentioned by us, there was a third printed at *Hamburg*, 1719, in 8vo. which makes the third Part of the New Testament. These two Works are of great use in discovering to us the Original of those Opinions which seem singular to us in the most ancient Fathers.

Joan. van Bashuysen Dissert. de Academiis, Academicorumque titulorum origine Hebraicâ. Hanov. 1703. in 4to. We have spoken of this Author in the Beginning of this Part.

Joan. Leonard. Heubner, Dissertationes de Academiis, & Societatibus literariis Hebræorum, Wittemberg, 1703. in 4to. He was a *German*, and a *Lutheran*.

Jacob. Alting. Historia Academiarum & promotionum Academicarum. Amst. 1652. in 12mo. They are likewise in the fifth Tome of his Works, printed at *Amsterdam*, 1687, in fol. where likewise is his Treatise of the *Hebrew* Student and Doctor. See his Title in the *Index*.

Jul. Bartolocci, Ritus Studendi in Academiis Judæorum, tom. 1. *Bibl. Rabbinicæ*, p. 486. *Vide &* tom. 3. p. 663, 667, *&c*. See above.

See likewise our Letter against M. *Fourmont*, in 12mo. *Paris*, 1710. and our Dissertation on the Schools of the *Hebrews*, before our Comment on *Jeremiah*.

Georg. Ursini, Antiquitates Hæbraicæ Scholastico-Academicæ. Hafn. 1698, in 4to. He treats here of the Statutes and Privileges of the *Jewish* Schools and Universities. The Matter is diversified with abundance of things which amuse and please. The Author was a *Dane*, and a *Lutheran*.

Gerard Veltwyk, of *Ravenstein*, his M. *Basnage's* History of the *Jews*, t. 5. l. 7. c. 7. p. 115, of the *Paris* Edition, 1710.

Jacobi Alting. de concionibus Judæorum post reditum è *Babylonia*, in the Collection of his Works. See above. *Joan. Christoph. Wagenseil, de concionibus Judæorum nostræ ætatis in lib. cui titulus est, Tela ignita Sathanæ*, p. 245, *& seq*. See his Title in the *Index*.

Guil. Surenhusii, Theologia Hebrærorum, *Amstel*. in 4to. See his Title, *ibid*.

Julii Bartolocci, de Angelis & Dæmonibus secundum Hebræos, in the first Tome of his *Bibliotheca Rabbinica*. The same, *de Inferno & Purgatorio*, tom. 2. p. 128. *De peccato originali, seu figmento malo Rabbinorum*, ibid. p. 43.

Article XXIII. Of the different Sects of the Jews.

O sooner had the *Jews* departed NWork *de Disciplinis Hebraicis*, and the Vanity of them, is written in *Hebrew* Verses, with this Title, *Itinera Deserti*, and was printed at *Venice*, 1539, in 4to.

Christiani Frederic. Willischii de filiis Levitarum, Lips. 1708.

Rodolfi Martini Meelfuhrer, Diatriba de meritis Hebrærorum in rem littera riam. *Wittembergæ*, 1669. See our Lists on St. *Matthew*, and his Title in the *Index*.

Henry Hottinger has translated into *Latin* the Treatise of the *Gemara* concerning Incest, the Creation, and the Chariot; printed at *Leyden*, 1704, in 4to. There are Notes to it, taken from the Rabbins. See his Title in the *Index*.

Schabatai Ben-Joseph, a *Jew*, Brother to the most eminent of the Rabbins, published a Catalogue of Rabbinical Books, entituled, *Labia Dormientium*, printed at *Amsterdam*, 1683, in 4to. In his Preface he speaks of the different Uses which may be made of his Book, and their Manner of teaching in the Synagogue of *Amsterdam*.

Maimonides, de Studio Legis, cum Notis Roberti Clavering. Oxon. 1705. 4to.

Henrici Otthonis, Historia 130 *Doctorum Mischnicorum*, printed at *Amsterdam*, 1699, and 1709. in 12mo. in *Latin*, with Notes by another Author.

Fabricius, in his *Bibliographia*, mentions several others who have treated the same Subject, p. 616.

To this Article may be referred our Dissertation on good and bad Angels. It is prefixed to our Comment upon St. *Luke*. from the true Spirit of that Religion which they had received from *Moses*, and the true Worship which he had prescribed to them, but they were divided into several Sects, which had each their particular Opinions, Doctrine, Customs, and Traditions: As we see in the Books we are now going to mention.

Nicolai Serrarii, Tribæresis, seu de tribus Judæorum Sectis, inter Opuscula ejusdem. See his Title in the *Index*.

Josephi Scaligeri Elenchus Tribæreseos, among his Works; and with the Article following:

Joan. Drusii, de Sectis Judæorum. These Treatises of *Scaliger* and *Drusius* were printed at *Arnhem*, by *Janson*, 1619, in 4to. In them is *Drusius's* Answer to *Serrarius*, wherein he abuses him very much. There are two Letters prefixed; one by *Drusius*, addressed to *John Prideaux*, Divinity Professor at *Oxford*; and another which is forged in his Name. At the End are Notes by *Sixtinus Amama*, who had the care of this Edition.

The Dissertation of *James Trigland*, concerning the *Caraites*, was printed with what *Christopher Wolsius* published upon the same Subject, at *Hamburg*, 1714, in 4to. He took care likewise to have those of *Serrarius, Drusius*, and *Scaliger*, printed; to which he has added his own, printed at *Delf*, 1703, in 4to. *Trigland* was a *Dutchman*, a *Calvinist*, Professor at *Leyden*, and died in 1706.

Julii Bartolocci, de Saducæis, Baithuseis, aliisque Judæorum Sectis, t. 1. *Bibl. Rab. Rab*. p. 376. and *Imbonati de Samaritanis*, ibid. tom. 4. p. 171. *Bartolocci de Rechabitis*, ibid. tom. 1. p. 122.

We discourse concerning the Sects of the *Jews*, before our Comment on St. *Mark*, and in our Dissertation on the *Rechabites*, prefixed to *Jeremiah*.

M. *Basnage*'s History of the *Jews*, l. 3. t. 1. c. 1, 2, 3, *&c*. Of the *Jewish* Sects, *ibid*. the ninth Book, ch. 1. He treats in particular of the *Samaritans* in his whole 8th Book, of the *Talmudists, Caraites* and *Cabalists* throughout the 9th.

Jacobi Rhenferd, Dissert. de fictis Judæorum hæresibus, & Adriani Relandi, de Samaritanis. These Dissertations by *Rhenferd* and *Reland* are to be published in the *Thesaurus* of *Hebrew* Antiquities, tom. 11. We have already given some account of them both. *Reland* has composed besides two Dissertations upon some *Samaritan* Medals, printed at *Amsterdam* and *Utrecht*, in 1702, 1704, in 4to. two Vols.

Richard Simon's Dissertation on the *Caraites* and *Samaritans*. See his Title in the *Index*. *Herman. Witsius, de Rechabitis*. This makes the ninth Exercitation in the second Tome of his *Miscellanea Sacra*, whereof we have said something heretofore. See his Title.

Samaritanorum Epistolæ ad Scaligerum, *Ludolfum, & fratres in Angliâ, diversis temporibus Scriptæ*.

Chronicon Samaritanorum, whereof we have already said something.

Article XXIV. Of the Coins, Weights and Measures of the Hebrews.

THE *Hebrews*, from the Beginning of the Commonwealth, have had their Coins, Weights, and Measures. The Difficulty is to know what this Coin was, and what their Weights and Measures, so often mentioned in Holy Scripture. This is what has exercised the Pens of the several Authors following.

Edwardi Bernard, de mensuris & ponderibus antiquis, & de mari Salomonis, printed at *Oxford* 1688, in 8vo. in three Books; an Edition much larger than that which had before been printed. He was an *Englishman*, and died in 1697. aged 53.

Jo. Gaspar Eisenschmid de Ponderibus & mensuris veterum Roman. Græc. & Hebræorum; necnon de valore pecuniæ veteris. *Argentorati*, 1708. He was a *German Lutheran*.

Henrici Guntheri Thulemarii, de variis Siclis & Talentis Hebræorum. Erfurd, 1676. in 12mo. He was a *German Calvinist*, a Lawyer, and Counsellor to the Electoral Prince *Palatine*.

Andreæ Beyer, siclus sacer & Regius appensus, printed at *Lipsick*, 1667, in 12mo. *Beyer* was a *German Lutheran*, and lived in 1668. *Car. Joseph. Imbonati de nummis Hebræorum*, t. 4. p. 158. *Biblioth Rabbin*.

Ben-Ariæ Montani Tubal-Cain, t. 8. *Critic. Lond*. p. 642. It is also in the Author's Polyglot of *Antwerp*.

Gasper Vaserus, de Nummis Hebræorum. *Tiguri*, 1605, *&c*. It was printed likewise at *Heidelberg*, 1610, in 4to. but it was afterwards inserted in the Great Criticks, tom. 8. p. 926. See his Title in the *Index*.

Edwardi Brerewood, de ponderibus & pretiis veterum nummorum; printed at *London*, 1614, in 4to. and in the Great Criticks, tom. 8. p. 1093.

Marqhardi Freheri, de numismate Census. Heidelburg. 1599, in 4to. It has been inserted in the ninth Tome of the above-mentioned Criticks, p. 3627. See our Lists upon St. *Matthew*.

*Raphael Avellinus, declaratio numismatis Hebraici David & Abraham. Italic*è.

Henrici Bunting, de monetis & mensuris Sacræ Scripturæ. Helmstadt, 1583. Of this Work there has been an almost infinite number of Editions, in all sorts of Languages: There is one of *London*, 1683, in *English*, 4to. *Bunting* was a *German*, of *Hanover*, a *Lutheran*, and Super-Intendant of *Goslar*. He flourished in 1590. *Herman. Cnoringius, de nummis Hebr. paradoxa. Helm*. 1675, in 4to. In these Paradoxes the Author pretends to prove, that all the ancient Shekels were of Silver, that there is no true *Hebrew* Coin representing the Figure of a Man, *&c*. This Work has been printed in the second *Fasciculus* of the *Opuscula*, at *Lipsick*, 1695, in 8vo. *Fabricius*, in his *Bibliographia*, is pretty particular in his Account of it, p. 533. See upon St. *Luke* what relates to this Author, or his Title in the *Index*.

Ottho Sperling, de nummis non cusis. This Author asserts likewise that there was no stamped Coins in use among the *Jews* before the *Babylonish* Captivity.

Fortunatus Schaccus, Myrothecii, l. 2. c. 3. treats of the same Subject. See his Title in the *Index*.

Adrianus Relandus, Dissert. de nummis Samaritanorum. We have spoken of him in the preceding Article, upon the occasion of another Work of his.

F. *Hardouin*, and *John Gagnier*, have written on the same Subject; F. *Hardouin* in his Chronology of the Old Testament, the 605th, and following Pages: What *John Gagnier* has written on the Coins, is in the Memoirs of *Trevoux*, for the Year 1705, in the Month of *September*, p. 1643, and *November*, p. 1997.

Richard Cumberland put out an Essay concerning the Coins, Weights, and Measures of the *Hebrews, Lond*. 1686, in 8vo. in *English*. In it he compares the Weights, Measures, and Coins of the *Jews* with those of the *English*. He was an *Englishman*, and a Divine of *Cambridge*, and died Bishop of *Peterborough*.

Stanisl. Grepsius, de Siclo, & Talento Hebræorum. Item de Ponderibus & Mensuris. He was of *Poland*, and lived in the 16th Century. His Book was printed at *Antwerp*, 1568, in 8vo.

Jacobi Tirini, de antiquis Hebr. &c. ponderibus, mensuris & monetis. What he has written on this Matter is in the nature of *Prolegomena*, and to be found both in the large and very large Bible of *John de la Haie*, and in the Polyglot of *London*.

Joan. Henrici Hottinger. de nummis Orientalium, Hebræorum maxime & Arabum; printed at *Heidelburg*, 1662. the second Edition, enlarged. At the End of his Work is a Plate, wherein we find several *Jewish* Coins. See his Title in the *Index*.

Joan. Pastritii, de Siclis & Nummis Hebraicis. Imbonati alone, in his *Bibliotheca Latino-Hebraica*, p. 123, speaks of his Treatise of Shekels, and several others, which would be of great Importance, if they were printed; the

Titles of them may be seen in F. *le Long*'s *Bibliotheca Sacra*, tom. 2. p. 895. *Pastritius* was of *Dalmatia*, and understood *Greek* and *Hebrew*, which he taught at *Rome*, and died in 1708.

Joan. Selden, Liber de nummis, printed at *London*, 1675, in 4to. See his Title in the *Index*.

Joan. Wolferi, de Siclo mense Adar offerendo. This is a *Talmudical* Treatise, concerning the Manner of offering the Shekel every Year, while the *Jewish* Temple was in being. *Wolfer* is only the Translator of it, and has joined a Comment with it, printed at *Altorf*, 1680, in 4to.

Josiæ Simleri, vocabula rei nummariæ, *ponderum & mensurarum Græca, Hebraica*, *Arabica*; printed at *Zurich*, 1610, in 8vo. *Simler* was of *Zurich*, a *Calvinist*, and died in 1576.

Ludov. ab Aleazar, opusculum de ponderibus & mensuris, printed at *Antwerp*, 1614, and at *Lyons*, 1616, in fol. This Work, which is to be esteemed for its own sake, and its Author's, is a curious Enquiry after the Truth in Weights and Measures. See upon the *Revelations*.

Marini Mersenne, Tract. de mensuris, *ponderibus & nummis Hebræorum, Græcorum, &c*. printed at *Paris*, 1644, in 4to. This Author, who was of the Province of *Maine*, turned *Minim*, became an able Mathematician, and died in 1648. He had a particular Intimacy with the celebrated *Descartes*.

Matthei Hostii, Historia rei nummariæ veteris, &c.

Ejusdem lib. 3. de veteribus ponderibus & mensuris intervallorum Romanis, Græcis, Hebraicis, &c. These two large Works were printed at *Frankfort* in 1580, and 1595, two Vols. in 8vo. and again with the ancient Authors who have written upon Coins, at *Leyden*, 1695, in 4to. See the Title *Hoste*, or *Hostius*, in the *Index*.

Philippi Labbe, Bibliotheca nummaria; printed at *Paris*, 1664, in 8vo. We have spoken of this learned Author in the Article of Annals, above.

M. *le Pelletier* of *Rohan*, his Reduction of the Coins, Weights and Measures of the *Hebrews* to the Standard of *France*, printed before our Comment upon *Genesis*.

The Reduction of the Coins of the *Hebrews*, and of some other People, to our Standard, by M. *Turpin*, Counsellor in the Court *des Monnoyes*, printed in this Dictionary, Tome I. the second Edition.

F. *Lamy*, of the Oratory, has likewise published Tables of the Coins, Weights, and Measures of the *Hebrews*, in his *Apparatus*; but this is only an Abridgment of a large Work lately published by him on this Subject.

Joan. Mariana, de ponderibus & mensuris. This is in the new Edition of *Menochius*, wherein F. *Tournemine* adapts what *Mariana* has said of Coins with respect to *Spain*, to the Weights and Coins of *France*.

It may be advisable to see what M. *le Pelletier* of *Rohan* has written on the Weight of *Absalom*'s Hair; because he has hereupon made a long and learned Discussion concerning the Shekels and Measures of the *Hebrews*. It is in the Memoirs of *Trevoux* for 1702, in the Month of *August*. He has in particular written a Treatise of Weights and Measures, printed in the Literary Essays of *May*, 1703, p. 316. We have spoken of him upon *Genesis*. See upon *Noah*'s Ark in the Dissertations.

Zwinger wrote a Dissertation upon the Shekels of the *Hebrews*, printed in *Latin* at *Basil*, 1709, in 4to. He distinguishes here the Sacred and Profane Shekel: He has also a long Discussion concerning the Thirty Pieces of Silver that *Judas* receiv'd as the Reward of his Treachery. *Fabricius*, in his *Bibliographia*, mentions all those who have treated of this Matter, p. 530, 540, 544. and *Lipenius*, in his *Bibliotheca Philosophica*, Tome 1. and 2.

Article XXV. Of the Animals mentioned in Scripture. THE Learned have proceeded in their critical Enquiries so far as even

to the Animals mentioned in Scripture; with a Design of examining and clearing such Passages, as are in this point liable to any Difficulties. You have here the principal of those who have treated of this Matter.

Bened. Ariæ Montani, Historia Naturæ. Antwerp, 1601, *& in Bibl. Polyglott. Antwerp*. We have already spoken of this Author. See his Title.

Samuelis Bochart, Hierozoicon, seu de Animalibus sacræ Scripturæ, two Vols. in fol. *Lond*. 1664. Besides this Edition of *Bochart*, there are two others; one at *Frankfort*, 1675. the other at *Utrecht*, 1692, and 1712. together with his other Works, three Vols. in fol. He was of *Roan*, a *Calvinist*, understood the *Oriental* Languages, and died in 1667, and in the 68th Year of his Age, having been born in 1599. The Work we are here speaking of deserves particularly to be recommended for the profound Erudition of it: *Singulari plane eruditione refertum*, says *Fabricius* in his *Bibliographia*.

Stephani Vesœi, Epitome Samuelis Bochart, Franekar, 1690. in 4to. He was by Nation a *Hungarian*.

Joan. Henrici Maii, Epitome ejusdem Hierozoici Sam. Bochart. Francof. 1686. This Author frequently rebukes *Bochart*, and sometimes with reason. His Abridgment is in 8vo. It was printed before at *Durlach* in 1685. We have spoken of him in several Places.

Wolfang. Franzius, de Animalib. sacr. Script. Wittembergæ, 1617. This Work was augmented and perfected by *John Cyprian*, and printed at *Dresden*, 1697. afterwards in 1712, two Vols. in 4to. It had been printed before at *London*, 1674, in 8vo. in *English*. The Author here follows a different Method from *Bochart* in his History of Animals. See his other Works, in our Lists upon *Leviticus*, and his Title in the *Index. Cyprian* was a *German Lutheran*, and Professor at *Lipsick* towards the End of the 16th Century.

Joan. Bustomantii, de Animalibus sacræ Scripturæ reptilibus. Complut. 1595. two Vols. in 4to. This Work is very superficial in comparison of *Bochart's*. There are two other Editions besides that which we have mentioned of this History, printed at *Lyons* in 1620, and 1658, two Vols. in 8vo. *Bustomantius* was a *Spaniard*, a Physician of *Alcala* in 1595.

See what *John Conrad Dieteric* has written thereupon, in his Antiquities of the Bible, p. 416.

Godofr. Muller, Theologia Biblica, seu de Animalibus Biblicis. Wittebergæ, 1676, in 8vo. See his Title in the *Index*.

Joan. Henrici Ursini, Animalium Biblicorum Nomenclator. lib. 4. Miscellan. Sacror. Norimberg, 1666, in 8vo. See likewise his Title, *ibid*.

The Hieroglyphicks of Animals, published by *Simson*, and printed at *Edinburgh*, 1622, in 4to. His Name is not *Edward*, as *Fabricius* says, but *Archibald Simson*, of whom we shall say something upon St. *Peter's* last Epistle.

The Physicial Comments of *John de Mey*, upon the Pentateuch, and New Testament, printed at *Middleburg*, 1661, in two Vols. in 4to. and in his Works, at *Leyden*, 1706, in fol. He was of *Zealand*, a *Calvinist*, and died in 1678.

Solomon Van-Til's Treatise upon Animals, joined with his Comment upon *Exodus*, ch.xxv. to xxx. printed at *Amsterdam*, 1714, in 4to. in *Latin*. See his Title.

Olaus Rudbeck proposed to treat of all the Animals mentioned in Scripture; but we have hitherto the first Part only of this great Project, printed in *Latin* at *Upsal*, 1705, in 4to.

He only explains there what the *Selau* is, mentioned in *Numbers* xi. 31. He asserts, against the Opinion of *Bochart* and *Ludolphus*, that it was a Fish. He makes use of many Observations to render his Opinion probable, and adds Remarks borrowed from the Naturalists.

We have a Letter of M. *Pestalozzi's*, a Physician, in the Memoirs of *Trevoux* for *March* 1719, or rather a Dissertation upon the Fish which swallowed up the Prophet *Jonah*. All that he says of it is learned and curious.

Article XXVI. Of the Diseases mentioned in the Scripture.

HERE again is another Subject for the learned Criticks; they have taken pains to find out the different sorts of Diseases mentioned in the Scripture, their Causes, Nature and Species; which is of no small use in explaining well those Passages which seem obscure.

Francisci Vallesii, de sacrâ Philosophiâ. Lugd. 1592, in 8vo. at *Frankfort*, 1667, in 8vo. He speaks here of the Diseases mentioned in the Scripture. This *Francis de Valles* was a *Spaniard*, born in *Old Castile*, and Physician to *Philip* II. King of *Spain*. He has written only of Physick, as may be seen in *Nicholas Antonio*, who has set down all his Works.

Guill. Ader, de morbis Evangelicis, printed at *Toulouse*, 1628, in 8vo. and in the Great Criticks of *London*, tom. 9. p. 3660. the first Edition. *Fabricius* has given us an Extract of it in the History of his Library, tom. 1. p. 291. and delivers his Judgment of it, *ibid*. p. 335. He undertook this Work to prove the Truth of our Saviour's Miracles. He was a Catholick Physician, and lived in the Beginning of the seventeenth Century.

Thomæ Bartholini, de morbis Biblicis, *apud Crenium in fasc*. 5.

Ejusdem, de latere Christi aperto, de Cruce, & de Paralyticis nov. Testam. His Piece upon the Diseases mentioned in the Bible was printed separately at *Frankfort* upon the *Mein*, in 1672, and at *Copenhagen*, 1673, in 8vo. That only which he wrote concerning the Paralyticks in the Gospel is in *Crenius*, and had been before printed at *Copenhagen*, 1653, in 4to. at *Basil*, 1662, in 8vo. See the Dissertation upon St. *Matthew*, where there is mention of him, and of another Work.

Christiani Warlitz, de morbis Biblicis. *Wittebergæ*, 1714. in 8vo. To this we shall add his Treatise upon the different Diets, Drinks, and precious Stones mentioned in the Scripture. See the Literary News of *Germany* for 1705, p. 169. He was a *German Lutheran*, Doctor and Professor of Physick.

Conradi Tobreni Dissert. de morbis Biblicis & de Christo medico. Francofurt. ad Oderam, 1704.

Valentini Henrici Vogler, de rebus naturalib. & medicis, quarum in sacrâ Scripturâ sit mentio. Helmstad. 1682. 4to.

See our Dissertation on the Art of Physick among the *Hebrews*, before our Comment upon *Ecclesiasticus*.

Article XXVII. Of the Trees and Plants mentioned in Scripture.

Nothing in the Holy Scriptures is to be neglected; every thing there deserves our Attention, even the most inconsiderable Plants, the very Hyssop, which was the Subject of *Solomon's* Enquiries. No wonder then if the learned Men of our Days have made it the Subject of their Application.

Ludovici Rumetii, Viridarium sacræ Scripturæ, de arboribus frugiferis & infrugiferis aromaticis. Paris. 1628. in 8vo. This Performance is both literal and mystical, divided into three Books. The Author was of *Abbeville*, and Canon of the Metropolis, *Paris*.

*Willelm. Sarcerii, Herbarium spirituale, Germanic*è. *Frankfort*, 1573. He was a *German Lutheran*.

Andr. Cocquius, Historia sacra Plantarum, arborum, & herbarum sacræ Scripturæ; printed at *Flushing*, 1664, in 4to.

Levinus Lemnius, de Plantis Sacris; printed at *Frankfort*, 1596, in 12mo. It had been printed before in *French* at *Paris*, 1577, and was translated into *English* by *Thomas Newton*, at *Oxford*, 1587, in 8vo. *Levinus*, or *Lemnius*, published likewise an Explanation of the Parables of Scripture, borrowed from Trees and Plants; printed at *Antwerp*, 1565, in 4to. He was of *Zealand*, a Physician, and died in 1568.

Joan. Henric. Ursini, Arboretum Biblic. *Norimberg*. 1663. He published likewise the *Aromatick Garden*, wherein he treats of all the Spices mentioned in the Holy Scripture. Both Works were reprinted at *Nuremburg*, 1699, in two Vols. 8vo. We have spoken of him elsewhere. See his Title.

Thomæ Brown, Observationes de Plantis in sacrâ Scripturâ memoratis. Lipenius does not tell us whether these Observations were printed, tho' he makes mention of his other Works, in his *Bibliotheca Philosophica*. In the History of the University of *Oxford* he is likewise spoken of, p. 336. He was an *Englishman*, a Native of *London*, made Master of Arts in 1629, and travelled much. King *Charles* II. upon his Return to *England*, honoured him with the Dignity of Knighthood. He died at a great Age, in 1671.

Isidor. Barreira, de significatione plantarum, florum, & fructuum, quæ memorantur in sacr. Scripturâ. This Treatise is written in *Spanish*. It was printed at *Lisbon*, 1622, in 4to. *Barreira* was a *Portuguese*, and a Priest. He lived in the Beginning of the 16th Century.

Matthew Hiller, Abbot of *Royale- Fontaine*, put out *Hierophyticon*; that is, a Comment upon certain Places of Scripture, wherein there is mention made of Plants, divided into two Parts; the first whereof treats of Plants; the second, of Herbs. It was printed at *Utrecht* in *Holland* by *Broedelet*, with a Preface by *Pfistori*, Professor *Beenhusanus*, and the Author's Life. This Work was advertised in the Supplement to the *Gazette* of *Utrecht, 1725*.

Article XXVIII. Of the Precious Stones mentioned in Holy Scripture.

THESE precious Treasures, which lie concealed in the Bowels of the Earth, and in the Depths of the Sea, have likewise merited the Attention of our most celebrated Criticks. Their laudable Curiosity has pushed them on to examine the Beauties, Nature, Use and Properties of these Stones, which the Avarice of Mankind puts them upon ransacking both Sea and Land to discover.

S. Epiphanii de duodecim gemmis pectoralis summi Pontif. t. 2. Operum. This little Treatise was printed separately in *Greek* and *Latin* at *Zurich*, 1566. in 8vo. and with *Salmasius*'s Notes, in the Work of *Matthew Hiller* upon these twelve Stones, printed at *Tubingen*, 1698 and 1711, in 4to. Of this last Author we have been just now speaking.

Franc. Ruæi, de gemmis Apocalyps. *Franc*. 1596, in 12mo. It is printed likewise with *Lemnius*'s Treatise upon Plants. See the foregoing Article. His Work is divided into two Books, whereof there have been several Editions; that which we have taken notice of is the last. He also put out the *Hebrew* Names of Precious Stones, in a Piece printed at *Lyons*, 1588, in 8vo. He was of *Lisle* in *Flanders*, a Doctor of Physick, and died in 1585.

Ludovic. de Dieu, Comment. in Exod. c. xxviii. 17. See his Title in the *Index*.

Edward. Bernard. Not. ad Josepb. l. 3. Antiq. p. 180. We have before mentioned this Edition in the Beginning of the Article of History.

Paschasii Baldwini, de Hebraicis gemmarum nominibus. This is only a Letter which *Baldwin* wrote upon the *Hebrew* Names of Pearls, and it does not appear that it was printed. The Author was a *Fleming*, and a Canon-Regular, according to *Valerius Andreas*, who speaks of him in his *Bibliotheca Belgica*, where he takes notice of his Works that do not continue in Manuscript.

Joan. Braunii, de vestitu sacerdotum Hebr. l. 2. c. 8. where he speaks of the Stones belonging to the Pectoral. The Edition is mentioned above. See his Title in the *Index*.

Jacobi Bayeri, Dissert. de Sapphiro sacræ Script. printed at *Altorf*, 1705. He pretends here that this was nothing more than the *Lapis-lazuli*, or Azure Stone, which is the same thing. *Bayer* was a *German Lutheran*, Professor of the Mathematicks, at *Altorf*, about 1707. See his other Dissertations upon *Job*.

Samuelis Reiberi, Mathesis Mosaica. *Kiel*. 1679. in 4to.

Joan. de Mey, Physiologia Sacra. Middleburg, 1661. in 4to.

Fabricius in his *Bibliographia* names several others who have written upon the same Subject.

Article XXIX. Of the Diet and Feasts of the Hebrews.

JOAN. Guillielm. Stuckius, Antiquitates convivales Hebræorum, Græcorum, Romanorum. This great and magnificent Work, as *Fabricius* calls it, was printed first of all at *Zurich*, 1582, in fol. and afterwards with his other Works at *Leyden*, 1695. *Justus Lipsius* commends it in the 65th Letter of his Miscellanies, Century I. and in the 26th of his IId Century. We have given some Account of him heretofore in this Part. See his Title in the *Index*.

See our Dissertation on the Diet, Feasts, &c. of the old *Hebrews*, before our Comment upon *Ecclesiasticus*.

Theod. Dassovii, de accubitu ad Agnum Paschalem. Wittemb. 1698. in 4to. See his Title in the *Index*.

Joan. Buxtorf, de Cœnæ primæ Paschalis ritibus & formâ. See his Title, *ibid*.

M. Phil. Robr. Pictor errans in Historiâ sacrâ, t. 2. Theol. Philol. p. 660.

See *Fabricius*'s *Bibliographia Antiquaria*, c. 19. numb. 1, 2, 3, 5.

And M. *le Pelletier* of *Rohan*, his *Mistakes of the Painters*, in the *Journal des Trevoux* for the Months of *November* and *December*, 1704.

Article XXX. Of the Habits of the Hebrews.

THE ancient *Hebrews* had different sorts of Dresses for their Bodies, as well as their Legs and Feet, which distinguished them from other Nations. We have already spoken of the Habits of the Priests in the Article relating to them.

Melchior Leidecker, de vestibus & ornamentis Hebræorum privatorum, de Rep. Hebr. l. 12. c. 8. See his Title in the *Index*.

Julii Bartolocci, de iisdem, t. 1. *Bibl. Rabb*. p. 556, 576, 579.

Mich. Beck, de usu Phylacteriorum Judaic. The Author wrote two different Pieces upon the Phylacteries of the *Jews*, one printed at *Jena*, 1676, in 4to. the other *ibid*. 1684, in 4to. See his Title in the *Index*.

Matth. Hiller, de vestibus Hebræorum Fimbriatis. Tubingen, 1701. We have spoken of him above.

Fred. Adolphi Lampe, de sacco, cilicio, cinctura, & Calceis Hebræorum.

Antonii Bynæi, de Calceis Hebræorum. This Treatise contains two Books, with Figures, printed at *Dort*, 1682, in 12mo. and in 1695. in 4to. an Edition revised and enlarged. No one had hitherto treated so fully of this Matter as this Author: Which engages us to give here a short Abridgment of his Work.

He begins his first Book with the Original of Shoes, which *Baldwin* attributed to *Adam*, or to God himself, and says that without carrying things too high, or determining any thing positively in this Particular, which can be founded only on uncertain Conjectures, he says, that probably the want which there was always of them, as well as of Cloaths, did not suffer Men to be long without them. He shews therefore, from several Passages of Scripture, that the use of Shoes was already very much in vogue in *Abraham's* time; and that, excepting some religious Ceremonies or particular Customs which we shall hereafter mention, the *Hebrews* always walked with Shoes on. From hence he concludes, with St. *Austin*, St. *Chrysostom*, &c. that *Jesus Christ*, who observed exactly their most inconsiderable

Customs, did not go barefoot in his Life-time, as is affirmed by St. *Jerome, Dennis* the *Carthusian*, and some others.

As for the Matter whereof the Covering of the Legs and Feet was made, he believes it was of Leather, and Skins, which almost all People used for the same purpose. *Empedocles* is the first whom we find to have worn Shoes of Iron; and notwithstanding it is said in Scripture, *Ferrum & es Calceamentum ejus*, we should not from thence infer that Shoes of this kind were ever worn by the *Hebrews*, *Moses* in this Place alluding to what Soldiers were used to wear upon their Legs and Feet, and the Metals they were adorned with, in order to express thereby that the People of the Tribe of *Asher* would be valiant Men, and great Warriors.

The most common Colour of things of this nature was White: Black was in use only among Men: Red and Scarlet were the most rare, and most in esteem. The Judges of the Sanhedrim went to the Temple three times every Year with Shoes of this Colour. The Kings of *Albania* and *Rome*, and after them the Emperors of *Constantinople*, made use of them, as the Kings of *France* wear Blue, upon their Coronation-Day.

What they wore about their Feet at first consisted only, according to this Author, in Soles of Shoes, which gave rise to the Custom among the *Hebrews* of washing the Feet of such Persons as they received in their Houses, before they made them sit down to Table. But because this seems repugnant to what he advances concerning the Colour of this part of Dress, for if it covered only the Soles of the Feet, and not the upper part, it could not be discerned: His Meaning is, that this should be understood of the Strings with which these Soles were tied. The Strings in the Beginning did not go behind the Heel and above the Foot, after the manner of Sandals; but afterwards they were continued, and interwoven more or less, forward, along the Legs, which formed several different Species of Dresses for the Feet and Legs. One there is of a pretty extraordinary kind, resembling a Lamp, which this Author says was peculiar to Soldiers, as Boots and Buskins were to Generals of Armies and Emperors.

Having said so much of the Original, Matter and Form of Shoes, he explains, and gives an account of several Customs among the *Hebrews* relating to this Subject. Thus he says they were forbidden to go into the Temple any otherwise than bare-foot; which has been observed likewise by several other People, and is so at this Day by the Christians of *Ethiopia*. That on Days of Mourning, at the Feast of Expiation, and upon fulfilling their Vows, the *Jews* went likewise bare-foot. That when in the old Law the Widow who was refused by her Brother-in-law plucked off his Shoe, this is an Indication that he forfeited the Right he had before over her. This Form was used at that time in Contracts, to signify that People divested themselves of their Rights. That it was a Sign of Contempt, and a great Affront among the *Hebrews* to strike any one with their Shoes, or to throw them at any one; as on the contrary among the *Arabians* it was a Shew and Protestation of inviolable Fidelity. There are many other particular Remarks, and several good Emendations of Profane Authors and the Fathers, as well as of some Places in the very Text of Scripture. Thus in the third Chapter of *Isaiah*, where in the *Vulgate* it is, *Auferet Dominus ornamentum calceamentorum vestrorum & Lunulas*, he says the last Word is transposed, and should be read after that of *Torques*, as it is in the *Hebrew* Text: And this he thinks the rather, because it never was a Custom with this People to adorn their Shoes with Crescents, but their Collars only.

Article XXXI. Of the Marriages of the ancient Hebrews. As to the Marriages of the ancient Hebrews, there were Laws and

Customs more inviolable than the preceding ones; they were prescribed with a regard to the Manner of contracting, espousing, dismissing an Adultress, or putting her to the Test, in order to convict or justify her, &c. This is what the Authors to be now mentioned by us have fully treated of.

Joan. Buxtorf, de nuptiis & divortiis Hebræorum. This is a Dissertation of *Buxtorf* the Son's, printed at *Basil*, 1652, in 4to.

Joan. Selden. uxor Hebraicas; where he treats likewise of Marriages and Divorces. This was printed at *London* in 1646, in 4to.

Item, de jure Nat. & Gent. l. 5. Here too he treats of the same. The Edition of this Work has been mentioned above. See his Title in the *Index*.

See our Dissertation on the Marriages of the *Hebrews*, before our Comment on the *Canticles*. See likewise our Dissertation on Divorces, prefixed to the Book of *Deuteronomy*.

Thomæ Pii, de divortiis Hebræorum. *Londini*, 1603, in 4to.

Roberti Cenalis, de divortio matrimonii Mosaici per Evangelicam legem rejecto; at *Paris*, 1549, in 4to.

Talmud. Tract. Kiduschim, Cethuboth, *& Gittim*. To be found in *Surenhusius*'s Edition. See his Title in the *Index*.

Joan. Bened. Carpzovii, de chupha Hebræorum Disputatio Acad. p. 411, &c. This is among his other Disputations. See his Title, *ibid*.

Joan. Barthold. Niemer, Dissert. de sanguinitatis & affinitatis gradibus. Helmstadt, 1699, in 4to.

Jac. Perizonii, de ducendâ defuncti fratris uxore. Deut. xxv. 5, 6. See in the Dissertations upon *Deuteronomy*, and his Title in the *Index*.

Samuelis Frederici Bucher, de velatis & conclusis fœminis. Budissæ, 1717, in 12mo. two Vols. This he treats of in his *Hebrew* Antiquities. Here he will inform those who read neither the Scripture nor the Ancients, that the *Hebrews, Greeks*, *Persians* and *Romans*, kept their Wives shut up in the upper part of their Houses, in a separate Apartment, the Windows whereof were grated up; that they were kept there either by Eunuchs or Women; that Widows had no more Liberty after the Death of their Husbands than in their Life-time; that young Maidens were shut up with more care; that in the Temples and Synagogues, the Women were separated from Men. He omits nothing that he has read relating to the *Vestals*.

No one, doubtless, will dispute with him such certain Truths: He proves them by a Crowd of Passages out of Sacred and Profane, Rabbinical and Modern Authors.

He has introduced in his Digressions almost all the Ceremonies of Marriage among the *Hebrews* and *Greeks*. The Father of the young Woman presented her to her Spouse veiled, and he promised her in Marriage before certain Witnesses: The Contract was written down; they eat together several times; the Feasts were continued sometimes for seven Days before the Wedding, and seven Days after; they continued at least three Days. Upon the Wedding-day a Tent was set up, under which the Spouse went to expect her who was espoused to him; and there received the Nuptial Benediction; at which time he put a Ring upon her Finger. Sometimes instead of a Tent, a Canopy was used, supported by four young Slaves. Night being come, the Husband went to the Wife's House, attended by a Train of his Friends, with a Choir of Musicians. Flambeaux of White-thorns were carried before him. The Wife's Friends were with her. The married Couple were shut up in a Chamber prepared with care: One of the Husband's Friends, and a Relation of the Wife's, guarded the Chamber; the *Greeks* called them Paranymphs. Lastly, the Husband led his Wife home with all the Pomp possible. The *Romans*, and other Nations observed the same Ceremonies, and they are still in use among several People.

The Remainder of the Treatise is employed in shewing that the Women, married or unmarried, never went out without being veiled; and in describing the several sorts of Veils: One made in the Form of Net-work covered their Faces, another the Head and Shoulders, like the Veils of Nuns: The most common sort, like Mantles, came over the Head and whole Body, and this was called *Peplum*. This Dress was in use among the Women, but worn by voluptuous and effeminate Men, and by the gravest of them likewise in Mourning. The Custom of veiling the Women was common from the time of *Abraham*; many Nations followed it, and several at this Day retain it.

Alberti Fabricii, Bibliograph. Antiquaria, c. 20. He is very circumstantial in this important Matter: For he discourses 1. of Marriages; 2. of Dowries; 3. of Betrothing, of the Benediction, &c. and cites all the Authors who have treated these Particulars.

Upon Polygamy, see Selden's Uxor Hebraica.

Heidegger, Historia Patriarcharum. He treats here of Polygamy. See his Title. *Melchior Zeidler, Tract. de Polygamiâ*.

Montacutius, in Apparatu, p. 193. *& seq*. See his Title.

Julii Bartolocci, de essentiâ matrimonii apud Hebræos, t. 3. *Bibl. Rab*. p. 158. *Vide Interpretes ad Matth*. xix. 3.

Joan. Christoph. Wagenseil, de uxore adulterii suspectâ. This Treatise is printed at *Nuremberg*, 1674, in 4to. with *Lipman's* Notes. See the Title *Wagenseil* in the *Index*.

Guillielmi Salden, de potu Zelotypiæ. This is a Treatise upon the Trial made use of by the *Hebrews*, to discover whether a Wife were faithful or not to her Husband. This is among *Salden's* Works, printed at *Amsterdam*, 1684, under the Title of *Otia Theologica*. This Author was a *Fleming*, and a *Calvinist*. See the Title *Salden*.

Andreæ Acoluthi, de aquis amaris, at *Lipsick*, 1682, in 4to. See his Title in the *Index*.

You may consult likewise upon this Matter the first Tome of our Dictionary, where a great deal is said of it.

Article XXXII. Of the Hebrew Poetry and Sports.

IT has been examined very seriously whether there were any Poets among the *Hebrews*; and whether the *Hebrew* Tongue is susceptible of true Poetry in Rhimes and Numbers. Every one has hereupon his particular Opinion, as may be seen in the following Authors.

Augusti Pfeiffer, Dissert. de Poesi Hebræorum. In his *Dubia vexata*, upon the difficult Places of Scripture, p.616, printed at *Dresden*, 1679, in 4to. See his Title.

Franc. Gomar. nova Davidis Lyra, in the Collection of his Theological Works, Part 2. p. 313. printed at *Amsterdam*, 1664, and separately at *Leyden*, 1637, in 4to. See his Title.

Lud. Capelli, Animadversiones in lib. cuitulus, nova Davidis Lyra, printed at *Geneva* 1640 in 8vo. with two Dissertations, one upon the *Hebrew* Word *Elohim*, the other on *Jehovah*. See the Title of *Capellus*.

Marc. Meibomii, Psalmi David x. prisco Hebræorum metro restituti. Amstelod. 1698, in fol. See the Title *Meibomius*.

Julii Bartolocci, de poesi moderna Hebr. Bibl. Rabb. t. 2. p. 244.

M. *le Clerc's Bibliotheque Universelle*, for the Year 1688, and Month of *May*, p. 219. A critical Essay, wherein an Attempt is made to shew in what the Poetry of the *Hebrews* consisted.

Abbot *Fleury's* Dissertation on the Poetry of the *Hebrews*, before our Comment on the *Psalms*, t. 2. p. 42. and our Dissertation on the Poetry of the *Hebrews*, before our Comment upon *Exodus*.

Upon the modern Poetry of the *Hebrews*, see the Rules of it, at the End of *John Buxtorf's Thesaurus Gram. Hebrææ*; the Edition whereof has been noted by us in the Article of Grammars. See the Title *Buxtorf*.

We must add *Girofalo*, who has treated in *Italian* of the Poetry of the *Hebrews*, in a Piece printed at *Rome*, 1707, in 4to. He begins with a Preliminary Discourse, wherein he speaks of the Accuracy and Exactness to be observed in the *Hebrew*; upon which occasion he observes some Conformity between the *Italian* and *Hebrew* Tongues. He proceeds afterwards to a general Examination of the Poetry of the *Hebrews*; which Examination consists in a clear and full Representation of the peculiar Character and Art of *Moses's* two Songs, and some of *David's Psalms*.

As to the Style of Heroick Verse, he chose the Book of *Job*, and the *Lamentations* of *Jeremiah*; as he takes the *Canticles* for the Model of an Epithalamium: This Book, as he thinks, is more perfect in its kind than all that ever was composed in the same way by the *Greeks* and *Romans*. He is of their opinion who believe that the *Hebrew*, as well as the generality of the *Eastern* Languages, is not susceptible of Feet and Measure of this sort, consisting in long or short Syllables, and make the Language of Poets in *Greek* and *Latin*. According to him Poesy is nothing but a certain Manner of joining Syllables so that all together they shall produce an agreeable Sound and Cadence. This Opinion he maintains by Observations on the *Hebrew* Syntax; whence he concludes that *Hebrew* is not proper for that kind of Poesy which has been followed by the *Greek* and *Roman* Poets. This leads him to speak of the *Greek* Poesy, which does not relate to us. He has written also other Pieces upon Scripture, *viz*. Dissertations on *Rachel's* Mandrakes, *Jonah's* Ivy, the Hyssop and Lillies of the *Canticles*, printed at *Rome*, 1721, in 4to. In these he assumes the Name of *Cariophilus*. He was a *Neopolitan* Abbot.

If the ancient *Hebrews* had their particular Poesy, they had likewise their Sports and Diversions, as well as the *Greeks* and *Romans*. But it is not certain that their Poets, if they really had any, contributed to Plays of this sort; whereas among the *Greeks* and *Romans*, the finest Pieces of the Theatre were furnished by them. The Reason of this is, that the Poesy of the *Hebrews* was altogether sacred and devotional, the principal Object of it was Instruction, and the Correction of People's Manners, whereas the other was altogether comical and profane. We shall set down but very few in this Place who have treated of the Sports and Plays in use among the ancient *Hebrews*.

Wagenseil, Dissert. de lusibus Hebræorum in lib. ejus de Norimberga, c. 22.

Joan. Henr. Otto, Lexic. Rabbinicum, *voce Ludus*. The Edition of it has been mentioned in the Article of Dictionaries.

Thomæ Hyde, de Ludis Orientalium. *Oxon*. 1694. in 8vo. See his Title in the Alphabetical Catalogue.

Article XXXIII. Of the Musick and Musical Instruments of the ancient Hebrews.

THE Use of Musical Instruments was known before the Deluge. The *Jews* were acquainted with them in the time of *Moses*, and much more so after the Time of *David*. There is frequent mention made of them in the *Psalms*, which has put many learned Men upon enquiring, what these Instruments were, what their Form, Matter, Use, *&c*.

Julii Bartolocci, de Psalmis & Musicis instrumentis Hebr. Bibl. Rab. t. 2. p. 184. and his Continuator *Imbonati* wrote a Dissertation *de Musica*, which is in the same *Bibliotheca*, tom. 4. p. 427.

*Solomonis Van Til, de Musicâ veterum Hebræorum. Belgic*è. *Dort*, 1692, in 4to. See his Title.

We have likewise a Dissertation upon the Musick of the ancient *Hebrews*, before our Comment on the *Psalms*, and another upon the musical Instruments of the *Hebrews*, *ibid*.

Christiani Zoega, de buccinâ Hebræorum, 1692.

Joan. Gabriel. Dreschleri, Dissert. de Citharâ Davidicâ. Lips. 1670. in 4to. This Author was a *German Lutheran*.

Fortunati Sacchci, Myrothecii, l. 3. c. 35.

Augusti Pfeiffer, dubia vexata sanctæ Scripturæ, ad Psal. iv. 1.

Wagenseil, de Lusibus Hebræorum, p. 962. treats of the same Subject.

Cypriani de la Huerga, ord. Cisterciens. He died in 1560, and left a Treatise in Manuscript, entitled, *De Ratione Musicæ & instrumentorum usu apud veteres Hebræos*. See *Imbonati*, t. 5. p. 358. *Bibl. Rab*.

Besides these here mentioned, the Reader may see, if he pleases, what *Fabricius* says on this Subject in his *Bibliographia*, ch. 11. p. 373, 374; and *Lipenius*, in the 2d Tome of his *Bibliotheca Philosophica*.

Article XXXIV. Of the Funerals of the Hebrews.

It is not without Reason, nor by Chance, that we conclude this Part with so melancholy a Subject. Funerals are all that remain for Men when they have once taken leave of this painful Life. They go out of the World as they came into it, without either bringing any thing into it, or carrying any thing out of it. But as when they are born, all the Help is given them which is necessary to prevent their dying immediately; so when they are dead, the last Duties are paid to them, that they may be replaced with Honour in the Bosom of the Earth, from whence they at first spung. Now these Duties have been different, according to the different Usages prevailing in different Nations. Those of the ancient *Hebrews* always were the same, because they were prescribed by the Law; which has set learned Men upon writing on this Subject, it being one of the most curious in its Nature, and the most capable of their Critical Observations.

Martini Geieri, de luctu Hebræorum, *Lipsiæ*, 1666, in 12mo. and in 1683, in 12mo. the third Edition. He has borrowed every thing he says here from the Holy Scriptures, *Maimonides*, and those who have written on the same Subject. The Work is divided into two and twenty Chapters. The Author treats in it of Funerals and Burials. See his Title in the *Index*.

Freder. Mulleri, lib. 3. *de Sepulchris Hebræorum in* 4to. *Giessæ*. See likewise his Title, *ibid*.

Joan. Nicolai, de Sepulchris Hebræorum, in 4to. *Amstel*. 1705, and at *Leyden*, 1706, in 4to. It may be said of this Work, that it is by an Author of great Reading. If it were methodical, and written in better *Latin*, it would deserve more Esteem. It is divided into four Books. In the first we have a sort of Glossary of all the *Hebrew brew, Greek*, and *Latin* Words which signify either Death, or what has any relation to Death, such as Burial, Funeral, Bier, Grave. *Nicolai* begins the second with shewing, that to give Burial to the Dead is part of the Law of Nations; that to bury them in the Earth has been the most ancient Custom: After which he runs through many Nations in order to demonstrate their several Usages in this particular. Lastly, in the third Book he comes properly to the Subject, I mean, he brings the Reader to the Graves of the *Jews*, having first gone through all Nations with him, and then insisted for some time on *Sardanapalus*'s Epitaph, and the Pyramids of *Egypt*. The fourth includes several things, for the most part inconsiderable enough, concerning the Tombs and Funerals of the *Jews*. We speak of him upon *Genesis*, Article VIII.

Joan. Henr. Hottingeri, Cippi Hebraici. Heidelberg, *in 12mo*.

Monumenta antiqua Judaica Augustæ Vindelicorum reperta, cum Notis Matthiæ Freder. Beckii, *1686. in 8vo*.

See our Dissertation on the Funerals of the *Hebrews*, before *Ecclesiasticus*; and upon the Resurrection of the Dead, before our Comment on St. *Paul*.

Manasseh Ben-Israel, de Resurrectione mortuorum. Amstel. *1636, in 12mo*.

Jul. Bartolocci, de Resurrectione secundum Talmudistas, *t. 3*. Biblioth. Rabbin. *p. 475*.

See likewise his Dissertation on the Bone called *Luz*, Tome 1. of the Rabbinical Library, p. 86.

Et Buxtorf, Synag. Judaica. c. 35. See his Title.

Melchior Leidecker, de Rep. Hebræorum, l. 12. c. 10. The Edition of it we have taken notice of.

Joan. Bened. Carpzovii, de Sepultura Jacobi Patriarchæ. This Dissertation was printed at *Lipsick*, in 4to. 1697.

Joan. Hieronymi Sopranis, digressio de ritibus Hebræorum in funere, & de publico eorum privato luctu. Lugduni, 1645. at the End of his Work upon *David*.

Menochius, *l. 8*. de Rep. Hebr. c. *5*. & seq.

Goodwin in Mose & Aaron. l. 6. c. 5. *Octavii Ferrarii, Electa*, l. 2. c. 20.

Joan. Jacobi Chiffleti, de linteis & fasciis Sepulchralibus. Antwerp. p. 1624. in 4to.

Joan Andr. Schmidt, de Tumba Salvatoris, Dissert. Helmstadt, 1703. See his Title.

Vide & Step. le Moine, varia Sacra, t. 2. p. 516. *& seq*. To those who have written on this Subject in particular, and have been taken notice of by us, others may be added, who have treated in general of Funerals, and funeral Solemnities in all Nations; they are to be found in *Fabricius*'s *Bibliographia Antiquaria*, c. 23. p. 655. and in *Lipenius*'s *Bibliotheca Theologica, Juridica, & Philosophica*.

To these we shall add *Henry Sponde*, who has made a Treatise on Churchyards, wherein he discourses of the Funeral Ceremonies in use among the *Jews*; printed at *Paris*, 1638, in 4to. This Work is divided into four Books, and is very much esteemed. The Author was born a *Calvinist*, in 1568, at *Mauleon* in *Bern*, studied Canon and Civil Law, abjured his Heresy, went to *Rome*, was nominated Bishop of *Pamiers* in 1626, and died at *Paris*, in 1643.

They who would know or consult the *Jewish* Authors who have written upon all the several Subjects now proposed by us, and on many others which may have some Relation to the Study of Holy Scripture, may see the Catalogue of these Writers, in the Beginning of the fourth Volume of *Bartolocci* and *Imbonati*'s *Bibliotheca Rabbinica*, p. 21, *&c*.

And as to *Christian* Authors, whether Catholick, or Protestant, see *Fabiani Justiniani, Index Universalis. Romæ*. in 8vo. 1614.

And *Guill. Crovæi Elenchus Scriptorum in sacram Scripturam*. F. *le Long*'s *Bibliotheca Sacra*, in fol. 1723, two Vols. and the whole fifth Volume of F. *Charles -Joseph Imbonati*'s *Bibliotheca Rabbinica*.

B I L I O -

Part III. Of the Original Texts of the Bible, Paraphrases, and different Translations of it

Part III. Of the Original Texts of the Bible, Paraphrases, and different Translations of it

The articles of this part follow.

Article I. Of Polyglot Bibles, General and Particular.

GENERAL Polyglots are those which contain all the Books of Holy Scripture; that is to say, the Old and New Testaments: The Particular include a Part only of the Scripture, the Old or New Testament, or some certain Books only. They are called Polyglots, because Works of this kind are in several Languages, and are derived from the two *Greek* Words, πολὺ and Γλῶττα, *multum* and *lingua*.

Among the general Polyglots are commonly reckoned those of *Alcala, Antwerp*, *Vatablus, Hutter, le Jay*, and *Walton*. We shall here produce the Titles of each as they are printed in *Latin*; next we shall describe what they contain; and lastly, we shall speak of the Persons who were employed about them, in order to give them their due Honour.

Biblia Polyglotta Complutensia Ximenii Cardinalis, cum Lexico; Compluti ab anno 1514, *ad* 1517. six Vols. in fol. This Polyglot contains four Languages; *Hebrew*, *Chaldee, Greek* and *Latin*. The New Testament was printed in 1514, the Dictionary in 1515, and the Old Testa- ment was finished in 1517; but the whole Work entire was not published till 1520. Pope *Leo* X's Bull which confirms the Edition is dated the 22d of *March* 1520. This Polyglot, procured by Cardinal *Ximenes*, served as a Pattern for all the rest which came out afterwards. The *Hebrew* is printed pretty correctly. The *Greek* of the New Testament has neither Accents nor Spirits. The Text of the *Septuagint* is reformed in many Places, to make it agree with the *Hebrew* and the *Vulgate*. The *Latin* Text is likewise different in some Places both from the Old Manuscripts, and the *Vulgate* published by Pope *Clement* VIII. which we have at this Day in the *Latin* Bibles, printed ever since the Year 1592. The *Chaldee* is also in several Places corrected. So that except the *Hebrew*, we cannot say that there is any Text in it pure, or without Alteration. This Polyglot therefore is more considerable for its Scarceness and Antiquity, than for any Advantage that may be made of it. The Price of it was at first fixed by the Bishop of *Avila*, who had received Orders from the Pope to this purpose, at six Gold Ducats and a half, which was a large Sum for those Times.

Cardinal *Ximenes* is looked upon as the principal Author of the *Complutensian* Polyglot, because it was carried on at his Expence, and all the most eminent Men of that Time for their Skill in the *Oriental* Languages were got together by him, and made use of in this Undertaking; such as *Demetrius Ducas, Antony of Lebrixa*, *Didacus Lopez* of *Stunica, Ferdinandus Nonnius, Alphonsius* of *Alcala, Paul Coronelli, Zamora*, and *John Vergara*.

They who have the Curiosity to read and understand perfectly the History of this Polyglot, may meet with it in *Marsolier's* Life of *Ximenes*, l. 4. p. 222. in 8vo. in *Nicholas Antonio's* new *Bibliotheca Hispanica*, tom. 1. p. 293. in *Fabricius's Bibliotheca Græca*, l. 3. c. 11. p. 325. and l. 4. c. 5. p. 185. In the *Hispania Illustrata*, tom. 1. p. 966, 967. *Richard Simon*, in his Critical Enquiries against *Vossius*, observes what is useful and defective in it.

Tho' all these great Men were equally concerned in perfecting this Polyglot, it may be proper notwithstanding to distinguish what each of them in particular contributed to it. The Epistle Dedicatory to *Leo* X. was by Cardinal *Ximenes*; but whether he was the Author of the Prefaces is a Question; his great multiplicity of Business not allowing him to spend much time in Study; this at least is *Marsolier's* Opinion, in p. 223. of his Life. *Demetrius Ducas* furnished the *Latin* Interlineary Version, together with the *Greek* Text. *Lebrixa* was particularly employed in the Corrections and Disposition of it. *Zamora* translated into *Latin* the several *Targums* of *Onkelos, Jonathan*, *Joseph the Blind*, and others; and made likewise the *Hebrew* Version of the Epistle to the *Hebrews. Vergara*, for his Share had what they call the *Libri Sapientiales* allotted him, as *Gomez* reported, who had often heard Cardinal *Ximenes* say so; he designed to publish *Scholia* upon the Book of *Ecclesiasticus*, but was prevented, as this *Spanish* Writer says, by want of Health, and by his Death.

*Biblia Polyglotta Antwerpiæ, impressa typis Christophori Plantini, cur*à *& studio Benedicti Ariæ Montani. Antwerpiæ, ab Anno* 1569, *ad An*. 1572. *sumptibus*, *Philippi II. Hispan. Reg*. The Old Testament is in four Languages, *viz*. in *Hebrew, Greek, Latin*, and *Chaldee*; and the New Testament contains the *Syriac*, besides the *Greek* and *Latin*. The Old and New Testament are in five Volumes, and the *Apparatus's* in three; so that the whole

Work is in eight Volumes. The first Volume of the *Apparatus* comprehends *Hebrew, Greek, Chaldee*, and *Syriac* Dictionaries and Grammars. The second includes the *Hebrew* Text of the Old Testament, and the *Greek* of the New, with the *Latin* Version interlined. The third Volume of the *Apparatus* contains many Pieces concerning Scripture, as a Treatise of the several Idioms or Proprieties of Speech; another of Weights and Measures, the Chronology, Geography, and Ornaments of the Priests, &c. by *Benedictus Arias Montanus*. This Edition is more beautiful and magnificent than the *Complutensian*. The same Faults however are found with it as to the *Chaldee, Greek* and *Latin*; but in the *Greek* of the New Testament there are the Accents and Spirits, which were wanting in the first.

If any one would know wherein it differs from Cardinal *Ximenes's* Polyglot, he should read what *Arias Montanus* says of it in his Preface; and F. *le Long*, upon the Polyglots, in his *Bibliotheca Sacra*. *Vossius* extols it very highly, in his Critical Enquiries, l. 27. p. 215. Nay, some there are who call it one of the Wonders of the World, *Orbis Miraculum*. In F. *Morinus's Oriental* Antiquities, p. 131, 137. we see the Faults which are to be discovered in it.

They who were principally concerned in it, were *Montanus, Fabricius Boderianus*, *Joannes Harlemius, Franciscus Raphelingius, Lucas* of *Bruges, Andrew Masius, John Livinejus, William Canterus*, *Augustinus Hunnæus*, and *Cornelius Goudanus*.

Montanus was the only one employed in drawing up the *Apparatus* of this Polyglot, which is one of the finest Ornaments of it, considering the several important Subjects which are therein treated under the Title of *Jewish* Antiquities. The two Brothers *de la Bodiere*, or *Boderiani*, furnished the *Latin* Translation, which is performed with great Accuracy, as *Arias* himself assures us in his Preface. *Harlem* prepared the Index to the Bible, with the various Lections of the *Latin*, taken from MSS. The *Thesaurus* of Sciences and Languages, as well as many Corrections made with great Exactness, were supplied by *Raphelingius*: To these *Luke* of *Bruges* added his. *Masius* contributed the *Chaldee* Paraphrase on the first Prophets, the *Psalms, Ecclesiastes*, and *Ruth*; to which a *Syriac* Grammar and Dictionary are added. *Livinejus* and *Canterus* examined the *Greek* Text, as *Thuanus* tells us in his History. *Hunnæus* and *Goudanus* revised it, as appears by *Gregory* XIII.'s Brief, addressed to them on purpose to engage them in this Undertaking.

Biblia Polyglotta, vulgò dicta Vatabli. Heidelberg. An. 1586. two Vols. in fol. This Polyglot is in *Hebrew, Greek* and *Latin*; viz. The old *Latin* Version of St. *Jerome*, and the new one of *Pagninus*, ranged in four Columns, with *Vatablus's* Notes at the bottom of the Page. It is to be seen with different Title-Pages, tho' by the same Printer, *Jerome Commelin*, called *St. Andrew*. In some of these it is said, *Ex Officinâ Santandreanâ*, 1586. in others, *Heidelbergæ*, 1599. and again in others, *Ex Officinâ Commelidanâ*: But it is literally, and word for word the same Bible. F. *le Long* will have this Bible to be *Cornelius Bonaventure Bertram's*. See his Dissertation on the Polyglots.

It may be said more properly that this Polyglot was printed under *Vatablus's* Name; for it was printed without his Knowledge, and against his Inclination, as well as the Marginal Notes, which have been falsified. *Walton*, in his Prolegomena, p. 33. tells us that *R. Stephens* was the Author of this Polyglot; which he supports with the Testimony of *Boot*, who says so in his *Animadversiones Sacræ*; and *Genebrard* observes, that *Theodore Beza* supposed *Leo de Juda* to be the Author of it. As to the Notes, we shall speak of them in another Place. Besides the two Editions which we have taken notice of, there is a third, of 1616, two Vols. in fol. And F. *Delfau*, in his Manuscript Catalogue of Libraries, says that he had seen one of 1587, three Vols. fol.*Biblia Polyglotta, Eliæ Hutteri. Norimberg*. 1599. This Bible is in six Languages; the first whereof are copied from the *Antwerp* Bible, *viz*. the *Hebrew*, *Chaldee*, *Greek*, and *Latin*; the fifth is *Luther's German* Translation; the sixth varies; for some Copies have the *Sclavonian* Version of the *Wittemberg* Edition; others the *French* of *Geneva*, some the *Italian* of the *Geneva* Edition likewise; and others again the *Saxon* Version made from the *German* one of *Luther*. The Pentateuch only, with *Joshua*, *Judges*, and *Ruth*, are printed in this manner. That which distinguishes this Bible, and makes it useful to Beginners, is its marking the radical Letters of the *Hebrew* Words in full Characters, and supplying over the Line the Radical or Radicals that are wanting; and for the servile Letters, they are written in hollow Characters, cut on purpose for this Use.

The same Author has published a *Psalter*, and a New Testament, in *Hebrew*, *Greek*, *Latin* and *German*.

He has also put out the New Testament in twelve Languages; in *Syriac*, *Hebrew*, *Greek*, *Italian*, *Spanish* and *French*: The first Page is taken up by these; the second by the *Latin*, *German*, *Bohemian*, *English*, *Danish*, and *Polonian*.

To this Polyglot may be joined that of *Wolderus* which is no more than a Copy of it. Both are very particular in their kind; Translations in the Vulgar Language being inserted in them, for the use of Protestant Churches. It is in four Vols. fol. The first Edition is of 1587, from which *David Wolderus* published his in 1597, and in the same number of Volumes. It may be necessary to see what the Learned thought of it, in the Collection of Letters, cited by

M. *Bayle* in his Critical Dictionary, where he speaks of *Hutter*. His New Testament in twelve Languages, was printed in the Year 1600. He reduced it afterwards to four Languages, *Hebrew*, *Greek*, *Latin* and *German*, and printed it in 1603.

Biblia Polyglotta, Guidonis, Michaelis le Jay. Parisiis, An. 1645. ten Vols. in fol. This is the most magnificent Polyglot, that till that time had appeared. It is in seven Languages; *viz. Hebrew, Samaritan, Chaldee, Greek, Syriac, Arabick* and *Latin*. Some will have it that the Impression is not very correct: It has neither Lexicon, Apparatus, nor Prolegomena. The *Greek* and *Latin* are taken from the *Antwerp* Edition. The large Size of these Volumes makes the use of them very troublesome. These Defects have lessened the Price and Esteem of this Edition.

Vossius, in his Critical Enquiries, p. 217. speaks much of this Polyglot, as does M. *Simon*, in his Critical History of the Old Testament. The last of these shews its Defects, p. 5, and 8. without denying, however, that it has some Advantages over that of *Antwerp*. He makes it appear that the Author himself in his Preface destroys the whole Merit of it, *ibid*, p. 269, 519.

The Impression of this new Polyglot had been a thing thought on ever since the Year 1615, and perhaps by M. *le Jay* himself; whereupon any one may read *Thuanus's* Letter, written this very Year, and to be met with in the first Tome, p. 160. of *Lambecius's* Memoirs relating to the Library of *Vienna*. But they did not begin to set about it till 1628, by the Advice of Cardinal *de Berulle*. The Persons employed in it were *Philip Aquinas, Johannes Morinus, Gabriel Sionita, Abrahamus Ecchellensis* and *Hieronymus Parent*; all very capable of going through so laborious an Undertaking; as F. *le Long* relates more at large in his *Bibliotheca Sacra*, in fol. p. 19, 35. p. 1.

Biblia Polyglotta Briani Waltoni, Londini impressa, Anno 1657. six Vols. in fol. This is the most compleat and commodious of all the Polyglots: It comprehends nine Languages, the *Hebrew, Samaritan*, *Chaldee, Greek, Syriac, Arabic, Ethiopic*, *Persian* and *Latin*. Some Books only of the Bible, and not all in general, have the *Persian, Ethiopic, Samaritan*, and *Chaldee* Translations. In the New Testament, the four Evangelists are in six Languages, other Books in five; *Judith*, and the two Books of *Maccabees*, in three. There is not one Book of the Old Testament in nine Languages: But this notwithstanding, in the whole there are nine sorts of Languages. The *Hebrew* Text is very correct: The *Greek* of the *Septuagint* is taken from *Nobilius's Roman* Edition; and the Vulgate *Latin* is that of *Clement* VIII. The *Chaldee* Paraphrases are more entire than in the former Editions. Lastly, in this Edition there are Prefaces, Prolegomena, Treatises of Weights and Measures, Geographical Maps, and Chronological Tables, which leave nothing almost to be desired. *Walton's* Prolegomena are printed separately, for the Use and Satisfaction of those who have only *le Jay's* Polyglot, or that of *Philip* the Second.

This Polyglot is preferable to all others, if not for the Beauty of the Edition and Characters, at least for its containing what is in both that of *Antwerp* and that of *Paris*. There are besides many valuable things added, as *Vossius* and *R. Simon* declare in the Place above cited. The former of these two Persons remarks notwithstanding, that abundance of Faults which were in *le Jay's* Polyglot have been suffered to creep into this, without any ones taking care to correct them. F. *le Long* gives us the History of this Polyglot in his *Bibliotheca Sacra*, p. 35, 40.

Among those who were employed in it, may be reckoned *Brian Walton, Edmund Castle, Alexander Huish, Samuel Clark*, *Thomas Hyde*, and *Loftus. Walton* made the Preface, Prolegomena, or Apparatus. He likewise took a great deal of pains in the Translations of the sacred Text: He wrote a Defence of the Polyglot, in *English*, printed at *London*, 1659, in 8vo. *Castle* translated some Fragments of the Prophet *Daniel* out of the *Syriac*; as also the Books of *Tobit, Judith, Jeremiah's* and *Baruch's* Letters, together with the first Book of *Maccabees*. By him likewise was made the *Latin* Version of the *Canticles* from the *Ethiopic*. He added Notes upon the *Samaritan Pentateuch*: Lastly, his most considerable Performance was his Lexicon, in two Vols. fol. which should not be separated from this Polyglot. *Huish* procured the generality of those various Lections which we find in every Page: He likewise revived the Version of the *Septuagint*, the *Greek* Text of the New Testament, and the *Vulgate*: He moreover compared the *Roman* Edition of the Old Testament, and that of the New by *Robert Stephens*, with a very ancient Manuscript which came from *Alexandria. Hyde* corrected the *Arabic* Translation, the *Syriac*, *Persian*, &c. He translated the *Pentateuch* into *Latin*, from the *Persian* Language. *Loftus* translated the *Ethiopic* New Testament.

This is a sufficient Account of what relates to the large Polyglots: We shall only add, that in 1684 was published at *Utrecht, Synopsis novorum Polyglottorum*, in 8vo. This was only the Project of an Abridgment of the *Paris* and *London* Polyglots, which was never that I know of executed. *John Hottinger* published a Dissertation on the *Paris* Polyglot, printed at *Zurich*, 1649, in 4to. *ibid*. 1652, in 8vo. The *Alexandrine Polyglotte*. I don't think it proper to rank among these Polyglots another, which is called *Alexandrine*, from the *Dutch* Printers publishing it under the Name of *Alexander* VII. It was only *le Jay's* with a new Title, in order to promote the Sale of it; but their Cheat was soon discovered. They who are desirous to know more of this Matter may read Dom *Mabillon's Museum Italicum*, t.

I. p. 95. or F. *le Long's Bibliotheca*, t. I. ch. 2. of the second Edition in fol.

Article II. Of Particular Polyglots.

Besides the large Polyglots, whereof we have been speaking, which contain the sacred Text of the Old and New Testament, others have been published that are particular, and include some Part only of the Bible; or, as we have observed, certain Books only.

Psalterium quadrilingue, Hebraeum, *Latinum, Graecum, & Æthiopicum*, *Joannis Potken. Colon*. 1518, in fol. There is no Book in Scripture that has been translated into so many different Languages as that of the *Psalms*. *Augustin Justinian*, before *Potken*, had put it out at *Genoa*, 1516, in fol. in eight Languages; *viz. Hebrew, Greek, Arabic, Chaldee*, and three *Latin* Versions, with very short Notes: He had done the whole Bible in this manner, but we have only the *Psalms* and *Job. Erasmus* and *Pellican* published likewise the *Psalms* in *Hebrew, Greek*, and the *Latin* of St. *Jerome's* Version, which we find in the Works of this Father, of the *Basil* Edition, 1518, by *Amberbach*. There are besides several other Versions mentioned by F. *le Long*, and of some *Psalms* in particular; as also of the *Proverbs, Canticles* and *Ruth*.

Pentateuchus quadrilinguis, Hebraeus, *Chald. Persic. Arab. Omnia charactere Hebraico. Studio Judaeorum Constantinopol. An*. 1546. *in fol*.

Pentateuchus Hebraico-Hispanicus & Barbaro-Graecus. Constantinopoli, 1547, *in fol. in domo Eliezer, Berab Gerson Soncinatis*. This Bible is in three Columns; the *Hebrew* Text is in the Middle, the old *Spanish* Version on the Right, and on the Left the Version in modern *Greek*; for the use of the *Caraites* of *Constantinople*, who do not well understand *Hebrew*. The *Spanish* was for the use of the *Spanish Jews* who fled for Refuge to the same Country. At the upper End of the Page is the *Targum* of *Onkelos*, and below it the Comment of Rabbi *Solomon*. F. *le Long* speaks of these two Polyglots, and informs us that there is one Copy of them in the King's Library, and another in that belonging to the FF. of the *Oratory* at *Paris*, in the Street *S. Honoré*.

Biblia Davidis Wolderi Lutherani, *Grecè, Latinè, & Germanicè. Hamburgi*, 1596. We mentioned this Polyglot while we were speaking of *Hutter*'s, of which it is but a Copy. See above. Here therefore we shall only give the Title. *Wolder* was a *German Lutheran*, and a Minister, in the sixteenth Century.

Quatuor Evangelia Gothicè, ex versione Ulfilæ; item Suecico, Islantico, & Latino Idiomatibus. Stokolm. 1671. *Studio Georgii Stiernhielmii. Ulphilas*, who was an Arian, and Bishop of the *Goths* about 365, translated the whole Bible into his own Language; but we have no more of it than we have mentioned. *George Stiernhielm*, who procured this Edition, was a *Swede* by Nation, a *Lutheran*, and President of the Royal College of Antiquities at *Ulm* about the Year 1671.

John Draconites, a *German Lutheran*, undertook to publish the Bible in *Hebrew*, *Chaldee, Greek, Latin*, and *German*, but Death prevented the Execution of his Design. He put out only the *Psalms* and *Proverbs, Micah* and *Joel*, at *Wittemberg*, 1565. As for *Genesis*, F. *le Long* is of opinion that perhaps the five first Chapters only were printed. This Author, who died in 1566, was a *German* of *Franconia*, born at *Carlostadt*, in 1494. He performed his first Studies at *Erford*. He learned *Hebrew* of *Paul Fagius*. Removing to *Wittemberg*, he was easily brought over by the *Protestants*, and taught Scripture at *Marpourg*. Afterwards he went into *Saxony*, and taught at *Rostoch*. He was made Bishop of *Sombac* in *Prussia*; from whence he returned to *Wittemberg*, and died in 1566. He had a profound Knowledge of the Languages, and was a good Divine enough according to *Luther*'s Principles. M. *Dupin* says, that his Eloquence and Learning appear equally in his Comments.

George Otho, another *German Lutheran*, who was living in 1720, published the four first Chapters of *Genesis*, in several Languages at *Frankfort* on the *Mein*, 1712, in 4to. F. *le Long* speaks very particularly of him in his *Bibliotheca*, p. 42. col. 1.

Christian Reineccius, a *German Lutheran* likewise, who was living in 1720, published the Old Testament in four Languages, *viz. Hebrew*, with the *Greek* Version, *Latin* and *German*, at *Lipsick*, in fol. He likewise put out the New in four *Languages*, viz. *Syriac, Greek*, with the *Latin* Version of *Sebastian Schmidt*, and *Luther*'s *German* Version. He added different Readings to it, otherwise called *Variantes*, and Critical Notes. This was published at *Lipsick*, 1713. in fol.

Of the four Great Prophets, *Isaiah* only has been published in several Languages, at *Basil*, in 4to. without any Date of the Year, and at *Nuremberg*, 1601, in 4to. Of the twelve Lesser Prophets we have only *Hosea, Jonah, Joel, Obadiah*, and *Malachi*, in the Form of a Polyglot. The different Editions of them may be seen in F. *le Long*, p. 42.

The *New Testament*, tho' comprized in the great Polyglots, has likewise been translated into many Languages; the four Gospels separately, and some Epistles of St. *Paul*, as may be seen in F. *le Long*, p. 45, 46, 47, which if we were to set forth in a particular manner, would carry us too far. We shall only observe, that this Father is mistaken when he tells us that the Story of the Adulteress, the Canonical Epistles, and the *Revelations*, are wanting in *Beza*'s Polyglot; for these are all in that which we have in the Library of St. *Mibiel*, printed by *Henry Stephens*, 1569, two Vols. in fol. unless he meant that the Story of the Adulteress is not in *Syriac*, which is true likewise of the Second Epistle of St. *Peter*, and the Second of St. *John*; these, as well as the *Revelations*, being only in *Greek* and *Latin*.

Henry Kellerman, in 1712, published the Gospel of St. *Matthew* in several Languages. He was a *Muscovite*, bred up in the College of *Padua*, and Physician to the late Czar *Peter* I. He was living in 1720.

The Lord's-Prayer likewise, and some of St. *Paul*'s Epistles, have been published in abundance of Languages, as may be seen in F. *le Long*, p. 46, 47.

Article III. Of the Hebrew and Rabbinical Bibles.

THE *Hebrew* Bibles which have been printed by the *Jews*, in general are more correct than those which have been printed by *Christians*, but they are not so beautiful.

Biblia Hebraica cum punctis, in fol. Soncini, 1488. Curâ Josue Salomo filii Israel Nathan, manus Abraham illustris Rabbi Chaum.

Biblia Hebraica & Judæis impressa Pisauri, in 4to. ann. 1494, correctissima cum punctis.

*Biblia Hebraica sine punctis, in fol. & in 4to. Pisauri, correctissim*è. *Ann. 1494. Sunt & aliæ Editiones sine punctis. Annis 1573, 1610, 1631, 1639, 1694, 1702*, at *Leyden*, two Vols. in 24mo.

Biblia Hebraica, in 8vo. Brixiæ, 1594. Item alia Pisauri ad usum Judæorum.

Biblia Hebraica duplici columnâ, in fol. 1517, à *Judæo Soncinate*.

Biblia Hebraica, Rabbinica, cum Paraphrasibus Chaldæis & Rabbinorum Commentariis. Venetiis, Anno 1518. Curâ Felicis Pratensis, typis Danielis Bomberg. This is the first Edition of the Bible, next to the *Complutensian*, procured by *Christians*. *Felix Pratensis* was a *Jew*, but embraced *Christianity* before he set about this Bible. There are six Editions of this Rabbinical Bible, *viz*. of the Years 1517, -26, 49, - 68. 1617, -19.

Biblia Hebraica Dan. Bomberg, in fol. An. 1526. item alia 1549.

Biblia Hebraica, in 4to. ejusdem Dan. Bomberg. An. 1518, -21, -25, -28, -33, -44.

Biblia Hebraica cum Latinâ versione Sebastiani Munsteri. two Vols. in fol. *Basiliæ, ex Officinâ Bebelianâ, ann. 1534. & secunda Editio, 1546*. It is in such a *Hebrew* Character as the *Germans* make use of, with Notes taken from the Rabbins. The second Edition, of 1546, is the largest and most correct.

Biblia Hebraica, sine Notis, in 4to. two Vols. *curâ Sebastiani Munsteri. Basileæ*, *typis Frobin. & Episcopii, Ann. 1536*.

Biblia Hebraica, in 4to. 4 Vols. *Parisiis, ex Officinâ Roberti Stephani, 1539, 1544*. This Edition, particularly the first Part of it, is very fair, but not very correct.

Biblia Hebraica, ejusdem Roberti Stephani, 7 Vols. in *16mo. Paris. 1544, 1546*. This Edition is fairer and more correct than the foregoing one.

Biblia Hebraica, in 4to. Venetiis, operâ Cornelii Adelkenad apud Anton. Justiniani. Ann. 1551. Item in 18mo. 4 Vols. *Ann. 1552. Item in 4to. Ann. 1563*.

Biblia Hebraica, Francofurti ad Oderam, in 4to. Ann. 1551.

Biblia Hebraica, cum Comment. Germanico, R. Nepthali-Ben-Aser, in fol. Cracoviæ, 1552.

Biblia Hebraica, in 4to. Venetiis, Joan. de Gara. ann. 1566. Bomberg's Rabbinical Bible was reprinted by him in 1568.

Biblia Hebraica, Antwerpiæ, typis Christophori Plantini, 1 Vol. in 4to. & 2 Vols. in 8vo. & 4 Vol. in 16, edita pluriès; *scilicet Annis 1566, -72, -73, -82, -84, -90*. These Editions are fair, and pretty correct.

Biblia Hebraica, cum versione interlineari Santis Pagnini. Ann. 1572. in Polyglottis Antwerpiens. This Edition is the best of all. Great Complaints have been raised against *Arias Montanus*, for disfiguring it in such a manner, and rendering it so barbarous as to be seldom intelligible, by endeavouring to make it agree better with the *Hebrew*. The Roots of the *Hebrew* in the Old Testament, and of the *Greek* in the New, are noted in the Margin. This Edition has been several times reprinted; by *Plantin* in 1581, and 1584. and at *Geneva*, by *Peter de la Rouviere*, in 1609, and in

1619. The Booksellers to promote the Sale of it added this Title to it; *Additis correctionibus Romanis Lucæ Brugensis, Ann. 1619*. But this is the same with the Edition of 1609. It was reprinted at *Lipsick* in 1657, in 8vo. eight Vols. at *Leyden* in 1608, 1613. It is useful to Beginners.

Biblia Hebraica, sine punctis in 8vo. & in 24mo. 2 Vol. Antwerp. apud Plantin. Ann. 1573.

Biblia Hebraica in 4to. Venetiis, 1573. Item in 4to. Venetiis, apud Joan. de Gara, Ann. 1582. Item Venetiis 1595.

Biblia Hebraica & Latina Ariæ Montani, cum ejusdem Tract. de varia librorum Hebræorum Scriptione & Lectione, & de Versionis Pagnini defensione, in fol. in Burgo Aracenensi in Hispaniâ, ann. 1581. This Edition is very scarce.

Biblia Hebraica, in 4to. apud Plantin. 1582.

Biblia Hebraica, studio Eliæ Hutteri, in fol. Hamburgi, ann. 1587. opera Jacobi Lucii. This Edition is remarkable, because the Radical Letters are printed in full, black, Characters; whereas the Servile and deficient Letters, which are not pronounced, are marked with a hollow white Character. The same Bible, without any Difference, is to be seen with the Dates of the Years 1558, -59, 1605.; the Booksellers in all probability having thus changed them in order to persuade the World that they were so many new Editions of this Bible, and so promote the Sale of it.

Biblia Hebraica, in 8vo. Antwerpiæ, 1590.

Biblia Hebraica, Francofurti ad Oderam, 1 Vol. in 4to & 2 Vols. in 8vo. & 4 Vols. in 16mo. apud Hartmann. ann. 1595. The *Jews* value this Bible mightily.

Biblia Hebraica, 2 Vols. in 16mo. Leid. Rapheleng. 1596.

Biblia Hebraica, fine punctis, 2 Vol. in 24mo. Hanoviæ, 1611. The same with that of *Leyden* above-mentioned.

Biblia Hebraica, minimo charactere, ex recensione Job. Buxtorf. Basileæ, Valdric. 1611.

Biblia Hebraica, 4 *Vol. in* 12mo. *Venetiis, typis Joannis Bragadini, annis* 1614, 1615.

Biblia Rabbinica, juxta priores Edit. Dan. Bomberg. 4 *Vol. in fol. Venetiis, ann.* 1617. *apud Petr. & Laurent. Bragadin. Leo* of *Modena*, otherwise called *R. Judas Arias*, had the Direction of this Edition. It is very correct, but in *Bartolocci's* opinion, not wholly without Faults.

Biblia Hebraica, Genevæ, operâ Cephæ Elori, ann. 1618. *in* 4 *Vol. in* 8vo. *& 6 Vol. in* 18mo. These Editions are in no esteem, being full of Faults.

Biblia Rabbinica, Johan. Buxtorfii patris. 4 *Vol. in fol. Basileæ, typis Ludovici Koning. ann.* 1618, *&* 1619. *Walton* maintains, that this is much more to be esteemed than *Bomberg's* Rabbinical Bible.

Biblia Hebraica, cum commentariis Rasi & Jakal Sopher, in 8vo. Pragæ, 1629.

Biblia Hebraica, fine punctis, in 8vo. Amstelod. typis Menasse-Ben-Israel, sumptibus Henrici Laurentii, 1631.

Biblia Hebraica, cum versione Hispanâ vocum difficiliorum in margine caractere Hebraico, in 4to. Venetiis, 1635.

Biblia Hebraica, duabus columnis distincta, studio Rabb. Menasse-Ben-Israel, 2 *Vol. in 4to*. This Edition passes for a very correct one. The Author has published two Bibles more in 8vo. one whereof is without Points. At *Amsterdam*, by *Janson*, 1639.

Biblia Hebraica, cum Comment. Rabb. Jacob Lombroso, in 4to. Venetiis, 1639. *Joan. Martinelli.*

Biblia Hebraica, cum Masorâ in Pentateuchum, & Comment. Rasi, 4 *Vol. in 4to. Venetiis, Antonii Caleoni, ann.* 1647, 1649.

Biblia Hebraica, typis Josephi Athias Judæi Amstelodam. cum Præfat. Lat. Joan. Leusden. ann. 1661. *& iterum ann.* 1667. This Bible is in two Vols. 8vo. very well printed, and pretty correct. It is more useful than the generality of the other Editions of the *Hebrew* Bible; because the Chapters and Verses in it are distinguished after our way.

Biblia Hebræa, caractere minuto, cum titulis librorum & capitum Latinis, & distinctione versuum, studio J. Georg. Nisselii, Leidæ, 1662.

Biblia Hebræa, Lemmatibus Latinis illustrata, à *Johanne Leusden.* 2 *Vol. in 8vo. Amstelod. typis Josephi Athias*, 1667. This is to be esteemed for its Exactness, Beauty, and Commodiousness. The Chapters and Verses, and the Arguments of the Chapters, are set down in the Margin. Their High Mightinesses the States General presented *Athias* with a Gold Chain, and a Gold Medal hanging to it, as an Acknowledgment for his great Pains and Diligence in the Impression of this Bible. This Edition however is thought to be not so correct as that of the Year 1661.

Biblia Hebraica, Versibus, Capitibus, *Masoretarum Keri & Ketib, &c. instructa*, *operâ & Studio Davidis Clodii, in 8vo*. *Francofurti, ad Mœnum*. 1677. *& iterum recognita* à *Joan. Henrico Maio, &* à *Joan*. *Leusden revisa, ann*. 1692. *Daniel Ernest Jablonski* says this Edition is very faulty.

Biblia Hebraica, fine punctis, in 12mo. *Francofurti, Jon. Wustii*, 1694. This abounds with Faults.

Biblia Hebræa, cum Notis Hebraicis, & Lemmatib. Latinis, ex recensione Joan. *Ernesti Jablonski, in 4to. Berolini, ann*. 1699. Notwithstanding all the Care which was taken to make this Edition perfect, it is nevertheless not without Faults.

Biblia Hebræa, cum Commentario Rasi, 4 *Vol. in* 12mo. *Amstelodami, Studio Rabb*. *David novis*. 1700. *in domo Emmanuel F*. *Joseph. Athias*.

Item ibidem, eadem Biblia, sed sine Notis Rasi, 4 *Vol. in* 12mo.

Biblia Hebraica, à *Joanne Leusden denuò recognita*, 2 *Vol. in* 8vo. *Amstelod. & Ultrajecti, typis Boom & Sociorum, ann*. 1705. This Edition is throughout one of the best and most beautiful. It is averr'd that the Vowel Points were cast with the Letters themselves; so that by this means many Faults have been avoided, which happen generally by losing or misplacing of the Vowel Points.

Biblia Hebraica, cum Latinâ versione Santis Pagnini, Bened. Ariæ Montani, *&c. in fol. Francofurti, ad Mœn*. 1707.

Biblia Hebræo-Germanica vet. Test. & Græco-Germanica novi Test. ex versione Lutheri, in 4to. Lipsiæ, 1707.

Biblia Hebraica, Studio Sociorum Collegii Orientalis Theolog. Halens. in Saxonia. This Bible was begun and carried on a good way in 1707.

Biblia Hebræa, à *Judæis edita Venetiis, ann*. 1678. There is an *Italian* Version of the difficult Words in the Margin.

Thus you have a Catalogue of the principal *Hebrew* Bibles which have appeared from the Beginning of Printing to this Day. It may be observed in general, that those which are printed with the Arguments of the Chapters, and the Verses marked in the Margin, are the most commodious for use: For which Reason those of *Leusden* and *Athias* may, without Contradiction, be preferred to any others. I do not know of any that have been printed in *France*, since those of *Robert Stephens*, excepting in *le Jay*'s Polyglot: The Reason whereof may be, that there are very few *Jews* in this Country, and scarce any besides *Jews* can succeed well in correcting Works of this kind; particularly when the Vowel Points and Accents are inserted.

We do not give a Catalogue here of any separate Pieces of the Bible, which have been printed by themselves; and that for these two Reasons: First, because this would carry us too far; and 2dly, because we could say nothing particulary of them. They who would have the Bible in the original Text, will not fail to have it entire: And they who would make a large Library, and collect every thing beautiful and singular in this kind that they can find, may consult the two Vols. in fol. of F. *le Long*'s *Bibliotheca Sacra*, from whence we have taken almost the whole Catalogue above inserted. The Reader may consult likewise *Lipenius*'s *Bibliotheca Theologica*, Tom. 1. p. 152. under the Title *Bible*.

We cannot excuse ourselves from saying something here of those eminent Printers who have procured for us such fine Bibles, which will ever be one of the principal Ornaments of our Libraries. These Printers are the *Stephens's*, *Bombergue*, and *Plantin*, whom we reckon among the Men of Learning, since they understood the Languages, and were not ignorant of the Art of Criticism.

Robert Stephens was born at *Paris*, in the Year 1503, and in the Reign of *Lewis* XII. He was Son to *Henry Stephens* the first of that Name. He applied himself to Study, and became a learned Man, not only in *Latin*, but likewise in *Greek* and *Hebrew*. He was at that time a Catholick; but the Uneasinesses which some People gave him on the Score of his Notes upon the Holy Scriptures, obliged him to leave his Country, and retire to *Geneva*, where he turned *Calvinist*, in 1551. and died there in 1559, at 56 Years of Age. See his Elogium more at large in *Teissier*, tom. 1. p. 387, -99. We shall speak of his Notes upon some Books of the Old and New Testament in their Place.

Henry, his Son, the second of the Name, was born at *Paris*, with a Mind very well adapted to Letters, and an admirable Memory. He followed his Father to *Geneva*, and died a *Calvinist* in 1598. See his Encomium in *Teissier*, Tom. 4. p. 342.

The particular Character of both Father and Son, was, an extraordinary Zeal to enrich the Publick with fair and correct Editions of the Books which they printed, so far, as even to ruin their Family by it. For all their Care and Labour, their Fortune, and their Lives, were laid out in the continual Exercise of so noble an Art. See every thing

relating to the *Stephens's*, in their Lives written by *Janson* of *Almeloveen*, and printed at *Amsterdam*, in 1683.

Daniel Bombergue was a *Fleming*, born at *Antwerp*. He went to *Venice*, there to exercise the Art of Printing; which he did with great Expence, and there he died in 1549. *Bayle* speaks of him in his Critical Dictionary of 1715, tom. 1. He was as disinterested in his Art as the *Stephens's*: He spared neither Charge nor Labour. In one Point he excelled them; *viz*. he died a Catholick, and always had been so. He understood *Hebrew* in perfection.

Christopher Plantin is also one of those famous Printers who recommended themselves to the Esteem of the World by their great Care in cultivating their Art, in putting out none but fine Impressions. He was a *Frenchman*, born at *Tours*, or at *Mount Lewis*, near *Tours*, and dwelt at *Antwerp*, where he died a Catholick, in 1598, at 75 Years of Age. See his Elogium, in *Teissier*, tom. 4. p. 6, -10. Cardinal *Baronius* commends him for the most eminent of all the Printers in the World, not on the score only of his sincere Piety, but likewise for all the other Qualities which compose a Man compleatly fitted for this Profession.

Article IV. The New Testament in Hebrew.

WE make a particular Article of this second Part of Holy Scripture, because generally it is not to be found in the large *Hebrew* Bibles, particularly in that printed by the *Jews*, they acknowledging no New Testament, and being declared Enemies to Him who is the principal Object of it. Besides, it being certain that St. *Matthew* was the only one who wrote in *Hebrew*, and the Original being absolutely lost, this engaged several learned Men to translate into this Language either the whole New Testament, or only the four Gospels, or some one of the four, and some Epistle of St. *Paul*, that so they might bring them to a nearer Resemblance with the Sacred Text of the Old Testament, which was written in *Hebrew*.

St. *Matthew* wrote therefore his Gospel in *Hebrew*, or rather in *Syriac* intermixed with *Hebrew*, which was the common Language of *Palestine* in his time; but since the Age in which St. *Jerome* lived, this original *Hebrew* of St. *Matthew* has disappeared, without any one's knowing what is become of it. So that the *Hebrew* Copies of the New Testament, and that of St. *Matthew* in particular, are agreed by all learned Men at present to be modern.

Elias Hutter, in the space of one Year, translated the whole New Testament into *Hebrew*, and published it in his New Testament printed in many Languages 1599, and in the Year 1602.

The same corrected, and reduced into a more commodious Form by *Robinson*, was printed at *London*, 1661, in 8vo. *Robinson* was an *Englishman*, of the Church of *England*, and lived about the Year 1680.

The four Gospels, translated out of *Latin* into *Hebrew*, by *John-Baptist Jona*, and dedicated to Pope *Clement* IX. were printed at *Rome* in 1668. The rest of *Jona*'s New Testament remains in Manuscript. *Jona* died in 1668.

*Evangelium S. Matthæi Hebraic*è *ex versione Sebast. Munsteri, in fol. Basileæ, typis Henrici Petri, 1537*.

*Idem Hebraic*è *& Latin*è*, ibidem, 1557*, *1582*.

Idem, curâ Joan. Quinquarborei, Paris. *1551. It is agreed, that this Gospel is not the genuine Original of St. Matthew, and it is conjectured that the Jews translated it from the* Latin *Text*.

Evangelium Hebraicum Matthæi, cum Interpretatione Latinâ Joannis Merceri; *curâ & studio Joannis Tillii. Editum Paris*. *in 8vo. 1515. Tillius, or du Tillet, found this Gospel at Rome, in the Possession of the Jews in 1553; and having brought it to France, he gave it to the Hebrew Professor John le Mercier, to translate it. This Hebrew Version is more correct than that of Munster; but in the main differs little from it, and was made from some very uncorrect Latin Text. See Mills's Prolegom. in nov. Test. p. 127*.

*S. Lucæ Evangelium Hebraic*è*, ex Frederici Petri, in 8vo. Wittembergæ, 1574*.

*S. Pauli Epistola ad Romanos Hebraic*è, *in 4to. Leidæ, 1616*.

*Epistola D. Pauli ad Hebræos, Hebraic*è*, cum Latinâ versione Alphonsi de Zamora, in 4to. Compluti, ann*. *1526*.

*Eadem Hebraic*è *& Latin*è*, Edita cum Evangelio Sancti Matthæi, in 8vo. Basileæ*, *1557, 1582. Eeadem ex Græco in Hebræum conversa, a Frederico Alberti, in 4to. Lipsiæ*, *1676*. Some learned Men have thought, that the Epistle to the *Hebrews* was written in the *Hebrew* Tougue: But this Opinion is very ill grounded, and has few Defenders; and though it were true, that St. *Paul* had written it originally in this Language, it is most certain, that what is printed of it is by no means the Text of this holy Apostle. Indeed the Publishers have not pretended that it is.

Article V. Of the Samaritan, Arabian and Persian Pentateuch.

WE shall speak here only of this Book, because it is the only one of all those that are Canonical, which is in use among the *Samaritans*: They call it *The Law of Moses*, and observe it more literally than the *Jews* themselves; they being unacquainted with the Explanations or Glosses contained in the *Talmud*, and punctually followed by the *Jews*. *Richard Simon*, in his Critical Dissertation on the Old Testament, p. 65. examines whether their Copy is preferable to that of the *Jews*, or whether we should follow both as two Copies of the same Original, which have each their Perfections and Defects. To this End he shews the Diversities of these two Copies, upon comparing them together, and seems inclined to think the *Samaritan* preferable to that of the *Jews*, contrary to the Opinion of F. *Morinus* and others. His Reasons for it may be seen in the same Place of his Critical Dissertation. For our part, we shall be satisfied with giving an exact Knowledge of this Book, which has been so much talked of, and describing the different Editions of it.

The *Samaritan* Pentateuch is that which is in use among the *Samaritans* at this Day, and is written in old *Hebrew* Characters, such as the *Jews* had among them before the *Babylonish* Captivity, and before they had adopted the *Chaldee* Characters, which they use at present. The *Samaritan* Pentateuch therefore is written in the same Language as that of the *Jews*, and differs in nothing, properly speaking, but the Characters. There are however some Variations observed by learned Men; which have persuaded some that the *Samaritans* reformed their Copies from the Version of the Septuagint. See what *Usher* says of this Matter, *Morinus*, *Walton*, and others, who have examined the *Samaritan* Pentateuch, according to the Rules of Criticism; such as *Edmund Castel*, in his Preface of the Design and Use of *Samaritan* Animadversions on the Pentateuch, in *Walton*'s Polyglot, tom. 6. and *John Henry Hottinger*, in his Exercitations against F. *Morinus*, relating to the *Samaritan* Pentateuch, printed at *Zurich*, 1644, in 4to.

As to the Editions of the *Samaritan* Pentateuch, there were no printed Copies of it in *Europe* till the 17th Century. *Usher* would have the honour of being one of the first who procured them to be sent into this Part of the World (*Epist. ad Lud. Capell. ad calcem Syntagm. de 70 Interpretib.*) *Petrus della Valle* being at *Damascus* in 1616, bought a Copy, which he sent to *Achilles de Harlay*, at that time the King of *France*'s Ambassador at *Constantinople*. From this Copy the *Samaritan* Pentateuch of *le Jay*'s Polyglot was printed in 1645.

But F. *Morinus* had published it in 1632, by the Cardinal *de Berulle*'s Order.

Pentateuchus Samaritan, cum Versione Latinâ, in Polyglott. Londinens. ann. 1657. This Edition is more correct than that of *Paris*. It is not however without Faults.

We shall add something in this Place concerning the same *Pentateuch* in *Arabic* and *Persian*. *Edward Pocock* has written a Preface, wherein he accounts for the different Readings that are in the *Arabic* Pentateuch. It is printed in *Walton*'s Polyglot, tom. 6. This is a Remark for which we are obliged to the learned M. *Salmon*, Librarian to the *Sorbonne*, as well as for many more which he has been pleased to communicate to us.

The Pentateuch in *Arabic* was printed at *Leyden* in 1616, 1622, in 4to. and since in *Walton*'s Polyglot. We find it there likewise in the *Persian* Language, in tom. 4.

Article VI. Of Targums, or Chaldee and Persian Paraphrases.

ALthough Works of this kind are not entirely useless, since they are an evident Proof of the great Copiousness of Scripture, yet there are many superfluous, not to say shocking, things in them. Such are the Rabbinical Fables, and many Superstitions which are to be found there in great number. We are not therefore to be suprized that the *Jews* 8. c. 2. set so great a value on them; since here they meet with all their extravagant Fancies, which keep them most effectually at a Distance from the true Religion. For this Reason M. *Simon*, in his Critical Remarks on the Old Testament, Book 2. ch. 18. examines whether it were fit to print them? As there is a necessity for our speaking of them, we shall begin with giving the most accurate Idea of them that we possibly can; and after this shall mention those who are the Authors of them, and the different Editions of them, that have been published. Lastly, we shall say something of the Translations of them, and of those who were concerned in them.

As to the Idea we are to form of them, the Targums may be said to be Translations, or rather Paraphrases, in the *Chaldee* Tongue. Four Authors of these Paraphrases we know; *Onkelos*, *Jonathan* the Son of *Uziel*, the *Jerusalem* Paraphrast, and *Joseph the Blind*. We have spoken more particularly of them in the Body of our Dictionary. See the Articles *Targum*, or *Onkelos*, &c. These Paraphrases are thought to be very ancient; and next to the sacred Books, the *Jews* have nothing more ancient and authentick. Some will have it, that those of *Onkelos* and *Jonathan* at least, were in Being before *Christ*. But it is plain that they are more modern, tho' we cannot shew exactly the Year, wherein they were written.[1] These Paraphrases are very useful, not only in discovering the true Meaning of the Text, which they sometimes explain very happily, but in fixing the Application of such Passages to the *Messiah*, as

the later *Jews* would interpret in another Sense. That of *Onkelos* is the best and shortest; the others are longer, and abound more with Fables and vain Traditions of the *Jews*.

Onkelos wrote only on the Pentateuch.

Jonathan has explained the Pentateuch, and all the Prophets, both Great and Small. But it is questioned, and that with good reason, whether the Paraphrase on the Pentateuch, which goes under his Name, be his, or not. The Targum of *Jerusalem* is upon the Pentateuch only.

The Paraphrase of *Joseph*, called *the Blind*, is upon the *Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Canticles*, *Esther*, *Ruth*, and *Lamentations*.

Lastly, a Paraphrase was published some Years ago upon the *Chronicles*, which till then had not appeared, and the Author of it is unknown.

The *Chaldee* Paraphrase of *Onkelos* was printed several times with the *Hebrew* Text of the Pentateuch, before the Year 1517, when Cardinal *Ximenes's* Polyglot was finished: And since this, and the other Polyglots were published, which came after it, it has been often printed, as well as the other Paraphrases, in separate Volumes. We shall not here give any more particular Account of all these Editions, but shall take notice of such only as have been published in the several Polyglots, and explain the Differences of them.

In the *Complutensian* Polyglot, or that of *Ximenes*, there are not all the Paraphrases which we have at present; some of them at that time being unknown; but *Onkelos's* only, and that too maimed and corrected in some Places.

Bomberg's Rabbinical Bible, printed in 1518, and reprinted several times since, contains *Onkelos's* and the *Jerusalem* Paraphrase upon the Pentateuch; that of *Jonathan* the Son of *Uziel* on the Prophets; and that of *Joseph* the Blind upon the *Psalms, Proverbs, Job, Ecclesiastes, Canticles, Lamentations, Ruth*, and *Esther*.

The *Antwerp* Polyglot of *Philip* II. includes the same Paraphrases as the foregoing one, excepting that of *Jonathan* upon the Pentateuch. It is observed, that these Paraphrases are curtailed, and that some Alterations are made in this Edition, as well as in the *Complutensian*, and in the Rabbinical Bible of *Venice*; for which reason the *Jews* do not esteem them.

Hutter's Polyglot contains only *Onkelos's* Targum on the Pentateuch.

Buxtorf's Rabbinical Bible, printed at *Basil* in 1618, is more correct than the preceeding ones. As to the Impression of the *Chaldee* Paraphrases, *Buxtorf* has followed the Editions of *Venice*, wherein they are more entire than in those of *Antwerp*; but it is pretended, that something is still wanting in them. *Vide Valer. de Flavigny, Epist*. 1. p. 22.

In the Polyglot of *Paris*, the preceding Editions of *Venice, Antwerp*, and *Basil*, are copied, wherein the Text of the *Chaldee* Paraphrases is maimed and interpolated: But the *Antwerp* Edition is principally followed, wherein these Paraphrases are very imperfect.

Lastly, the *English* Polyglot, or *Walton's*, printed at *London* in 1657, has kept close to the Edition of the *Chaldee* Paraphrases put out by *Buxtorf*, at *Basil* in 1618. Wherein, says *Walton, Buxtorf*, upon the Credit of some Manuscripts, restored the Defalcations of the former Editions. *Walton* says, that in his Edition he has added three Paraphrases of the Pentateuch, which were not in the other Polyglots: *viz*. that of *Jerusalem*, with *Chevalier's Latin* Version; that attributed to *Jonathan*, with the same *Chevalier's* Version; and the *Persian* Paraphrase of *James Tawasius*, with a *Latin* Translation of it by *Hyde*. The two first were before printed in the Rabbinical Bibles; but were not translated. It cannot therefore be denied but that the best Editions of the Targums are those of *Buxtorf's* Rabbinical Bible, and the *London* Polyglot.

The Paraphrase of the two Books of *Chronicles*, which continued unknown till the Year 1680, was fortunately discovered by *Matthias Frederick Beckius*, in the Library of *Erford*, and published in two Volumes 4to. at *Augsburg* in 1680, 1683.

We are now to speak of those who have translated these Paraphrases. *Alphonsus* of Zamora, *Paul Fagius, Bernardinus Baldi*, *Andreas de Leon*, published the Translation of *Onkelos's* Paraphrase. *Zamora's* is in all the Polyglots, and in all the *Latin* Bibles printed from 1609 to 1616, and in particular at *Antwerp*, in the Year 1535, in 8vo. *Fagius's* was put out with Annotations, at *Strasburg*, 1546, in fol. *Baldi's* was made in 1594, according to *Janus Erythræus*, in his *Pinacotheca* Part 1. p. 6. Lastly, the fourth, by *Andreas de Leon*, was composed in 1628, and is in the *Barberine* Library at *Rome*, as M. *Simon* mentions in his Antiquities of the *Eastern* Church, p. 131.

M. *Huet, de claris Interpretibus*, sect. 20. p. 117. is of opinion that these Versions are not accurate, and should be entirely new moulded, notwithstanding that *Arias Montanus* has corrected them in many Places. The Reader may

see *Fagius's* Thoughts of his own, in his Preface, which we find in the Great Criticks of *London*, Tom. 1. p. 19. of the first Edition.

The spurious *Jonathan's* Paraphrase on Part of the Pentateuch was translated, as we have hinted, by *Anthony Chevalier*, whose Version is in the Polyglot of *England*, and by *Francis Taylor*, who printed his Translation at *London*, 1649, in 4to. *Walton*, in his Prolegomena 12, sect. 20. says of this, that it abounded with Faults; for which Reason he was obliged to make another. And *Selden*, in his first Tome *de Synedriis Hebræorum*, says of the former, that it had been communicated to him by *Emerick Casaubon*.

That of the true *Jonathan* upon the Prophets, was translated by *Alphonsus de Zamora*, and revised by *Arias Montanus*, corrected by *Walton* in his Polyglot. *John Mercier* translated the Small Prophets, and his Version was printed at *Paris* in 1559, in 4to.

Zamora and *Montanus* have likewise translated the Paraphrase of *Joseph* the Blind, Blind, upon the *Psalms*, and other Books. *Edmund Castle, Andreas de Leon*, and *Adrian Chil*, corrected this Version. *Scialac* translated his Paraphrase on *Job*: His Version was printed at *Rome* in 1618, in 8vo. *John Terentius* has likewise published one, with Notes, at *Franeker*, 1663, in 4to. and *Erasmus Oswald Schreekenfusch* another on the *Canticles* and *Ecclesiastes*, at *Basil*, 1553 in 8vo. *Julius Bartolocci*, with *Scholia*, is in Manuscript in the *Vatican* Library at *Rome*, as he declares in his *Bibliotheca Rabbinica*, tom 3. p. 792. *John Mercier's* upon *Ruth* was printed at *Paris*, 1564, in 4to. *Montanus's* upon *Esther* is in his Polyglot; and *Francis Taylor's* was printed at *London*, 1655, in 4to. *Samuel Clark* upon the *Chronicles*, two Vols. in 4to. *Frederick Beck*, with Annotations, at *Augsburg*, 1680, 1682, two Vols. in 4to.

Bartolocci, in the first Tome of his *Bibliotheca Rabbinica*, p. 406. has a learned Dissertation relating to the Original of the *Chaldee* Paraphrase on the Pentateuch; wherein he pretends to shew, that *Onkelos* is not the first Author of it, because the *Chaldee* Tongue was in use among the *Jews* long before he came into the World. Any one may judge whether his Reasons are very convincing. It may be likewise necessary to see what we have to say of *Lucas Brugensis's* Treatise on the *Chaldee* Paraphrases, in *Art*. 2. of the New Testament.

You have here an Epitome of their Lives who were the Authors of these Paraphrases, and of those who were the Translators of them.

Onkelos is quite a different Person from *Aquila*, notwithstanding *Crovæus* and others have confounded them. He was one of the most celebrated Rabbins; but we do not well know at what time he lived. If we believe *Abenezra*, he is very happy in discovering mystical Meanings, even in those Places where the literal Sense is very sensible and natural.

Jonathan, originally a *Jew*, was the Son of *Uziel*; he is the Person from whom we have the Paraphrase on the Prophets; for as to him that has given us the Paraphrase of the Pentateuch in part, he is more modern, and consequently very different from the other, as M. *Simon* remarks by the Difference of Style: And he wonders that this Observation had escaped the learned M. *Huet*, as well as other Criticks. See his Disquisitions, c. 3. p. 101.

We have said what is sufficient of *Joseph* the Blind in the Dictionary of the Bible, Tome 1. See *Joseph*.

We have already spoken of *Alphonsus de Zamora*, in the Article of Polyglots.

Paul Fagius, otherwise called *Buchlin*, a *German*, born at *Saverne* in 1504, studied at *Strasburg*, where he learned the *Hebrew* Tongue under *Capito*, and taught it himself in this great City. He became afterwards *Lutheran* Minister at *Jena*. He was invited into *England* by *Cranmer*, in the Reign of *Edward* VI. and having turned *Calvinist*, died in 1550, at 45 Years of Age. *Melchior Adam* published his Life, among those of other *German* Divines; and *Fabricius*, in the History of his Library, Tome. 1. p. 11, 12. *Pope Blount* has collected all the Encomiums that have been made of him, in his Censure of several Authors, p. 645. M. *Dupin* has a Catalogue of his Works in his Tables, tom. 4. p. 1454. and in his *Bibliotheque* of Hereticks, tom. 1. p. 99.

No one among the earliest Protestants understood the *Hebrew* Language more perfectly. He was likewise a good Critick, and made use of the Rabbins very much à *propos*, says M. *Simon*: But he *who touches Pitch*, says the Scripture, *shall be dawbed by it*; which is what happened to him: For relying too much on the Rabbins, he hits upon some Etymologies that are very ridiculous. M. *Huet*, notwithstanding, calls him an accurate Interpreter, that studied rather the true Meaning of Scripture, than any Shew of Elegancy, *de claris Interpretibus*, p. 143.

Baldus, or *Baldi*, was of *Urbino*, where he was born in the Year 1553. He learned *Greek* and *Latin* under very learned Masters. He went to *Pisa* and *Padua*; returned to *Urbino*, and applied himself to the Mathematicks: But having taken Holy Orders, and being chosen Abbot of *Guastalla*, he addicted himself entirely to the Study of the Holy Scriptures. He died in 1617, not in 1597, as F. *le Long* says; for he was still a Writer in 1603; and *Mark*

Anthony Virgilius made his Funeral Sermon in 1617, which consequently was the Year of his Death. *Bayle* speaks of him in his Critical Dictionary, tom. 1. p. 446 of the first Edition, and 467 of the second.

He had a Mind capable of all sorts of Studies, as may be judged by the different Works published by him. He was so hard a Student, that he read while he was at Meals; during which he read over St. *Austin's* Piece *de civitate Dei*, three times. While he enjoyed Health, it was his Custom to get up at Midnight to study. Lastly, his Death was as devout as his Life.

Andreas de Leon was of *Zamora*, and a Canon-Regular. He died in 1640. He was often guilty of Solecisms and *Hebraisms* in what he wrote. We have one of his Letters to M. *le Jay*, concerning the Polyglot, in the *Oriental* Antiquities.

Cevalerius, otherwise *Chevalier*, was a *Norman*, in the Neighbourhood of *Vire*, a *Calvinist*, and Professor of the *Hebrew* Tongue at *Geneva*. He died in 1572.

Tayler, or *Taylor*, was an *Englishman*, and had the care of a Church near *London* about 1650. He has added Marginal Notes to his Version, and composed other Works, whereof M. *Dupin* has given a Catalogue in his Tables, tom. 4. p. 1290.

Adrian Chil was a *Fleming* of *Maldeghem*, and a Parish Priest about the Year 1533. He understood *Greek* and *Latin*. *Sanderus*, and *Valerius Andreas*, speak of him in their *Bibliotheque* of *Flanders*.

John Terentius was also a *Fleming*, but a *Calvinist*, who taught *Hebrew* at *Franekar* in 1663.

Erasmus Oswald Schreckenfusch was a *German Lutheran*, Professor of Mathematicks and *Hebrew* at *Tubingen* about 1553. He died in 1579, being 68 Years old; for he was born in the Year 1511. *Melchior Adam* speaks of him, in his Lives of the *German* Philosophers; and *Vossius, de Mathematicis*; *Teissier*, in his *Elogia*, tom. 3. p. 163. He excelled in the Knowledge of Mathematicks, and understood the sacred Language very well, which he learned of *Sebastian Munster*. M. *Dupin* has given the Catalogue of his Works in his Tables, tom. 4. p. 401. M. *Baillet*, in his *Jugemens des Savans*. The others, whom we do not speak of here, will be mentioned elsewhere.

Vide Morin. Exercit. Biblic. l. 2. Exercit.

Article VII. Of the Oriental Bibles.

UNDER this Title we comprehend all the Bibles written or translated into *Syriac*, *Samaritan*, *Arabic*, *Persian*, *Turkish*, *Armenian*, &c. of which we shall make but one Article, wherein we shall speak of those who procured the Editions of them, or translated them into these different Languages.

Syriac Bibles.

We have said something of *Syriac* Bibles in the Dictionary, under the Article of *Bibles*, and shall not repeat here what we have there mentioned. The *Syriac* Bible was first printed in *le Jay's* Polyglot, in 1645, with a *Latin* Version by *Gabriel Sionita*. *Abraham Echellensis* translated *Ruth*, and *John Hefronita* the five Books attributed to *Solomon*. This Edition is not entire, the following Books being wanting in it, *viz. Tobit*, *Judith*, *Esther*, *Jeremiah's* Epistle, and *Baruch's*, with the Fragments of *Daniel*, and the Second Book of *Maccabees*. The whole New Testament is of the Translation of *Guido Fabricius Boderianus*, *Edward Pocock*, and *Lewis de Dieu*.

The *Syriac* Version of *le Jay's* Bible is reprinted in the Polyglot of *England*, with the Addition of the Books of *Esther*, *Judith*, *Tobit*, *Jeremiah's* Epistle, and *Baruch's*; the Story of *Susanna*, part of the Song of the three Children, and the Second and Third Books of *Maccabees*. *Walton* says, he has corrected and amended this Text in many Places; but M. *Simon* assures us, that the same Faults which are in the *Paris* Edition, are all to be found in that of *London*.

*Psalmi Davidis cum Canticis veteris & novi Testamenti Syriac*è *& Arabic*è. These *Psalms* were printed at Mount *Libanus* in 1610.

*Psalmi Syriac*è *sine punctis, editi* à *Thomâ Erpenio, cum versione Latinâ, in 4to. Lugd. Batav*. 1625.

*Psalmi Davidis Syriac*è *cum punctis, & versione Latinâ Gabrielis Sionitæ, in 4to*. *Paris*. 1625. *Novum Syriac*è *cum Testamentum punctis*, à *Widmanstadio*, two Vols. in 4to. *Viennæ, Austriæ*, 1555, -- 1562. This is the first and most esteemed Edition of the New Testament in *Syriac*. The Second Epistle of St. *Peter*, the Second and Third of St. *John*, that of St. *Jude*, and the *Revelations*, are not in it, though the *Syrians* receive them as Canonical; because, say the Editors, these Pieces were not in their Copies. *John Albert Widmanstadt*, the Author of this Edition, was a *German*, a Catholick, Chancellor of *Austria*, and a Lawyer, about the Year 1555. He was perfectly Master of the *Syriac* Tongue.

*Novum Testamentum Syriac*è *caracteribus Hebraicis sine punctis, in 24mo*. *Antwerpiæ, Plantin*. 1575.

Novum Testamentum caractere Syriaco, *cum versione Latinâ Tremellii, in 4to*. *Cothenis Anhaltanorum*, 1621, 1624. In all these Editions the four Canonical Epistles above-mentioned are wanting, and the *Revelations*: But since the Edition of the *Paris* Polyglot, the New Testament is generally found entire, with *Boderianus's* Version. F. *le Long's Bibliotheca Sacra* may be consulted concerning the Editions of particular Books of Scripture, published separately in *Syriac*.

The New Testament in *Syriac* was printed at *Leyden*, 1708, in 4to. together with a *Syriac* Dictionary, containing a Concordance of all the Words in this New Testament. *Charles Schaaf* undertook this Work with *Leusden*: Upon the Death of the latter, *Schaaf* alone finished it. He has added to it a new *Latin* Version, and various Readings, taken from preceding Editions and Manuscripts.

The *Samaritan* Bible.

We have spoken before of the *Hebrew* Pentateuch, written in these old Characters, which were in use among the *Jews* before the *Babylonish* Captivity; but as the *Samaritans*, who make use of it, no longer understand the ancient *Hebrew*, they have translated it into their own Language, which is a Mixture of *Syriac, Chaldee*, and *Hebrew*. This Translation was printed in the Polyglot of *Paris*, with *Morinus's Latin* Version, in 1645, and since reprinted in that of *England*.

Besides this *Samaritan* Version, it is said that there is one in *Arabic*, and one in *Greek*. See *Walton*, Proleg. xi. paragr. 20. *Morinus*, and F. *le Long's Bibliotheca Sacra*.

Arabic Bibles.

We have spoken largely enough of *Arabic* Bibles in the Dictionary, under the Article *Bibles*. The *Arabic* Edition of *le Jay's* Polyglot contains all the Books of the Old and New Testament, excepting the First Book of *Maccabees*, which is wanting. The Pentateuch is the Work of Rabbi *Saadias Gaon*, an eminent *Jew*, who translated it from the *Hebrew*: The *Latin* Version is by *J. Hesronita*. The other Books of Scripture are translated into *Arabic* from the *Greek*, and the *Latin* Version in the Polyglots is by *Gabriel Sionita*. This Author was of *Syria*, a *Maronite* of Mount *Libanus*, and Professor of the *Syriac* and *Arabic* Tongues at *Paris*. He was sent for to this City, to be employed in *le Jay's* Polyglot, and taught there in the Royal College in 1650. He then passed for one of those who best understood the *Oriental* Languages. Nevertheless, the *Latin* Versions put out by him are not without Faults.

Walton has reprinted the same *Arabic* Version, but says he has corrected it in several Paces.

Biblia Arabica Romæ edita jussu Urbani Octavi. Vetus Testamentum, absolutum est anno 1647, *novum anno* 1656. But as this Edition did not agree entirely with the Vulgate, the Congregation *De propagandâ Fide* caused it to be revised, and the Work was not published till the Year 1661. *Vide Diarium eruditorum Italic*. *Romæ* Edit. 29. Januar. *1572*, ab Abbate Nazario.

Novum Testamentum Arabicè, curâ Thomæ Erpenii, in *4to*. Leidæ, è Typogr. Erpenianâ, *1616*.

Evangelia Arabicè absque punctis, & cum figuris, in fol. Romæ è Typog. Medicea *1591*. item *1619*.

The *Ethiopic* Bible.

We have not all the Bible printed in the *Ethiopic* Characters or Language. *Theodore Petreus* published the four first Chapters of *Genesis* at *Leyden*, in 4to. 1660. *George Christian Burcklin* printed them them, with the *Latin* Version, at *Frankfort*, in 4to. 1696. They were put out again in *Germany*, in 1702, and 1707.

The Book of *Ruth* was printed at *Leyden* in 4to. by *John George Nisse*ɴ*ius*, in 1660. The *Psalms* have been printed frequently: For example, by *John Potken*, in 4to. *Romæ* 1513. by *Ludolphus*, at *Frankfort*, in 4to. 1701. and in the Polyglots of *Paris* and *England*. The *Canticles* likewise, and the Prophets *Joel, Jonas*, *Zephaniah* and *Malachi*, were printed separately in *Ethiopic*, at different Places. *Novum Ethiopic*è, *Testamentum Romæ*, in 4to. 1548.

Epistolæ 13 *Pauli Ethiopic*è, 1549. *Romæ*. This Edition is very faulty: It is that notwithstanding which *Walton* has followed in his Polyglot; the *Ethiopic Psalter* he has taken from the Editions of *Rome* and *Cologn*; the *Canticles*, with the New Testament, from the Edition of *Rome*, and the *Latin* Version of *Dudley Loftus*, corrected by *Edmund Castle. Ludolphus* affirms, that this Edition abounds with Faults; and that the *English* have farther added new ones to the Edition of *Rome*, because the *Ethiopians*, under whose Direction the *Roman* Edition was published, had but an imperfect and mutilated Copy.

Job Ludolf, or *Leutholf*, mentioned in this Article, was a *German* of *Erford*, Counsellor to the Emperor and Elector *Palatine*. He understood the *Oriental* Languages, and particularly the *Ethiopic*. He died in 1704.

*Epistolæ Jacobi, tres Joannis, & Judæ, Ethiopic*è *& Arabic*è*, cum punctis vocalibus, & versione Latinâ Theodori Petræi, in* 4to. *Leidæ, Elzevir*, 1654. *Ludolphus* says this Book is full of Faults.

The *Persian* Bible.

Pentateuchi versio Persica charactere Hebræo, interprete Jacobo filio Joseph Tawos *Judæo. Constantinopoli*, 1546. This Bible is printed with the *Hebrew, Chaldee*, and *Arabic*: The *Hebrew* is in the Middle, *Onkelos*'s Paraphrase on the Left, the *Persian* Version on the Right, and the *Arabian* at the upper End of the Page. This very Version is printed in the Polyglot of *England*, with a *Latin* Version by *Thomas Hyde*.

Evangeliorum versio Persica, cum versione Latinâ Abrahami Wheloci, Londini, 1652, 1657. Abbot *Renaudot* maintains, that this Translation is made from the *Syriac*, and not from the *Greek*, as the Editors pretend. *Abraham Whelock* was an *Englishman*, Professor of the *Arabic* and *Saxon* Languages at *Cambridge*. He died in 1654.

*Evangelia Persic*è*, ex interpretatione Simonis filii Joseph. Taurinensis juxta codic. Pocockianum, cum versione Latinâ Samuelis Clerici*. This Version is in the Polyglot of *England*, and taken from the *Syriac*; it is different from *Whelock*'s.

The Bible in the *Turkish* Language.

We have not all the Bible printed in this Language, but only the New Testament, printed at *London*, in 4to. 1666, translated by *William Seaman*.

Albert Bobovius, a *Polonian*, and an Apostate from the *Christian* Religion, having turned *Turk*, and taken the Name of *Ali Beigh*, at the Request of *Levinus Warnerus* translated the Bible into the *Turkish* Language. *Warnerus* sent it to *Leyden*, to be there printed; but it continues still in Manuscript, and is lodged in the public Library of that Town. *Bobovius*, otherwise *Bobowski*, was Principal Interpreter to *Mahomet* IV. Emperor of the *Turks*. He lived about 1660, and died in his Apostacy.

Armenian Bibles.

Biblia Armenia impressa Amstelodami, *in 4to. ann*. 1666. This *Armenian* Version is made from the *Septuagint*; it is very beautiful, and performed with great Care: there are Cuts in it which represent the History of Scripture. It is said notwithstanding, that the *Armenians* did not like it, though procured by *James Caracterus*, their great Patriarch.

Biblia Armenica studio Theodori Petræi, in fol. Amstelod. 1670.

Biblia Armenica Constantinopoli, in 4to. *erant subprælo, ann*. 1707.

*Psalmi Armenic*è*, in 8vo. Romæ* 1565. *Venetiis* 1642. *Amstelodami* 1661. *in 4to*. *Ibidem, in* 1666, in 24to. *&c*.

*Novum Testamentum Armenic*è*, in 8vo*. *Amstelod*. 1668. Idem nitidioribus typis, in 8va. ann. *1698*.

Coptick, or *Egyptian* Bibles.

There are many Manuscript Copies of the *Coptick* Bibles; but we know of none that are printed. See F. *le Long*'s *Bibliotheca Sacra*, tom. 1. of the folio Edition; and upon all these Bibles in the *Oriental* Languages, see *Lipenius*'s *Bibliotheca Theologica*, tom. 1. p. 146.

Article VIII. Of Greek Bibles, by the Septuagint, and others.

THE most ancient Version of the Scripture that we know of, is that of the Seventy Interpreters, which is believed to have been made in *Egypt*, under *Ptolemy Philadelphus*, who began his Reign in the Year of the World 3720, 280 Years before *Christ*, and 284 before the Vulgar Æra. Some will have it, that before this there had been a *Greek* Translation of the *Hebrew* Scriptures; but no one has been ever able to prove this Opinion. We have spoken largely of the Septuagint, under that Article in the Dictionary, and we shall not repeat here what we have said of it. We confine ourselves in this Article to give a Catalogue of the principal Editions of the Old Testament, or Septuagint. We shall afterwards shew what Judgment should be made of it; and, lastly, we shall speak of those who were employed about it.

Biblia Græca cum versione Latinâ ad verbum. Compluti. ann. 1517. This is in Cardinal *Ximenes*'s Polyglot. Learned Men acknowledge that this is far from being the pure and true Translation of the Septuagint; they who were employed upon the *Complutensian* Polyglot having revised the *Greek* Text, to make it agree better with the Vulgate, or the *Hebrew*, without being much concerned whether they followed the Version of the Septuagint, or not. This Edition therefore is not much esteemed.

Biblia Græca, curâ Andreæ Asulani, *in ædibus Aldi & Andreæ Asulani ejus Soceri, in fol. Venetiis, ann*. 1588. This Edition appeared before that of *Complutum*, tho' it was finished the Year after; for the *Greek* Bible of *Complutum* did not appear till 1517. It is remarked, that there are many false Pointings in *Aldus*'s Edition; but it

comes nearer to the true Text of the Septuagint than the *Complutensian*. The Learned indeed find some Additions Addition in it, taken from *Theodotion*, and the old *Greek* Interpreters. It was reprinted in 1526, 1545, 1550, 1582, 1597, 1599, and 1687.

The short *Latin* Prefaces in this Edition are by *Asulanus*. In the Front of every one of St. *Paul*'s Epistles, and of the Canonical Epistles, there is an Introduction in *Greek*, explaining the Subject of them. This Edition goes by the Name of *Aldus* Senior, because it came from his Press, where *Asulanus* was employed; and perhaps he might have set about it before he died, as he might likewise have furnished the Design of it. For as to the *Greek*, he excelled in it; and before him void Spaces were left in the *Latin*, where-ever *Greek* Words were to be inserted; because as yet there were no Characters in this Language. *Usher* therefore says improperly that *Aldus* himself published the first Edition of the *Greek* Bible; for *Aldus* died before 1516, and this Edition was not finished till 1518, as we have observed already. To be well informed of the full Merit of this Edition, it is necessary to read what *Walton* says of it, in his 9th Prolegomenon, numb. 29. and *Masius* in his Preface upon *Joshua*. Lastly, the Acts of *Lipsick* in 1698, p. 75.

Biblia Græca minimo charactere, juxta Venetam Aldi Editionem, 4 Vol. in 8vo. Argentorati, Wolphius Cephaleus N. Test. ann. 1524. vet. Test. 1526. cum Præfat. Joan. Loniceri, Lutherani.

Biblia Græca juxta Editionem Venetam, in fol. Basileæ, Joan. Hervag. 1545. cum Præfat. Philipp. Melancthonis. This Edition is known by the Name of the *Basil* Edition, and is the same with that of *Aldus*; but the Division of it into Chapters and Verses is different, as *Walton* remarks in the Prolegomena above cited. There is besides that of *Wechel* and *Zanetti*, wherein at the bottom of every Page there is a great number of various Readings, which contribute a great deal to the making it valuable. See what *Fabricius* says of it, in his *Bibliotheca Græca*, l. 3. p. 326.

*Biblia Græca veteris Testam. Græc*è *ex edit. Ald. & Latin*è *ex edit. Complut. 4 Vol. in 8vo. Basileæ Nicolai Brylinger, 1550.*

Biblia Græca & Latina, 3 Vol. in 8vo. Basil. Bryling. 1582. This is the same with the Edition of 1550, the Title whereof is changed.

Biblia Græca veteris Testamenti auctoritate Sexti V. Pontif. Max. & operâ Antonii Cardin. Caraffæ, cum præfatione Latinâ Petri Morini, in fol. Rom. Typog. Franc. Zannetti, ann. 1587. This Edition passes for the best, the purest, and most correct of all, which till that time had appeared. There are however some learned Men, as *Mariana* and *Morinus*, who are of opinion that some Passages of the Old *Greek* Translators have been foisted into it.

To judge rightly of this Matter, you need only read the Prefaces prefixed to it. F. *Morinus*'s *Exercitationes Biblicæ*, l. 1. Exercit. 9. c. 1. num. 8. 12; the Article of *Greek* Bibles in F. *le Long*'s *Bibliotheca Sacra*; *Simon*'s Critical History of the Old Testament, l. 2. c. 3. where he defends this Edition against *Vossius*, and prescribes at the same time how to reform it; which *Vossius* had promised to do, but never kept his Word, any more than *Colomiez*, who made the same Promise. But *Lambert Bos* and *Ernest Grabe*, in the Beginning of this Century put this good Design in execution in their Editions, with Amendments and Improvements, as we shall very soon have an Opportunity to shew.

So great a Work required great Men to bring it to its full Perfection; to which the Cardinals *Sirlet* and *Caraffa* contributed; as did likewise *Latinius, Marinus Victorius*, the Dominican *Paulinus, Agelius*, *Emmanuel Sa; Peter Parra* under *Pius* V. *Lelius, Turrianus, Ciaconius, Maldonat, Peter Morinus, Comitolus, Ursinus*, *Livinejus, Valverda, Bellarmine* and *Tolet*, under *Gregory* XIII. *John Morinus*, and *Flaminius Nobilius*, under *Sixtus* V. It is necessary to say something of every one of these in particular.

William Sirlet was born at *Stilli*, which some call *Squilliaco in Calabria*. He studied the Languages at *Naples*, was made Cardinal by *Pius* IV. at the Recommendation of St. *Charles Borromeo*, who endeavoured likewise to have him elected Pope instead of *Pius* V. who after his Promotion appointed him Library-Keeper of the *Vatican*. He died in 1585 at 71 Years of Age. See his Life in *Ciaconius* and *Auberi*'s History of the Cardinals. He had a perfect Knowledge of the *Hebrew* and *Greek* Languages. He was esteemed at *Rome* the *Aristarchus* of his Time. We shall speak elsewhere of what he wrote upon the Scripture in the Article of different Readings. M. *Dupin* has given us the Catalogue of his Works in his Tables, tom. 1. p. 1287.

Anthony Caraffa was descended from the illustrious Family of the *Caraffa's*. He learned the *Greek* Tongue with great Diligence and Success under *Sirlet*. *Pius* V. gave him the Cardinal's Hat, when as yet he was but thirty Years of Age; but as he was extremely studious, he was carried off by an untimely Death, in 1591. being no more than fifty-three Years of Age. When he was very young he shew'd an extraordinary Virtue and Chastity. He was also

very much to be respected for his Charity; for he gave Alms plentifully to the Poor while he lived, and at his Death gave his Fortune to the *Maronite* School. *Eugubinus, Baronius* and *Bince*, made his Funeral Sermon, as it were with Emulation. See the *Elogia* of *Teissier*, tom. 4. p. 152, and what *Thuanus* says of him in the History of his Time. M. *Dupin* has given us the Catalogue of his Works in the first Tome of his Tables, p. 1341.

Latinus Latinius came into the World at *Viterbo* in the Year 1513, and went through his first Studies at *Siena*. At *Rome*, whither he went in 1554, he applied himself to the Study of Divinity. He was Secretary to three Cardinals, and died in 1593, at 80 Years of Age. See his Life in *Teissier's Elogia*, tom. 4. p. 181, 184. *Justus Lipsius* calls him *Probissimus Senex*, *& omni literarum genere instructissimus*. *Colomiez* commends him for a diligent and learned Man. *Pamelius* was amazed at his great Literature; and *Raimund Capisucchi* was never weary of admiring the Pains and indefatigable Constancy with which he read and deciphered so many Authors, no more than the Penetration and Solidity of his Judgment. See the other Encomiums which have been bestowed upon him in *Pope Blount*, p. 734.

Marianus Victorius, or *Victorinus*, so well known for his famous Edition of St. *Jerome's* Works, was of *Rieti*. He was made Bishop of *Amelia*, by *Pius* V. in 1571. and in 1572 of *Rieti*; which gave F. *le Long* occasion to say that he was of *Amelia*, and Bishop of *Rieti*. *Ughellus*, in his *Italica Sacra*, tom. 1. speaks of him, and says he died about the Year 1572. He was much to be respected, both for his Learning and his Probity. M. *Dupin* has given us a Catalogue of his Works, in his Tables, tom. 1. p. 1161.

We have no Knowledge of *Paulinus* the *Dominican* and *Peter Parra*, but by the Share they had in the *Greek* Edition at *Rome*. F. *le Long* says no more of them in his *Bibliotheca Sacra*.

We speak of *Emmanuel Sa* in the Article of Commentators, as well as of *Maldonat* and *Bellarmine*, because they deserve our Notice more for what they have published on the Scriptures.

Anthony Agellius was of *Sorento* in the Kingdom of *Naples*, and a *Theatine*. *Clement* VIII. nominated him to the Bishoprick of *Acerno* in the Year 1593. He voluntarily divested himself of this Dignity in 1604, and died in 1608. being above 70 Years of Age. He recommended himself to the Esteem of the World by the Purity of his Manners, and by his Learning; particularly by his indefatigable Application to the Study of Holy Scripture. See upon the *Psalms*.

F. *le Long* says that *Lelius* was Cardinal *Caraffa's* Chaplain, and made Bishop of *Narnin* in the Pope's Territories: He confounds him with another *Lelius*, who was advanced to this Dignity in 1455, and consequently was older than him we are here speaking of, since he was not as yet born in 1455, and did not die till about the End of the sixteenth Century.

Francis Turrianus, or *de la Torre*, was a Native of *Herrera*, in the Diocese of *Valencia* in *Spain*, and Nephew to *Bartholemew Torrensis* Bishop of the *Canaries*, who had him instructed in Divinity at *Salamanca*. Having finished his Studies, he went into *Italy*, and being at *Rome*, the Pope sent him to the Council of *Trent*. He became a *Jesuit*, tho' already far advanced in Years, in 1566, and died in 1584. See what *Teissier* says of him, in his *Elogia*, tom. 3. p. 303. *Nicholas Antonio*, in his new *Bibliotheca Hispanica*, tom. 1. p. 285. The several Encomiums of him in *Pope Blount*, p. 681. in M. *Bailliet's Jugement des Savans*, sect. 252, 393, 876. M. *Dupin* has given a Catalogue of his Works in his Tables, p. 1276. and Tome 2. p. 2877. He passed for a very learned Man, and merited the Esteem of the Publick by many excellent Writings. Some however say, that he was a Man of a bad Taste, and very fond of his Prejudices.

Peter Ciaconius, different from *Alphonsus Ciaconius* the *Spaniard*, and a learned Man as well as he, was born at *Toledo* in 1525. He learned the *Greek* Tongue and Mathematicks at *Salamanca*, without the help of any Master. He applied himself likewise to Divinity, and became a great Divine, by reading the Holy Scriptures, and the Writings of the Fathers. He was made Canon of *Seville*; came to *Rome* under *Gregory* XIII. and died in 1581, at 56 Years of Age, according to *Thuanus*. See *Teissier's Elogia*, tom. 3. p. 222, 226. *Nicholas Antonio's Bibliotheca Hispanica*, tom. 2. M. *Dupin* has given us the Catalogue of his Works, in his Tables, tom. 1. p. 1254. See likewise *Janus Nicius Erythræus in Pinacotheca*. He recommended himself to the Esteem of the World by his universal Learning, and by his Knowledge of Antiquity, and the *Belles Lettres*, says *Thuanus*, in the History of his Time. His Name was so celebrated, that he was called the *Varro* of his Age. He was moreover very much valued for his great Modesty, and an Humility equal to his Merit.

We speak here only of *Peter Morinus*. He was born at *Paris* in 1531, of a Father who belonged to the Law, and designed him for the same Employment. He studied first the *Oriental* Languages, Profane Authors, and the Holy Scripture. Afterwards he went into *Italy*, at that time the Theatre of the *Belles Lettres*. His Father called him back to *Paris* in 1559, with a Design of marrying him, which Affair did not succeed. He being dead, *Morinus* resolved upon going to *Rome* in 1565, under *Pius* IV. where he died in 1608. M. *Dupin* speaks of him very much at large in the

seventeenth Century of his *Bibliotheque Ecclesiastique*, tom. I. p. 34, 36. where he analyses his principal Works, *ibid*. 47, 54. He wrote himself his own Life, and has given the Catalogue of his Writings, in the Edition of them published by F. *Quietif* a *Dominican*, at *Paris*, 1675. *R. Simon* speaks of them likewise, in his 34th Letter of the first Book. He was a great Critick, his Judgment was very sound, and his Memory wonderful. He was also a Man of great Equality of Humour; frank, plain, sincere, gentle, civil, obliging, agreeable and of good Manners. He loved Honesty, and hated Deceit. He envied no Man, despised Wealth and Honours: His only Passion was Study. He wrote continually, and with Ease. In short, it may be said of him, that there was not a Man of Letters in his Time who had more Erudition, and more Beauty of Mind.

Flaminius Nobilius was of *Lucca* in *Italy*. He went to *Rome* under *Sixtus* V. and returning to his own Country, he died there in 1590. at 58 Years of Age. See what *Teissier* says of him, in his *Elogia*, tom. 4. p. 98. M. *Dupin* has published a Catalogue of his Works, in his Tables, tom. I. p. 1308. He speaks of him likewise in his *Bibliotheque Ecclesiastique*. In the opinion of *Annibal Caro* he is a Writer equally learned and polite. He was more a Critick than Divine, and wrote very well in *Latin*, according to M. *Dupin*. We shall have occasion to take notice of him in another Place.

Paul Comitolus was of *Perouse*: He became a *Jesuit* in 1559, being then no more than fourteen Years of Age; and died where he was born, in 1626, being 67 Years old. M. *Dupin* has given us a Catalogue of his Works, in his Tables, tom. 2. p. 1637. *Southwel* says he was 81 Years of Age when he died: If it be so, M. *Dupin* is mistaken in his Calculation. He must have been born in 1539. He was learned in *Greek* and *Latin*. We shall have occasion to speak of him again upon *Job*.

Fulvius Ursinus was a *Roman*, and lived a long time in the House of *Alexander Farnese*. He was made Canon of the *Lateran*, and died in 1600, according to *Thuanus*, in the History of his Time. He understood *Greek* and *Latin* in perfection. He was still more profoundly knowing in the History of Antiquity, and particularly in what relates to Ecclesiastical History, says *Casaubon*, his intimate Friend. See the fine Encomiums that are given him in *Pope Blount*, p. 784.

The *Greek* Bible of *Rome* was reprinted in the *London* Polyglot, in 1657. and again at *Paris* by *Morinus*, with the *Latin* Translation, in two Vols. fol. 1638; and at *London* also, with the *Scholia*, and and various Readings, in 1653. in 4to. which Edition is very correct; at *Cambridge*, in three Vols. in 12mo. by *John Field*, 1665. This Edition is not valued. At *Amsterdam*, in 8vo. printed for *Sameren's* Widow, in 1683; a very faulty Edition. At *Lipsick*, and at *Goslar*, in 1697, two Vols. in 8vo. under the Inspection of *James Clarer* and *Thomas Klumpsius*.

Biblia Græca veteris & novi Testamenti; veteris quidem juxta Editionem Basiliensem, seu Aldinam; novi vero juxta Editionem Roberti Seph. ann. 1550. in fol. Franco-furti ad Mænum, apud Andræ Wechel hæredes. 1597.

Biblia Græca veteris Testamenti, ex antiquissimo codice Manuscripto Alexandrino, curâ Joan. Ernesti Grabe, cum Præfatione Joan. Pearson, in fol. & in 8vo. Oxonii è *Theatro Sheldoniano, 1707*. This Edition of the Bible from the *Alexandrian* Manuscript had been long expected, and *Walton* had already published the Various Readings of it in his Polyglot, 1657. *Francis Lee*, Doctor of Physick, published what remained in 1719, at *Oxford*, that the Publick might at last have the Septuagint according to the *Alexandrian* Copy.

Grabe, the Author of this Edition, was a *Prussian*, and a *Lutheran*; but was afterwards of the Church of *England*, and died in 1711. He was very conversant in Scripture and the Fathers, judicious in his Criticisms, and modest in his Opinions.

Biblia Græca, cum variantibus Lectionibus, ex recensione Lamberti Bos, in 4to. Franekeræ, 1709. This Edition is very neat and commodious. It was reprinted at *Frankfort* in 1709, two Vols. in fol. much augmented. *Fabricius* mentions the other Editions in his *Bibliotheca Græca*, l. 3. c. II. p. 329. *Lambert Bos* may perhaps still actually be teaching the *Belles Lettres* in the University of *Franekar*. He has published many fine Pieces of Erudition relating to Antiquity.

Thus much for what concerns the principal Editions of the Septuagint. They who would be fully informed about this *Greek* Version, and know the whole History of it, whether real, or fabulous, and what we should truly think of it, may consult *Walton* in his Prolegomena, 9. n. 1, 19. *Origen*'s *Hexapla*, by D. *Montfaucon*, tom. 1. c. 3. *Isaac Vossius*, *de* lxx. *Interpretibus*; *Le Clerc*'s *Bibliotheque Choisie*, t. 8. p. 345, 370. F. *Alexander*'s Ecclesiastical History, the second Century, tom. 3. Dissertation 11. p. 455. in fol. M. *Valois*, at the End of his *Bibliotheque Choisie*, p. 447, 585. *Fabricius*'s *Bibliotheca Græca*, l. 3. p. 317. F. *Simon*'s Critical History of the Old Testament, Book 2. Ch. 3. and all others who have wrote *pro* or *con* of this History, of whom F. *le Long* has given a Catalogue in the Table of Contents belonging to his *Bibliotheca Sacra*, p. 1037. col. 1. in fol. Lastly, our Dissertation in the Collection, tom. 1. part 3. p. 74.

Whatever may be said or thought concerning the Truth or Falshood of this History, it is out of all dispute that the *Greek* Version called the *Septuagint* is very much to be esteemed for its Antiquity, and the use which *Jesus Christ* himself, as well as the Apostles, made of it, since they have cited it preferably to any other, without excepting the *Hebrew* Text. *Walton* makes no scruple of saying, that the translating the Holy Scriptures into *Greek* long before the Coming of our Saviour, was a particular Effect of divine Providence; because this Language was more universally spread throughout the World; and that this Version into it must have been of use in dispelling the Darkness of Error, before the rising of the Sun of Righteousness. Nothing can be added to what has been written by *John Pearson* in defence of this Translation, in a Treatise composed expressly upon this occasion, and printed at *Helmstadt*, 1694, in 4to. See the Memoirs of *Trevoux*, for the Year 1709, tom. 2. p. 927.

We shall farther observe here that *Grabe*'s Edition in fol. is singularly well esteemed, because the Preface which he has there inserted is a learned Discourse by the celebrated *Pearson*, concerning the Usefulness of the Septuagint Translation. He has besides added Prolegomena, divided into four Chapters; the first whereof contains an Account of the *Alexandrian* Manuscript; in the second he sets forth the Method which he has pursued in this Edition; in the third he describes the different Editions, and some old Manuscripts of the Septuagint; in the fourth he exercises his critical Skill upon some Passages of these Manuscripts. The Text of this Edition is purely *Greek*, and without a *Latin* Translation.

Article IX. The New Testament in Greek.

WE shall begin, as we have done already in other Places, with pointing out the best Editions of the New Testament, as well ancient as modern. This done, we shall speak of those who were employed about them.

Novum Testamentum Græcè, sine spiritibus & accentibus, ut ipsum autographum melius referat, in Polyglottis Complutensibus, ann. 1514. Editum, sed publicatum duntaxat post ann. 1522. This is the first *Greek* Edition that we have; it has been several times reprinted: It is copied from the *Vatican* Manuscript, and is better, and much more correct, than the Edition of the Septuagint in the *Complutensian* Bible.

Novum Testamentum Græcè & Latinè, ab Erasmo Roterod. recognitum, & Leoni X. *nuncupatum, in fol. Basileæ, apud Froben*. 1516. *John Oecolampadius*, and *Nicholas Gerbelius*, had the care of the Impression. This Edition met with great Opposition from *Erasmus*'s Enemies, but it was always well defended against them. *Erasmus* had it reprinted at *Basil*, in fol. by *Frobenius*, in 1419, with many Amendments and Annotations. Pope *Leo* X. approved it; and the most learned Men agree, that *Erasmus* is one of the best Expositors of the New Testament. This Work has been reprinted in several Forms, and at different Places, sometimes with Notes, and more generally without them.

Nicholas Gerbelius, who had the care of the first Edition, was a *German*. He taught the Law at *Vienna* in *Austria*, and at *Strasburg*, where he died, very old, in 1560. *Melchior Adam* has written his Life among those of the *German* Lawyers. *Colomiez* speaks of his Works in his *Bibliotheque Choisie*, p. 429. and *Teissier* in his *Elogia*, tom. 2. p. 67. *Thuanus* in his History says, he was a Man of great Probity, and as much to be esteemed for his Manners as his Learning. He was a very able Lawyer, and had a perfect Knowledge of the *Greek* and *Latin* Tongues. He was by Religion a *Lutheran*.

Novum Testamentum Græcum, ex edit. Aldi & Asulani, Venetiis, 1518. It is joined with the Old Testament, printed the same Year at the same Place.

Novum Testamentum Græcum à *Ceporino (id est Pellicano) castigatum, in 8vo. Basileæ, Bebelii*, 1524. This Edition was reprinted in 1531, -38, -40. It is taken from *Erasmus*'s third Edition, of 1522.

Novum Testamentum Gr. & Lat. absque distinctione capitum. In fol. Basileæ, typis Joan. Froben. 1527. This Edition was made with great Care, compared with several Manuscripts, and is very correct.

Novum Testamentum Gr. in 8vo. Paris. Simonis Colinæi, 1535. *Mill* observes, that the Author of this Edition had many good Editions of the Text before him, and has followed that Reading which seemed best to him.

Novum Testamentum Gr. in 4to. Basileæ, Froben & Episcopii, 1545. This Edition is made from *Erasmus's* fifth Edition. It is very fine, and of a beautiful Character.

Novum Testamentum Gr. in 16mo. Paris. typis Roberti Steph. 1546. This Edition is one of the finest that ever appeared: They pretend to say that there are but eleven Faults in it. It is remarkable for the Preface, which begins with *Omnificam*. There was another Impression of it in 1549, which is in almost every Particular like that of 1546. *Mill*, who took the Pains to compare these two Editions, has observed, that the last has eleven Faults more than the first, and differs from it in 67 Places. Another Remark made upon it is, that in the Preface, p. 1. line 2. before the End, instead of *plures* you read *pulres*.

Novum Testamentum Gr. in fol. Paris. Rob. Steph. 1550. This is the best of all the *Greek* Editions of the New Testament printed by *Robert Stephens*. He has placed the Various Readings in the Margin, collected out of sixteen *Greek* Copies. *Mill* has criticized them with great Accuracy, as may be seen at length in the Prolegomena of his Edition of the New Testament. *Robert Stephens's* Edition of 1550 has been several times reprinted, but not always with equal Success.

Novum Testamentum, cum duplici Interpretatione, Erasmi scilicet, & veteris Interpretis, 2 Vol. in 8vo. ex Officinâ Rob. Steph. 1541. This Edition was published at *Geneva*, not in 1541, as the printed Copies bear Date, but in 1551, while this celebrated Printer was a Refugeé there. It is entirely the same with that of 1550: But is particular in this, that the Printer has marked the Verses in it, which was a new Invention of his own framing. He invented it, as his Son *Henry Stephens* says, while he was performing a Journey on Horseback from *Paris* to *Lions*; and the first Essays of it were made publick in the New Testament we are speaking of. The Use of it appeared to be so beneficial, that it was followed in almost all the Editions that came after it.

Novum Testamentum cum variis lectionibus, in 12mo. *Paris. Joan. Crispini*, 1553. This Edition is made after the Text of *Robert Stephens*; it is perfectly neat, and the Character is very fair.

Novum Test. Gr. à *Theodoro Bezâ Latin*è *versum, cum ejusdem Annotationibus, & Præfatione, in fol. Basil*. 1559. This Edition has been several times reprinted, in different Places: That of *Cambridge*, in 1642, with *Camerarius's* Comment, passes for the best of all.

Novum Test. Gr. in 24mo. Antwerpiæ, *Christoph. Plantin*. 1564. There are many other Editions of the same New Testament by *Plantin*, in 1572, -73, -74, -83, -84.

Novum Test. Græc. cum Argumentis capitum & variis Lectionibus, in 16mo. Joan. Crispini, 1564, *&* 1565. This Edition is very fair and correct.

Novum Test. Gr. cum interpretatione duplici Latinâ, unâ veteri, altera Theodori Bezæ in fol. typis Henrici Stephani, 1565. This Edition is considerable for the great number of Copies which *Henry Stephens* had consulted, and for the Various Readings that are added to it. See *Mill's* Prolegomena.

Novum Test. Græc. 2 Vol. in 16. ex Officinâ Henrici Stephani, Roberti filii, ann. 1568. This Edition is pretty correct, and the Printer has inserted many Various Readings at the End, taken from very ancient Copies.

Novum Test. Gr. & Lat. ex recognitione Benedicti Ariæ Montani, 1585: *in fol. in Burgo-Aracenensi, in Hispaniâ*. This Edition is scarce; it is joined with the same *Montanus's Hebrew* Bible: But the best Edition of the New Testament in *Greek* and *Latin* by this Author is that of *Antwerp*, in fol. printed by *Plantin*, 1584.

Novum Test. Gr. Lat. ex versione Sebastiani Castellionis, in 8vo. Venet. 1583. *Item*, 1584, *&* 1591. *Castalio* is known to have valued himself for speaking *Latin* well, and to have affected the Purity of this Language in his Translations of the Scripture.

Novum Test. Gr. sub Aristarchi limam revocatum, additis notis marginalibus, in 8vo. Basileæ, Brylinger, 1586. This New Testament is thought to have been procured by the Industry of *Isaac Casaubon*, as well as that, which was printed in 16mo. by *Henry Stephens* in 1587, and at *Geneva* by *Eustace Vignon* in the same Year 1587. There are Notes, Various Readings, and Concordances in it. It was reprinted at *Geneva* in 1615, and at *Paris* by *Paul Stephens*, in 1517.

Novum Test. Græc. cum Notis Josephi Scaligeri, in 4to. Genev. Petri de la Rouviere, 1620.

Novum Test. Græc. cum notis, Stephani Casauboni & Scaligeri, in 8vo. Londini, 1622. This Edition is very faulty. The Editions of 1633 and 1641, are the same, but that of 1633 is best.

Novum Test. Græc. ex Regiis Philippi II. *& aliis optimis Editionibus summâ curâ expressum in 16mo. Lugd. Batav. Elzevir*. 1624. This Edition is very beautiful, as those of the *Elzevirs* generally are. It is copied from *Robert Stephens*'s third Edition of 1550. *Mill* has observed but twelve Instances wherein the two Editions differ: It is without Distinction of Verses.

The *Elzevirs* have printed other *Greek* Testaments, in 1633, -41, -56, -58, -62, -75, -78. All these Editions are extremely neat, but not without Faults. That of 1633 is the best of all; the Verses are distinguished in it.

Novum Test. Gr. in 32to. Sedani. Joan. Jannoni. 1628. This Edition is remarkable only for the extreme Smallness of it, and the Beauty of the Characters.

*Novum Testamentum Græc*è*, in 24mo. Amstelodami, typis Gulielmi Bleau*. This Edition is in a very small Character, very neat, but not without Faults.

Novum Test. Græco vulgari seu litterali, *ex versione Maximi Gallipolitani, & altera Cyrilli Lucaris, in 4to. Genevæ*, 1638. This Edition in Vulgar *Greek* was made at the Expence, and by the Order of the States- General of the United Provinces, for the Benefit of the modern *Greeks*. But it has had no great Success among these People, who read the New Testament in its primitive and original Language only, which they understand so sufficiently, as to be able to do very well without Translations. See *Langius*'s Dissertation on this Edition, p. 4, *&c. Gallipolitanus* was a *Greek* Monk, an *Hieronymite*, according to *Fabricius* in his *Bibliotheca Græca*, who adds, that *Seraphim*, an *Hieronymite* likewise, being in *England*, reprinted his New Testament in 1703, in 12mo. and made a Present of it to him. It is said to have been again printed since that time at *Hall*, in *Saxony*. *Fabricius* calls him *Maximus Margunius Gallipolitanus*. He seems to have confounded him with another, by Nation a *Greek*, and Bishop of *Cerigo*, who died at *Venice* in 1602.

Novum Testam. Græc. cum variis lectionibus ad calcem, in fol. Paris. ex Typographiâ Regiâ, 1642. It is altogether one of the fairest and most magnificent Impressions, but is not reputed one of the most correct.

Novum Test. Græc. ex antiquissimo MS. operâ Joan. Boecleri, in 12mo. Argentorati, 1645. there is a second Edition of 1660. *Boecler*, who published this Edition, was born in *Franconia*, in the Village of *Crohem*, 1611. His Father, who was a *Lutheran*, taught him the first Elements. When he was as yet but ten Years old, he was sent to *Hailborn*, where he made a great Progress in the Sciences and Languages. In the Year 1631, he went to *Nuremberg*, where he shined in that University, till 1649, when he was invited to *Upsal* by the Queen of *Sweden*. He returned afterwards into his own Country, and died at *Strasburg* in 1672, being 61 Years old. *Witten* published his Funeral Oration, and the Catalogue of his Works, in the Lives of the Philosophers and Orators, p. 557, in 8vo. He is looked upon as one of the finest Ornaments of *Germany*. He had a vast Knowledge of Civil and Human Matters, as we may judge by the excellent Works which he has left.

In *Walton*'s Polyglot, printed 1657, the *Greek* Testament is published from *Robert Stephens*'s fine Edition of 1550; and in *le Jay*'s Polyglot the *Greek* is copied from the *Complutensian* Edition.

Nov. Test. Gr. cum versione Latinâ vulgatâ & Gallicâ Montensi, in 8vo. at *Mons*, 1673. This Edition, in three Columns, was printed at *Roan*, and not at *Mons* according to the Title. It is very commodious, and well enough printed.

Novum Test. Græcè, cum locis parallelis, *variantib. Lection. ex plus* 100 *MSS. Codicib. & antiquis versionib. in 8vo. Oxonii* è *Theatro Sheldoniano* 1675. It was reprinted in 1697 and 1702. The Text of it is pretty neat and correct; but the Various Readings at the bottom of the Page are a little too confused; and to distinguish them readily, requires Time and Practice; besides, as the Editors could not compare them, there are many faulty.

Novum Testam. Gr. & Germanicè studio Joan. Leusden, in 12mo. *Luneburgi*, 1693. The same *Leusden* has printed another Testament in *Greek* and *Latin* at *Amsterdam*, for *Wetstein*, in 12mo. 1698. and again one in *Greek*, without *Latin*, and without Abbreviations, at *Amsterdam*, in 1698, and again another in *Greek* and *Flemish*, in 12mo. at *Amsterdam*, 1698.

Novum Testam. Græcè cum Scholiis Græcis è *Græcis Scriptorib. variantib. Lection. operâ Joan. Gregorii, Archidiaconi Glocestriens. in fol. Oxonii*, 1703. The Author dying before the Work was finished, the last Hand was put to it by Dr. *Aldrich* and Dr. *Grabe*. *John Gregory* was an *Englishman*, of *Buckingham*, where he was born in 1607. He studied at *Oxford* the *Oriental* Languages and Divinity. He was afterwards nominated Archdeacon of *Gloucester*, and died in 1646, according to the History of the publick Library of *Oxford*, Part 2. p. 275. col. 1. This Author was one of great Learning, and had all the Qualities desirable in a Man of Sense. See what the Memoirs of *Trevoux* say of his New Testament, for the Year 1708, and the *Lipsick* Acts, for 1704, p. 50.

Novum Testam. Græc. cum variantibus Lection. studio Joan. Georgii Pritii, cum ejus Prolegomenis, in 24*mo. Lipsiæ*, 1703. The same Year he published another Edition, in 12mo. at the same Place; and in 1709, in 12mo. together with the History of our Saviour's Passion, and *Cellarius*'s Geographical Maps. The Author confesses that he had made great use of the preceding Editions, in order to make his own more correct. *John George Pritius* was a *German* of *Lipsick*, a *Lutheran*, and Professor of Divinity. He was still living in 1720.

Novum Testam. Græcum, cum Variantib. Lection. locis parallelis, Prolegomenis, &c. studio & labore Joannis Millii, in fol. Oxonii è *Theatro Sheldoniano*, 1707. This is the most compleat Edition of the New Testament which has hitherto appeared. *Mill* had been thirty Years about it, and died a little before it was entirely printed off. The Main of this Edition is taken from *Robert Stephens*'s of 1550.

Ludolphus Kuster had it reprinted in fol. at *Roterdam*, for *Gaspard Fritsch* and *Michael Bohen*, in 1710. He made some Additions to it, and digested it into better Order. His Edition is very beautiful and correct, and much

cheaper than that of *Oxford. Kuster* was a *German*, a *Calvinist*, and Doctor of Law. But going to *Paris*, he turned Catholick, and died of the true Religion, in 1717. See the *Journal des* c. 5. p. 185, 191. and *Simon*'s Critical History of the New Testament, ch. 9. *John Mill* was an *Englishman*, a Prebend of *Canterbury*, and before of *Hereford*. He died in 1707.

We should not omit here to take notice of the *Greek* Testament by *John Henry Majus*, printed at *Giessen*, 1705, in 8vo. from the best Manuscripts, with Arguments and parallel Places; as also of two Editions of the *Greek* Testament by *Stephen Curcellæus*; with various Lections, and parallel Passages in the Margin, which M. *le Clerc* speaks of, in his *Bibliotheque Ancienne & modernne*, tom. 19. part 1. p. 129. *Stephen Courcelles*, or *Curcellæus*, was born at *Geneva*, in 1586. He there taught Divinity, and died an *Arminian*, in 1559. M. *Dupin* has given the Catalogue of his Theological Works, in his Tables, tom. 4. p. 1061. *Baillet* speaks of him in the Life of *Descartes*, part 2. l. 6. c. 4. p. 215. As to *John Henry Majus*, he was a *German Lutheran*, and Professor of the *Oriental* Languages. He is known by the great number of Works published by him upon Scripture.

Article X. Of Catholick Bibles in Latin.

T. *Austin* in his second Book of Christ- S*Savans*, for the 10th of *October*, 1707, the Literary Journal, tom. 2. p. 229. and *Bayle*'s Letters, p. 563, 904.

*Novum Testam. Græc. Editio nova, ex Regiis aliisque optimis Editionibus, cum postrema Milliensi diligentissim*è *collatis, expressa*. This Edition is in two Vols. in 12mo. printed at *Paris* in 1715, for *P. F. Emery*.

It may be said of Mr. *Mill*'s New Testament, that every thing contributes to make it valuable. The Author begins with Prolegomena, wherein he proposes three things; to set down the Time when every Book of the New Testament was written, to relate the History of the sacred Text from the earliest Times of it to ours, and to represent the Plan of his Design; which has been very well executed by him. As for the Text, he keeps to that of *Robert Stephens*, printed in 1550, in fol. At the bottom of the Pages he not only marks the Concordance of Verses in the Scripture, but those likewise which have reference to the Explanations of the Fathers, and the Writings of particular *Jewish* Authors, such as *Josephus* and *Philo*. Lower he places all the Various Readings which he has collected. By this any one may judge that there is nothing wanting in this Edition. As to others which preceded it, you may see what *Fabricius* says of them, in his *Bibliotheca Græca*, l. 4. ian Doctrine, ch. 11. says that the number of those who have translated the divine Writings out of *Hebrew* into *Greek* may be known; but that they who have translated them out of *Greek* into *Latin*, were without number. What would he have said now, since Translators of them have been multiplied to such an infinite degree? The Catholicks indeed, since the Decree of the Council of *Trent*, have adhered only to the *Vulgate*, that is, for publick Uses; for the several Commentators, for the generality at least, have made new *Latin* Versions of the Books which they have undertaken to explain. In this Particular the Protestants have most distinguished themselves; for their Commentators have usually made new Translations of them, after their own Taste and particular Ideas. This has multiplied the Editions of *Latin* Bibles beyond Expression.

But altho' the number of them be almost infinite, a curious Man, who is a Lover and Collector of Books, will neglect none of them, especially of the old ones which were printed before the Council of *Trent*; because tho' for the most part they are sufficiently faulty, they are yet valued as Manuscripts; but then care should be taken not to multiply those which are copied from older and pre ceding Editions, and should be esteemed only as new Impressions of the same Text. From the Council of *Trent* to the Correction of the Bible by *Clement* VIII. in 1592, great liberty was taken in the Editions of the *Latin* Bible, according to the Vulgate. But this Pope having commanded his Edition published at *Rome* in 1592, to be thenceforth accounted for the Vulgate by all Catholicks, all Editions almost from that time have been conformable to this.

The *Latin* Editions of 1450, -58, and - 59, are cited; but as the Date of them does not appear, they are looked upon as spurious and suspected.

The first Edition, well averred for such, is that of 1462, printed at *Mentz*, by *John Fust*, a Burgher of that City, and *Peter Schoeffer* of *Gersheim*, a Clergyman of the same Diocese, and finished on the Vigil of the Assumption. It is very rare: There are however nine Copies of it to be found in *Paris*. They are in fol. printed upon Vellum. M. *Achilles de Harley*, First President of the Parliament of *Paris*, had one in Paper.

The same *Peter Schoeffer*, besides this, printed another at *Mentz*, in 1472, in two Vols. fol.

There is another Edition of 1473, in two Vols. in fol. without the Name of either Place or Printer.

Biblia Latina, Augustæ Vindelicorum, *Joan. Bemler*. 1466.

Biblia Latina, in fol. Reutlingæ. Joan. de Averbach. 1469.

Biblia Latina cum opusculo Aristeæ, *curâ Joan. Andreæ Alerienf. Episcopi*, *Romæ*, 2 *Vol. in fol*. 1471. by *Conrad Suvenbeim, Arnold* and *Parnarst*.

Biblia Latina, in 4*to. Placentiæ. Joan*. *Petri de Ferratis Cremon*. 1475.

Biblia Latina, in fol. Nurimberg, Antonii Coburger, 1475.

Biblia Latina, in fol. Paris. 1476, by *Ulrick Gering. Martin Crantz*, and *Michael Friburger*.

Biblia Latina, in fol. Venetiis. Francisci de Hailbrun, & Nicolaide Francfort. 1476. They printed another in 1478.

Biblia Latina, caractere Gothico, *Venetiis, operâ Nicolai Jansen, Gallici*, 1476, *in fol*.

Biblia Latina, in fol. Neapoli, per Matthiam Moravum, 1476.

Biblia Latina, 2 *Vol. in fol. per Bernard. Richel. Basileæ*, 1477.

Biblia Latina, cum Canonibus, Evangelistarumque Concordantiis Menard. *Monachi*, 2 *Vol. in fol. Norimberg. Antonii Coburger*, 1478. *Menardus's* Concordances have been reprinted in *John Zeimer's* Edition of *Ulm*, in 1480, and the same Year in *Antony Coburger's* at *Nuremberg*.

Biblia Latina, cum Postillis Nicolai de Lyrâ, 7 *Vol. in fol. Coloniæ*, 1480. These Postils of *Lyra* have been often reprinted, in 1481, -82, -87, -89, -93, -98, 1502.

Biblia Latina, in fol. 1481. without the Name either of the Printer, or the Place of the Impression: The Character is very beautiful. The same was printed in 1483.

Biblia Latina, cum Glossâ ordinaria, *&c*. 6 *Vol. in fol. Norimbergæ*, 1493. It has been several times reprinted, in 1495, - 96. 1502, -8, -28, -45, -88, -89. 1617, 1634. It is needless to swell this Catalogue with a List of all the Bibles printed to the Year 1517, or 1522, when the *Complutensian* Polyglot was published. They who had the Direction of this Edition took abundantly more care of it, than others had taken of the former Editions. Next to this came *Robert Stephens's* Editions of 1528, -32, -34, -40, -45, -46, &c. which were preferable to all others for their Exactness. The Divines of *Paris* censured the Editions of this eminent Printer published before 1547 and 1548. But their Censure falls only on the Notes and Abstracts; wherein they believed they had observed some Faults. These Censures were answered by the Printer, with much Acrimony, in his Reply, printed in *French* and *Latin*, in 1552.

Biblia Latina, cum Annotationibus, & Interpretatione propriorum nominum Hebraicorum, in fol. Paris. 1532. *Ex Officinâ Rob. Stephani*. This Edition has been several times reprinted.

Biblia Latina, ejusdem Rob. Stephani, 1540, *in fol*. This is the best of all *Stephens's* Editions, whether we consider the Beauty of the Character and the Accuracy of it, or the Notes, Plates, *&c*.

Biblia Latina, Franc. Gryphii, in 8*vo*. 1541. *& in fol*. 1550. *Elegentissima*.

Biblia Latina Joan. Benedicti, cum Scholiis ad Marginem, &c. Ex Officinâ Simonis Colinæi, Paris. 1541. It has been several times reprinted, in 1549, -52, -58, -64, 65, -67, -70.

Biblia Latina, Authore Isidoro Clario Benedictino, cum Scholiis, &c. in fol. *Venet*. 1542. In this Edition the Old Testament is corrected from the *Hebrew*, and the New from the *Greek*. The Notes are for the most part taken from *Sebastian Munster*. The Author himself confesses that he had the Advantage of other Men's Labours, but does not speak of *Munster*, who was a Protestant, and whose Name was odious to the *Roman*-Catholicks. *Munster's* Bible appeared in 1535, and in 1546, as we have observed before, speaking of *Hebrew* Bibles. *Clarius's* Preface and Prolegomena were put into the *Index*; for which Reason we do not find them in the Edition of 1564.

Biblia Latina, in 8vo. *Paris. ex Officinâ Rob. Stephani*, 1545. This Edition is very beautiful, in a very fair Character, and printed in two Columns; the Vulgate Edition in one, and that of *Zurich* in the other; with *Vatablus*'s Notes, as they are generally reputed to be, and some Various Readings in the Margin. In these Notes *Robert Stephens* discovered his *Calvinistical* Opinions, and endeavoured to pass them upon the World under *Vatablus*'s Name, who was the King's *Hebrew* Professor at *Paris*. This Professor never wrote any Notes, but *Bertin le Comte*, one of his Scholars, was directed by *Robert Stephens* to collect all the Explanations of this learned Man, which, as we have just now observed, he printed. *Vatablus*, who was then living, and a zealous Catholick, was so enraged, that he took *Robert Stephens* in hand, and caused an Action to be brought against him; but he dying in 1547, this Affair was not terminated. Good Use may be made of these Notes, as they are purged by the Doctors of *Salamanca*, in their Editions, printed in two Vols. fol. at *Salamanca*, in the Year 1584, and several times since reprinted. This Edition of *Robert Stephens* has been since frequently reprinted, *viz*. in 1567, 1588, 1605.

Biblia Latina ad Vetustissima Exemplaria recens castigata, in fol. Lovanii, 1587. *John Hentenius* had a great Share in this Edition. It is printed principally from *Robert Stephens*'s of 1540. *Hentenius* has inserted many Various Readings in the Margin. This is the celebrated Bible of the *Louvain* Doctors, which has been so often reprinted. The Edition of 1574 is reputed the best and most exact. *Francis Lucas* of *Bruges, John Molam, Augustin Hunneus*, *Cornelius Reiners, Goudanus*, and *John Harlem*, were principally concerned in it, and added many Various Readings to it. The *Antwerp* Edition by *Plantin*, of 1583, with the Notes of *Luke of Bruges*, is likewise very much esteemed.

Biblia Latina cum Scholiis Joan. Benedicti adjectis Lemmatibus, & Præfatione Renati Benedicti. Paris. in fol. Joan. *Macæi*, 1564, *&* 1566. The Edition of 1573, procured by the Divines of *Paris*, particularly by *James le Fevre*, is reputed one of the best.

Biblia Sacra Vulgatæ Editionis ad Concilii Trid. præscriptum emendata, & à *Sixto* V. *Pontif. Max. recognita & approbata, in fol. Romæ, ex Typographiâ Apost. Vaticanâ*, 1590. This is *Sixtus* V's celebrated Edition, which is so rare and so dear. This was designed by Pope *Sixtus* to be a Standard for all the *Latin* Editions of the Bible; but *Clement* VIII. had it corrected and published again in 1592, and this last at present passes for the only true and authentick Vulgate, was declared to be the true Scripture by the Council of *Trent*, and has been since very often printed in all Parts of *Europe*.

The Persons employed in this Edition were *Anthony Colonna, William Allen*, *Bartholemew de Miranda, Bellarmin, Francis Tolet, Augustin Valerius, Frederick Borromeo, Angelus Rocca*, who all deserve particular Encomiums for the Pains they have taken.

Anthony Colonna was of the illustrious Family of the *Colonna's*. He was born at *Rome*, and studied under *Felix Montalto*, afterwards *Sixtus* V. He was made Cardinal by *Pius* IV.; and *Pius* V. made him Archbishop of *Salerno*. He died in 1557.

William Allen, an *Englishman* of *Lancashire*. He studied at *Oxford*, went to *Louvain*, was afterwards made Doctor at *Doway*, Archbishop of *Malines*, and Cardinal by *Sixtus* V. He died in 1594, at 63 Years of Age. He was a zealous Defender of the Catholick Religion in the *English* Schism under Queen *Elizabeth*, as we may judge by his Polemical Works, whereof we have a Catalogue in M. *Dupin*'s Tables, tom. 1. p. 1353.

Bartholemew Miranda, a *Spaniard*, and a *Dominican*, died in 1597. *Gregory* XIV. employed him in the Edition of the Bible. He is known only upon this occasion, and *Nicholas Antonio* says nothing of him in his *Bibliotheca Hispanica*.

Augustin Valerius, who was a *Venetian*, was born in 1531. He was Bishop of *Verona*, and made Cardinal by *Gregory* XIII. He had the chief Direction of the Edition of the Bible under *Clement* VIII. He had a good Knowledge of the *Belles Lettres* and Divinity, and was well versed in the learned Languages. His Death happened in 1606.

Frederick Borromeo, of the illustrious Family of the *Borromeo's*, was educated by St. *Charles*, his Relation, in the Study of the Sciences, and the Practice of Virtue. He made mighty Progress under so great a Master. *Sixtus* V. made him a Cardinal, and *Clement* VIII. Archbishop of *Milan*. He died in 1631, after having been a Pattern to all Prelates by his Piety and Learning. He very much increased the famous *Ambrosian* Library at *Milan*. We have several Works by him, whereof a Catalogue may be seen in M. *Dupin*'s Tables, tom. 2. p. 1742.

Angelus Rocca, an *Italian*, of the March of *Ancona*, studied at *Rome, Venice*, and *Padua*. He turned Hermit of St. *Austin*, and was afterwards made Bishop of *Tagasta*. He understood *Hebrew* and *Chaldee*; had read a great deal, and was very eloquent; but he did not make a proper choice of Authors, which, as well as dubious Pieces, he made use of indifferently; as M. *Dupin* says, in his 17th Century, tom. I. p. 175. See likewise M. *Baillet*, in his *Jugemens des Savans*, tom. 2. *Rocca* died in 1620, at 75 Years of Age. We shall speak of *Bellarmine* and *Tolet* in another Place.

Biblia Latina cum glossis Hugonis Cardinalis, 8 Vol. in fol. apud Sessaf. 1600.

Biblia Latina in fol. Antwerpiæ, Joan. *Moreti*, 1603. There are many Emendations at the End, collected by *Luke of Bruges*.

Biblia Lat. variarum translationum Studio Fortunati Schacchi Fanensis, 2 Vol. in fol. Venet. 1609. The same Bible, with some more Translations, was printed in three Vols. in fol. at *Antwerp*, 1616. *Laurentius Beyerlinck*, so well known on the score of his famous Theatre of Human Life, had the care of this Impression.

Biblia Latina, cum Versione Gallica DD. Lovan. in fol. Paris. 1615.

Biblia Lat. cum glossâ ordinariâ Strabi Fuldensis, Postillis Nicolai de Lyra, additionibus Pauli Burgensis, &c. operâ Theologorum Duacenorum 6 Vol. in fol. Duaci Balthazar Beller. 1617. The *Antwerp* Edition of 1634 is the

best of all.

Biblia Sacra, cum Scholiis Joan. Marianæ, & Notationibus Emmanuelis Sa, addito Petri Lansselii Supplemento, 2 *Vol. in fol. Antwerp*. 1624.

Biblia Sacra cum expositionibus priscorum Patrum, collectore & Scholiaste Franc. Haræo, in fol. Antwerp. 1630.

Biblia Lat. cum brevi Explicatione Stephani Menochii, 2 Vol. in fol. Coloniæ, Agrippinæ, 1630.

Biblia magna Commentariorum Joan. Gagnæi, Gulielmi Estii, Emmanuelis Sa, Joan. Menochii, & Jacobi Tirini, curâ Joan. de la Haye, 5 *Vol. in fol. Paris*. 1643. This Collection is much more esteemed than that published at *Paris* in 1660, by the same F. *de la Haye*, under the Name of *Biblia maxima*, in 19 Vols. in fol. The Author has inserted very little of his own, and in what he calls Concordances, which is properly his own Work, there is very little Order, Clearness, or Exactness, without taking notice of the false Printings, which are very numerous. There is nothing added besides the Comment of *Nicholas Lyra*, the Various Readings of the *Oriental* Versions, and some *Latin* Versions, without any Choice or Judgment. The Prolegomena are pretty good, but too diffuse. In a word, the whole Edition is very faulty.

Biblia Latina, 8 *Vol. in fol. Paris*. è *Typographiâ Regia*, 1642. This Bible is more for Shew than Use.

*Biblia Latina, jussu Cleri Gallicani, denu*ò *Edita* 8 *Vol. in* 12*mo. Paris. Antonii Vitré*, 1652. This Bible abounds with false Printings.

Biblia Latina Notis chronologicis & historicis illustrata, & sacrâ chronologiâ additâ quoque geographiâ, in fol. Paris. Antonii Vitré, 1662. F. *Claude Lancelot*, a *Benedictine*, procured this Edition. The Chronology of it is *Usher's*, and the Geography *Samson's*. This is one of the most beautiful and most commodious Bibles.

Biblia Latina Notis chronologicis & historicis illustrata, in 4to. Paris. Anton. Vitré, 1666. It is taken from that of 1662, and procured by the same *Lancelot*: But instead of *Samson's* Geography, he gives that of *Lubin*, and abridges the Chronological Tables of the Edition in fol.

Biblia Latina, litteralibus & moralibus Commentariis illustrata, per Antonium de Escobar & Mendoça, 9 *Vol. Lugduni*, 1667.

Biblia Latina, cum brevi explicatione Gallicâ Marci de Berulle juxta Sensum literalem, 2 *Vol. in fol. Gratianopoli*, 1681.

Biblia Latina, cum versione Gallicâ Isaac le Maistre de Saci, & brevibus Notis, 3 or 5 Vols. in fol. *Leodii, Broncard*. 1701, & 1702. *Item*, 16 *Vol. in* 12*mo. Paris. Desprez*, 1696, - - - 1702.

Biblia Latinâ cum brevissimis & selectis Annotationibus Joan. Baptistæ Duhamel. in fol. This would be beautiful and commodious, if it did not abound with false Printings.

Biblia Latina, à *Sanct*è *Pagnino Ordinis Prædicat. in 4to. Lugdun*. 1527, 1528.

This Edition is the Work of twenty-five Years. It had the Approbation of Popes, and of all learned Men, even among the Protestants. There has been an infinite number of Editions of it. *Arias Montanus* had it printed, with his interlineary Corrections, over the *Hebrew* Text in the Polyglots of *Antwerp*: And tho' many have found fault with the barbarous Terms wherewith he disfigured the Version of *Pagninus*, it must be confessed notwithstanding that his Method has its Advantages; and the several Editions of his Interlineary Bible shew that the Publick had a good Opinion of it.

Biblia Latina ex Hebræo de verbo adverbum. interprete Thoma Malvenda Ord. Prædicat. cum ejus Commentariis, 5 *Vol. in fol. Lugd*. 1650. This Author published his Bible and Comment no farther than to *Ezekiel*. His Comments are very well esteem'd, and very literal, but rare, because the Edition of them was almost entirely burnt at *Lyons*. His Method of translating scrupulously Word for Word, obliges him in many Places to make use of barbarous Terms, obsolete, or invented at pleasure, and such as could never be understood, without putting others all along more intelligible, and more like *Latin* in the Margin.

Biblia Latina curâ & studio Thomæ de Vio Card. Cajetani, 5 Vol. in fol. Cardinal *Cajetan* did not understand the Languages, but in composing his Translation he made use of two Men who did understand them, one a *Jew*, the other a Christian: By these he had the *Hebrew* Text explained to him, having several Dictionaries of the same Language before him. In this Manner he made his Translation, and afterwards his Comments. This he himself informs us of in the Beginning of his Comment on the *Psalms*. He translated only the Pentateuch, *Joshua*, *Judges*, the Books of *Samuel* and *Kings*, *Chronicles, Esdras, Nehemiah, Job*, the *Psalms*, the *Proverbs of Solomon*, and the three first Chapters of *Isaiah*. His Comments keep close to the Letter; and tho' he was not perfectly acquainted with

the original Languages, he has sometimes succeeded very happily in his Translation.

Article XI. Of French Bibles by Catholicks.

WE have spoken of *French* Bibles as largely as is necessary in the Dictionary, under the Article relating to them: For which Reason we shall here take notice only of the principal Editions of them.

Bible Historiale, two Vols. in fol. *Paris*, about the Year 1488. This Translation is by *Guiart des Moulins*, with Notes taken from *Peter Comestor's Historia Scholastica*. It was printed by Order of *Charles* VIII. King of *France*, after it had been corrected and revised by *John de Rely* Doctor of Divinity, and Confessor to this Prince. This is one of the first *French* Translations; for *Guiart des Moulins* lived in 1294. There were Manuscripts of it in Libraries, as may be seen in F. *le Long's Bibliotheca Sacra*, p. 315. in fol. We are not to be surprized therefore if this Version is altogether barbarous, and there were Grotesque Figures in the Edition of 1541; such as are to be seen in the Copy lodged in the Abby of St. *Michael* in *Louvain*. *John de Rely*, who by Order of King *Charles* III. revised *Guiart des Moulin's* Translation, was a *Fleming* of *Artois*. He was esteemed the most eminent Philosopher and Divine of his Time. The Innocency of his Life gave new Lustre to the Nobility of his Descent. He was made Bishop of *Angers*, and died in 1498. *Picus* of *Mirandola* wrote a Letter to him, which is the ninth of the third Book. See M. *De Sainte Matthe' Gallia Christiana*.

The *French* Bible translated by *James le Févre* of *Estaples*, 4 Vols. in 8vo. at *Antwerp*, 1528, 1530, 1534, and since reprinted often. That of *Antwerp*, for *Martin l'Empereur*, in 1534, is the most accurate and correct. It was revised and corrected by *Nicholas de Leuse* and *Francis de Larben*, *Louvain* Doctors, and is the first *French* Bible which seemed to be any thing elaborate and correct. In the *Antwerp* Editions of 1528, and 1530, in 4to. 4 Vols. there is neither the *Psalter*, nor the New Testament: The want of these Books has been supplied in the following Editions.

The Bible, translated into French *by the Doctors of Louvain and printed in fol. at Louvain, in* 1550. It is maintained, and with good Reason, that this is the same in Substance with that of *Antwerp*, 1534. but revised and amended in some Places. Another Edition of it was published at the same Place in 1578, since which time it has been reprinted in many others.

The Holy Bible in French *and* Latin, *according to the Version of the* Louvain *Doctors, revised & corrected by some Doctors of the Divinity Faculty, at* Paris, *in fol.* with a Dedication to *Henry* IV. 1608. This Edition was reprinted at *Paris*, in 1608, and 1615.

The Louvain *Bible, published by* Frizon, *Penitential and Canon of* Rheims, *with Summaries of the Chapters, taken from* Baronius, *together with some Means proposed for distinguishing the* French Catholick *from the* Hugonot *Bibles, in fol. at Paris*, 1621. 'Tis said, that this Bible is not well cleared from the Errors of *Calvinism, Frizon* wanting both Judgment sufficient to discover them, and Exactness to correct them. *Peter Frizon* was of *Rheims*: He was sometime a *Jesuit*; and having taught Humanity in this Society, he left it before he had made his Vows. In 1642 he was admitted into the Society of the Royal College of *Navarre*, whereof he was Grand-Master from 1633 to 1635. As he often changed Employment, this made him pass for a Man of an inconstant Spirit. He died in 1651. *Launoi* speaks of him in his History of the College of *Navarre, tom*. 2. p. 833.

The Holy Bible translated into French *by* Renatus Benoit, *in fol. at* Paris, 1566, *with Marginal Notes for the Explanation of difficult Places*. This Bible was censured by the Doctors of the Divinity Faculty at *Paris*, in 1667. They confirmed the Censure in 1668, and *Gregory* XIII. approved it by a Bull dated the 3d of *October*, 1675. *Renatus Benoit*, instead of publishing the pure Translation of *Louvain*, vain, published imprudently that of *Geneva*, which he thought he had well purged of *Calvinism*, wherewithal notwithstanding it abounded. Cardinal *Perron*, in his Answer to the King of *Great-Britain*, *James* I. l. 6. ch. 8. is the Person from whom we learn the Occasion of this Bible's being censured by the Divines of *Paris*. He says it was not because they disapproved of *Benoit's* translating the Bible, but because the Version published by him was, as has been mentioned, that of *Geneva* uncorrected; for which Reason M. *Simon* reckons it among the Heretical Bibles, as does Father *Verron*, in his Preliminary Discourse on the New Testament.

Renatus Benoit was born at *Antwerp*, of poor, but virtuous Parents, and came to *Paris* with an Intention to follow his Studies there. He applied himself to Philosophy and Divinity, and was admitted into the Society of *Navarre* in 1556. In 1560 he went into *Scotland* with *Mary Stuart* to be her Confessor. Upon his Return to *Paris*, he was made Curate of St. *Eustache* in 1569, and was afterwards nominated to the Bishoprick of *Troyas*, which he could not possess, because his Bulls were refused him at *Rome*. His whole time was spent in preaching, writing, and disputing against Hereticks. He had a great Share in the Conversion of *Henry* IV. Lastly, he died in 1668.

The *French Bible, by James Corbin, 8 Vols. in 16 at* Paris. This Version was first published in 1647, and a second time in 1661, without any Alteration. F. *Verron* thought it too literal, and *Vossius* in his Critical Enquiries, ch. 31. says that the Style of it is altogether barbarous. It was however approved by the Doctors of *Poictiers*.

Michael Marolles's French Bible. It was never finished. The twenty-third Chapter of *Leviticus* was printing, when Chancellor *Seguier* suppressed it in 1671. F. *le Long* in his *Bibliotheca Sacra*, produces the Reasons for this Suppression. *Marolles* has however published some Essays of this Bible. See his *Title* in the *Index*.

The French *Bible of* le Maitre de Sacy's *Translation, with the Explanation of the literal and spiritual Meaning*, printed several times since the Year 1672. It has been often revised and corrected. It has been published in all sorts of Sizes, sometimes with the spiritual Sense of it, sometimes with the Annotations abridged; and again at other times with the Text alone. This great Work has been very much esteemed; but the learned have not thought it to be altogether so accurate and well connected as might be. Abbot *Beaubrun* took the Pains to revise it as we find it printed in 1717, 3 Vols. in fol. at *Paris*, for *Desprez*. There has been a fourth Tome added to it, containing the Apocryphal Books of the Old Testament, the Writings of the Apostolical Times, St. *Jerome's* Prefaces, Dissertations upon the Holy Scripture, and several other curious and important Pieces.

Article XII. Of some particular Books of the Bible translated into French by Catholicks.

Genesis, *translated into* French *by* James des Coutures, *with literal Remarks upon the difficult Passages*, 4 *Vols. in 12mo. at* Paris, 1687, and 1688. *James Parain*, Baron *des Coutures*, was of *Avranches*, and died in 1702. He was conversant in his Studies about both Sacred and Profane Matters: For tho' he was a Soldier, he applied himself to the Study of the Scripture, and has some Performances upon Philosophy. See the Works of the Learned for the Year 1688, in the Month of *December*.

Job, Proverbs, Ecclesiastes, *and the* Canticles, *translated out of* Hebrew *into* French *by* Philip Codurque, *with Notes of his own making, in 8vo. at* Paris, 1647, 1657. *The* Psalms *in* French, *of* Guiart des Moulins's *Version, 2 Vols in 4to. at* Paris, *about the Year* 1487. This Translation was revised, as it is generally believed, by *le Fevre*, of *Estaples*, ibid. for *Simon de Colines*, 1525, 1530.

The Psalter *in* French *and* Latin *of* Gabriel du Puits Herbaut's *Version, in 8vo*. Paris, 1555, -63, -75, *&c*.

The same in French, *of* Renaut de Beaune's *Version in 8vo*. Paris, 1587.

The same translated out of Hebrew *into* French *by* Rodolphus Maitre, *in 12mo*. Paris, 1629.

The same, with the Canticles *of* Michael de Marolles's *Version, with short Notes, in 8vo*. Paris, 1644, and since several times reprinted.

The same translated by Isaac le Maitre, *with Notes extracted from* St. Austin. Paris, 1664.

There are likewise *French* Translations of the *Psalms* by *Macé, Coquelin, Choisi*, *Dupin, Melicque*, &c. That of *Francis Macé* was published in 1686, and 1706, in 12mo. together with a Paraphrase. See what the *Journal des Sçavans* says of it, the Year 1686, p. 279. He was a *Parisian*, Rector of *St. Opportune*, and died in 1721. That of *Nicholas Coquelin*, ibid. p. 327. It is rather a Paraphrase than a Translation, tion, as he himself confesses in his Preface. There is an Epistle Dedicatory to King *Lewis* XIV. which is worth reading. He too was of *Paris*, Doctor of the *Sorbonne*, and Chancellor of the Church of *Paris*. He died in 1693.

The Version of the *Psalms* by *Francis Timoleon de Choisi*, is of 1687. He has added the Life of *David* to it, whom he represents as a Prince continually Triumphant, and that of *Solomon* under the Idea of a King always Pacifick. See the History of the Works of the Learned for the Year 1687. sect. 15. in the Month of *November*. He was of a Noble Family. In 1685 *Lewis* XIV sent him Ambassador to the King of *Siam*: At his Return he was admitted of the Academy of Sciences. M. *Dupin*, who must have known him, says, that he had the Art to join with continual Study, great Civility and Gaiety of Conversation, great Purity of Language, and a thousand other fine Qualities. He died in 1724, while he was writing his Ecclesiastical History, whereof he had already published some Volumes.

M. *Dupin's* Version of the *Psalms* was made from the *Latin* Text translated from the *Hebrew*. It was printed at *Paris* in 1691, in 12mo. and in the same Year he published the *Psalter*, with two *Latin* Versions, the Vulgate, and another corrected from the *Hebrew*, in 8vo. He began with this Book of Holy Scripture, intending it as an Essay of what he had designed to publish on the whole Bible; but we have only the Pentateuch by him, printed at *Paris*, 1702, 2 Vols. in 8vo. He has added excellent Notes to it. *Dupin* was born at *Paris*, went through his first Studies in the College of *Harcourt*, and was in the Third Form when he was as yet but Ten Years old. He received the Doctorate in 1684, and died in 1719, after having been the Author of a great number of Works, whereof he himself

has made a Catalogue in his *Bibliotheque Ecclesiastique*, tom. 6. of the 17th Century.

The Version of the *Psalms*, by *James de Melique*, was printed at *Paris*, in 1705, in 8vo. soon after his Death, which happen'd the same Year. There are literal and Grammatical Annotations in it.

Eustache le Noble has also published a *French* Version of the *Psalms*, printed at *Paris*, in 1706. with literal Notes, in 8vo. F. *Adam*, a *Jesuit*, with the *Latin* Version, *ibid*. in 12mo. He has added the Hymns made use of by the Church in its Office. He was a Native of *Limoges*, an eminent Preacher for his Time, a pretty good Poet, and a Controversial Writer. He employed his Pen particularly against M. *Daillé* the Minister, and with good Success. He died in 1684, being 76 Years old. *Eustache le Noble* was of *Troyes* in *Champaigne*, and had been Attorney-General at *Metz*. He died in 1711.

Henry Vignier printed his Version, *ibid*. in 1703. in 12mo. with pious Reflections: *Philip Lallemant*, a *Jesuit*, put out one in 1708. It has been several times reprinted. F. *Lallemant* is still living. F. *Vignier* was of *Champaigne*, and a Priest of the *Oratory*. He died in 1706.

Peter Gorse published the *Libri Sapientiales* in *French*, at *Paris*, 1654, -55. 4 Vols. in 12mo. *Francis de Bellegarde* translated the same Books, printed with Moral Explanations, *ibid*. 1701. *Peter Gorse* was of *Alby*, where he came into the World in 1590. He commenced *Jesuit*, and died in 1661, at 71 Years of age.

Francis d'Aurat put out the *Canticles*, with literal Notes, at *Lyons*, in 1693. the second Edition, in 8vo. as did likewise *Armand Gerard*, with Paraphrases, at *Paris*, 1690. in 8vo. The last of these was a Native and Canon of *Sarlat*. He died in 1697. *Francis d'Aurat*, who was a Priest, flourished in 1689.

Article XIII. Of the New Testament translated into French by Catholicks.

WE omit here the old *French* Versions, which are no longer in use since this Language has been so much perfected, and is every Day bringing to still more Perfection. For it is not with this as with the *Latin* Tongue, you must go backward to its first Original if you would find it in all its Purity, which it loses in proportion to its Distance from thence: The *French*, on the contrary, barbarous as it is in its Original, has been form'd by Time; and if it has had its Infancy, it may be said to be now in its Age of Maturity, and perhaps will have its old Age and declining Season. For this Reason we begin with those who have published Translations of the New Testament in good *French*.

The New Testament done into French *by M. de Marolles, in* 8vo. *Paris. Cramoisy*, 1649, and 1653. This Translation is not made from the Vulgate, but from the *Latin* Version of *Erasmus*: For the Author did not understand *Greek* sufficiently to venture upon making one himself from the Original. His Epistle is addressed to the Clergy of *France*, and his Preface is a very learned one.

The New Testament, by F. Amelotte *of the Oratory*, three Vols. in 8vo. The Gospels and Acts of the Apostles were printed in 1666. St. *Paul's* Epistles in 1667, the Canonical Epistles and *Revelations* in 1670. This Edition has the Advantage of Notes, and some Various Readings. It has been reprinted several times, with and without Notes. The Translation is literal enough, but not very elegant. We have already spoken of it in the Dictionary, under the Article of *Bibles*.

M. *Simon*, in his Critical History of the New Testament, ch. 34. speaking of F. *Amelotte's* Version, says, that it was the first which was any thing accurate, and written in a good Style. The principal and most commodious Edition of it was in 1688, in 4to. two Vols. and the last in 1712. To this there is added an Alphabetical Table of the Scripture Geography, and a Plan of the City of *Jerusalem*, and of *Solomon's* Temple. See the Remarks of *Claude Brusson* on this Version, printed at *Delf* in *Holland*, 1697, in 12mo. and the *Journal des Sçavans*, tom. I. p. 416. There is mention likewise made of it in the Dictionary, under the Article *Bible. Amelotte* was of *Saintes*, a Priest of the *Oratory*. In F. *Simon's* Opinion he understood the *French* Tongue perfectly. He was not ignorant of the *Greek*, but applied himself too late to Criticism, and the Knowledge of the *Oriental* Languages. He had Wit and Piety, but his Judgment was not answerable to either. He died in 1678.

The New Testament, printed at Mons *for* Gaspard Migeot. I have spoken of in the Dictionary, under the Article *Bible*. The Uneasinesses occasioned by this Translation are very generally known, and the Writings which have been publish'd in defence of it, and against it. It was condemn'd by Pope *Clement* IX. in 1668, and by Pope *Innocent* XI. in 1679. and since that time by many *French* Bishops. It has been printed very often, and in different Forms, and has been made use of as a rough Draught of most of the Translations which have been published since that appeared. This Version was attack'd by *Mallet* and *Maimbourg*, but was vigorously defended by others. See hereupon the *Acta Lipsiensia* of 1686, p. 201. *Fabricius*, in his *Bibliotheca Græca*, l. 4. c. 5. p. 194. and M. *Arnaud's* Replies to the Difficulties proposed by *Stegaert*, 5 Vols. in 8vo.

The three principal Authors of this Translation of *Mons*, are, *Anthony Arnaud*, *Peter Nicole*, and *Claude de Sainte Marthe*. M. *Arnaud*, born at *Paris*, was the twentieth and last of M. *Anthony Arnaud's* Children, a Gentleman eminent for his Pleadings. He lost his Father at seven Years of Age. At first he studied the Law; but following the prudent Advice given him by his Mother, he applied himself to Divinity, and was received Doctor of the *Sorbonne* in 1641. He retir'd to *Port- Royal* in 1644, left *France* in 1679, and died in 1694, at 82 Years of Age.

M. *Nicole* came into the World at *Chartres* in 1625. He took his Degree of Bachelor of Divinity at *Paris*. His great love of Retirement induced him to shun Company, and he retreated to the Solitude of *Port-Royal* in the Fields, where he spent many Years. He died in 1695, in the 70th Year of his Age.

M. *de Sainte Marthe* was born at *Paris*, in the Year 1620. He dedicated himself betimes to God, in the Ecclesiastical State, and retired likewise to *Port- Royal* in the Fields; and being obliged to go from thence, he chose *Corbeville* for the Place of his Abode, in 1690, being then 70 Years of Age.

The New Testament of M. Godeau, *Bishop of* Vence, *two Vols. in* 8vo. *Paris*. 1668. He has here and there inserted some Words in the Text, in order to explain it. We have likewise Paraphrases on St. *Paul's* Epistles by the same Prelate, which are very much esteemed. He employ'd several Years in perfecting his Translation, whereof there was a second Edition in 1672, in 12mo. M. *Godeau*, a Native of *Dreux*, was nominated to the Bishoprick of *Grasse* by *Lewis* XIII. in 1636. He resigned it, tho' he might have kept it, to take the Bishoprick of *Vence*. This Prelate had the Art of joining great Piety with a noble Ardor for Study. He had a Degree of Zeal worthy of a Bishop: He attacked Vice resolutely, and recommended Virtue agreeably. He adhered to the Doctrine of St. *Austin*, and preached it upon the House- Tops. The Clergy of *France* called him a Pattern for Bishops; his People loved him as their Father; the Court of *Rome* shewed great Esteem for him; Divines looked upon him as their Oracle; even Protestants could not deny him the Commendations he deserved. He died in 1672, in his 67th Year.

The New Testament of Richard Simon's *Translation, with Literal and Critical Annotations upon difficult Passages*, 4 *Vols. in* 8vo. *at* Trevoux, 1702, *and at* Roan, 1703. Cardinal *Noailles* in 1702, and *Benigne Bossuet* Bishop of *Meaux* in 1702, and 1703, opposed this Translation, and forbad the use of it in their Dioceses. Their Censures relate not only to F. *Simon's* Notes, but to some Places likewise of the Text, which he has not well translated. The *Lipsick* Acts for 1704, p. 81. speak of this Version, as M. *Simon* himself does in his *Lettres Choisies*, l. 3. p. 260. and the Memoirs of *Trevoux* for the Year 1702, p. 383. This Author was of *Dieppe* in *Normandy*: Being enter'd in the Congregation of the *Oratory*, he applied himself to the Study of Divinity, the *Oriental* Languages, and a Critical Examination of the Scriptures; and leaving this Society, he still continued his Studies in this way, and composed many Critical Pieces on the Holy Scripture, whereof we shall make mention in their Place. He understood *Greek* and *Hebrew*, had good Sense, and an exquisite Judgment; with a more than common Share of Learning: But in the critical way he takes too much Liberty. *Vossius* admires his great Application in reading the Rabbins, but thinks he has dwelt too long upon them. M. *Simon* died in 1712, at 76 Years of Age.

F. *Bouhours's New Testament in 12mo*. The four Gospels appeared in 1697, and 1698. The Acts of the Apostles, the Epistles of St. *Paul*, and the *Revelations*, in 1703. See hereafter in the Dictionary the Article of Bibles. F. *Lallemant*, a *Jesuit*, has adopted this Version in his Reflections on the New Testament, printed at *Paris*, in 1709. Father *Bouhours*, who was born at *Paris* in 1628, was admitted of the *Jesuits* Society in 1644, taught Humanity in the College of *Clermont*, where he had learned it; distinguished himself in his Course of Divinity: But being afflicted with a continual Head-ach, he applied himself to the composing Books, and died at *Paris* in 1702, in his 75th Year. F. *Bouhours* was endued with a happy Genius, and took pains to understand all the Beauties and Delicacies of the *French* Tongue, in which he succeeded perfectly well.

Huré's *New Testament, with Notes, and short literal Explanations, at* Paris, *four Vols. in 12mo. 1703, and 1706. two Vols. in 12mo*. The Translation is the same with that of *Mons*, revised and corrected in many Places, in those particularly wherein that of *Mons* varies from the Vulgate, and follows the *Greek*. In some Places M. *Huré* has followed likewise F. *Bouhours*'s Translation.

The New Testament by F. Martianay, *a Benedictine, three Vols. in 12mo. at* Paris, 1712. with Notes, and literal Explanations, in many whereof there seems to be no Solidity at all. This Version agrees often with those which were before it, and as often varies from them.

F. *Lallemant*, in his Literal Notes, falls pretty frequently upon F. *Martianay*'s Remarks. D. *John Martianay* was born in 1648, at *Sever-cap* in the Diocese of *Aire* in scribes himself in very natural Colours in his Prolegomena to this Edition. He had read a great deal, and understood the *Oriental* Languages. We shall have occasion sometimes to speak of his Works. He died in 1717, at 69 Years of Age.

The New Testament, translated by Abbot Fleury, *the King's Confessor*, has not yet been published. It is translated from the *Vulgate*, and the *Greek* Edition of *Henry Stephens* in 1550. The Style of it is easy and plain. M. *Fleury*, born at *Paris* in 1640. left the Bar in order to his entring into the Ecclesiastical State. In 1684 he was made Abbot of *Loc-Dieu*, which he quitted when he was nominated to the Priory of *Argenteuil*. He was Sub-Preceptor to the Children of *France*, was chosen in 1720 to be Confessor to *Lewis* XV. and died in 1723, at fourscore and three Years of Age. Being a Man of very good Judgment, he set himself this Rule in his Studies; To distinguish Truth from Falshood, useful Sciences from those which were not so; wherein he succeeded perfectly well, as we may judge by the excellent Works which he has published. He was a Hermit in the midst of the greatest King's Court in the World; considering only how to acquit himself of the Employment with which he was entrusted, and busying himself with nothing but God and his Books.

Father *Quesnel*'s Version, which has been printed several times, is not different from that of *Mons*. There are only Moral Reflections added to it. It was first of all printed by the Order of M. *Vialart* Bishop of *Chalons*, in 1672, and several times afterwards to 1705, 1713, 4 Vols. in 8vo. very much augmented. His Reflections have been translated into *Latin*, and were printed at *Louvain* in 1694, 8 Vols. in 16mo. This New Testament has been attacked as much as that of *Mons*. F. *Quesnel*, born at *Paris* in 1634, was admitted into the Congregation of the *Oratory* at 18 Years of Age. He left it afterwards on the score of some Regulations which were made, to which he thought he could not in Conscience submit, and retired to the *Spanish Netherlands*. He died in 1719, at 86 Years of Age.

Article XIV. Latin Bibles published by Protestants.

IBLIA sacra recognita & emendata ab B*Gascony*. He entred the Order of St. *Benedict*, and professed in 1668. He spent thirty Years in visiting Libraries, and thereby enabled himself to put out a new Edition of St. *Jerome*. He de-Andreâ Osiandro Seniore, in 4to. Nurimbergæ, 1522. Andrew Osiander was a Protestant, as all the World knows. He made no new Translation of the Bible, but only corrected the old Vulgate, and reformed it from the *Hebrew* and *Greek*.

Biblia Latina, ad fontes Hebraici Textus emendata, cum brevi & perspicuâ expositione Lucæ Osiandri, 7 Vols. in 4to. Tubingæ, 1574, *1586. Luke Osiander* did no more than correct the Vulgate, in order to accommodate it to *Luther's* Version and Opinions. His Translation and Annotations have been frequently reprinted, in 1589, 1593, 1597, 1599, 1600, 1606, 1609, 1615, 1618, 1635.

Biblia Sacra cum Observationibus Andreæ Osiandri Lucæ fîlii, in fol. Francofurti & Tubingæ, 1600. *Andrew Osiander* the Younger, has followed the Method of his Father *Luke Osiander*. This is no new Translation that he has published, but a Reformation of the Vulgate, with the Addition of Notes by several *Lutheran* Doctors of his Communion.

Biblia Vulgatæ Editionis emendata studio Conradi Pellicani, cum ejus Commentariis, 7 Vols. in fol. Tiguri, 1592, 1598. He has pursued the same Method as the two preceding Writers above mentioned. There is a fine Preface in this Bible, and an excellent Discourse upon the Holy Scriptures, by *Pellican* and *Bullinger*. At the End there is the whole History of the Scripture in Elegiac Verses, composed by *Rodolphus Gautier*. There is mention of this Bible in the Preface to the *Synopsis* of the Criticks, in 4to. and in *Thuanus's* History, l. 36. p. 726. which should be rather understood of the *Zurich* Bible, printed in 1543. which we shall speak of lower.

Biblia Latina Rob. Steph. in 8vo. 1555. It is divided into Chapters and Verses, and is the first of the Old Testament published in this way; for as to the New, he had already printed the *Greek* Text in 1551, with two *Latin* Versions, distinguished by Verses.

Biblia Hebraica & Latina, ex versione Sebast. Munsteri, cum Annotationibus, &c. 2 *Vol. in fol. Basil*. 1594, 1595. His Edition has been often reprinted, as we have observed already. The Learned agree, that no Protestant Author has succeeded better in his Translation; but he is reproached with adhering too closely to the Rabbins.

Biblia Sacra ex sanctis Pagnini translatione recognita & Scholiis illustrata, curâ Michaelis Villanovani, in fol. Lugd. 1542. This *Michael Villanovanus* is thought to be the same Person with *Servetus*, famous for his Anti-Trinitarian Errors: And of this we are able to assure our Readers, since we have seen his Bible in the Library of St. *Mihiel*, with his real Name prefixed to it without Disguise. That of *Villanovanus* is only a borrowed one, in order to conceal himself.

Biblia Sacra, ex Hebraicis Græcisque fontibus in Latinam Translata per Theologos Tigurinos, in fol. Tiguri, 1543. This is the famous Version of *Zurich. Leo de Juda* has translated the whole Old Testament out of *Hebrew* into *Latin*, excepting the eight last Chapters of *Ezekiel*, the last forty-eight *Psalms, Daniel, Job, Ecclesiastes*, and the *Canticles*, which were translated by *Theodore Bibliander*. Those Books which are in *Greek* only have been turned

into *Latin* by *Peter Cholin*. The Version of the New Testament is *Erasmus's*. The Protestants set a great Value upon this Translation. M. *Simon* reproaches *Leo de Juda* with being sometimes rather a Paraphrast than a Translator. This Version has been several times reprinted, in 1544, -45, - 50, -64, 84, 1616, &c.

Biblia, veteris Test. ex Hebræo, & novi ex Græco, Interprete, Sebast. Castalione, *cum ejus Annotationibus, in fol. Basil. Oporini*, 1551. This Edition is in *Italick* Characters. *Castalio* has affected such a Purity of Language as has raised both Catholicks and Protestants equally against him. He has enervated, as we may say, the Force of the Scriptural Expressions, and quite stifled the Genius of the *Hebrew* Tongue with his effeminate Affectations. *Thuanus* speaks thus of him, l. 35. *Castalio cum puriorem linguarum cognitionem ad Theologicam Scientiam adjunxisse se putaret, impurissimas manus multorum judicio ad sacra tractanda attulit, cum* à *rebus ad tantum opus necessariis homo imparatissimus novam Bibliorum interpretationem insolenti temeritate molitus est*: And *Genebrard*, in his Preface to *Origen's* Works; *Castalionis Versio est affectata, plus habens pompæ & phalerarum, quam rei & firmitatis, &c*. Notwithstanding it has been printed several times, in 1554, -56, -73, 1697, 1699. The Edition of 1573 passes for the best, and has been commended by Men of Learning.

Biblia Latina ex Versione Emman. Tremellii, & Franc. Junii, in fol. Francofurti ad Mœnum, Andreæ Wechel. The first part was printed in 1575, the second in 1576, the third and fourth in 1579. The New Testament is not in this first Edition, which has been several times reprinted. The Protestants esteem this Version at a very high rate, especially in *England*, and at *Geneva*: Nevertheless some Criticks observe, that it is paraphrased in many Places; and *John Drusius* has severely censured it. *Junius's* Notes are very much valued.

Biblia Latina ex Versione Piscatoris, in 8vo. Herborn. Nassoviorum ab ann. 1601. *ad ann*. 1618. *Piscator* has written pretty good Comments upon the whole Old Testament, Testament, but has translated out of *Hebrew* into *Latin*, *Job* only, the *Psalms*, *Ecclesiastes*, and the four Great Prophets. Again, in the Old Testament he has made use of *Junius* and *Tremellius*'s Edition, and in the New of *Beza*'s.

Biblia Sacra ex Linguis originalibus in Latinam translata à *Sebastiano Schmidt Lutherano, in 4to. Argentorati*, 1696. This Edition is in good *Latin*, plain, clear, and easy. The Author was near fourscore when he published it. There was a second Edition of his Bible in 1708, in 4to. much more correct than the former, as we read in the Preface, written by the Faculty of *Strasburg*, who published this new Edition. The Summaries of every Chapter are not by *Schmidt*, but by *John Frederick Spoor*. The *Acta Lipsiensia* speak of this Bible in the Year 1696, p. 357. and *Fabricius*, in the History of his Library, tom. III. p. 350. where, among other things, he says, that his Version does not answer Expectation, and that it is obscure in many Places. *Schmidt* was a *German*, born at the Village of *Lampertheim*, a *Lutheran*, and Professor at *Strasburg*; where he died in 1690. We shall have occasion to speak of his other Remarks on the Scripture.

Biblia Latina, Joan. Clerici cum ejus Paraphrasi & Notis, in fol. Amstelodami 1693, *& seq*. Hitherto we have no more of M. *le Clerc*'s on the Old Testament, than the Pentateuch and the Historical Books, in three Vols. First of all we have the *Latin* Text, with a New Distinction of the Chapters; below is a Paraphrase in *Latin*; and last of all the Literal Comment. There are some Dissertations upon Scripture Subjects, or important Points of Discipline, either at the Beginning or the End of every Chapter. There is observed to be a great deal of *Socinianism* in his Notes, which makes them very dangerous. We shall speak in a proper Place of his *French* Version of the New Testament, and more largely of his Notes, in the second Article of the following Part.

Thomas James, or *Jamesius*, put out *Bellum Papale*, which was printed at *London* in 1600, in 4to. and 1678 in 8vo. It is written upon the Edition of the Vulgate published by the Order of *Sixtus* V. and *Clement* VIII. whereof he takes upon him to expose the Faults and Contradictions. Altho' this Work, as to the Authors Motive of composing it be bad, it has, notwithstanding, its Advantages. The Author was an *Englishman*.

Article XV. Of particular Books of the Bible translated into Latin.

WE think ourselves oblig'd to make a separate Article of such particular Books of the Bible as have been translated into *Latin*, either by Catholicks or Protestants, however without distinguishing them. We shall pursue the Order wherein these several Books stand in Scripture.

John Drusius has translated some particular Books of Scripture out of *Hebrew* into *Latin*, viz. *Genesis, Exodus, Leviticus*, and the first eight Chapters of *Numbers*. He has likewise translated *Job*, *Ruth*, and *Esther*, and has added his Annotations. *Drusius* having read the *Jewish* Books, and old *Greek* Translators, framed to himself a better Idea of the sacred Language than those other Criticks who applied themselves only to the reading of the Rabbins, and consequently has succeeded better. This is M. *Simon*'s Opinion, in his Critical History of the Old Testament.

Andrew Masius has translated the Book of *Joshua* out of *Hebrew* into *Latin*, and with it has joined an excellent Comment. See upon *Joshua*.

Victorinus Strigelius translated the whole Pentateuch out of *Hebrew*, printed at *Lipsick* in 1566, 3 Vols. in 8vo. and the two Books of *Maccabees* out of the *Greek*, at the same Place 1571, in 8vo.

Christian Ravius, who translated the first six Chapters of *Genesis*, printed at *Lipsick*, 1665, in 8vo. *Elai Terser*, who translated the Pentateuch, printed at *Upsal* in 1652, excepting *Numbers* and *Deuteronomy*, which are still in Manuscript. See what *Scheffer* says of them, in his *Bibliotheca Danica*, p. 193. *Christian Ravius* was a *Lutheran* of *Berlin*, Professor of the *Oriental* Languages at *Upsal*. He died in 1677. *Fabricius* speaks of him in the History of his Library, tom. 5. p. 507, 508. *Elai Terser*, by Nation a *Swede*, was a *Lutheran*, Divinity Professor and Bishop of *Lincop*. He died in 1678. He understood *Hebrew*. *John Schudt* translated only the first four Chapters of *Genesis* out of *Hebrew* into *Latin*, which were printed together with the *Hebrew* Text, at *Frankfort*, 1695, in 8vo. *Schudt* was a *German Lutheran*, Rector of the College at *Frankfort* upon the *Mein*, and was still living in 1718.

Meibim *Meibim*, or *Meibomius*, put out three new *Latin* Versions of some Pieces of the Old Testament, in the way of Essay to a much larger Undertaking. It was printed at *Amsterdam*, and afterwards at *Paris*, in the Year 1698, in fol. There is mention made of it in the *Journal des Sçavans* of 1699, p. 774. *Mark Meibomius* different from *Henry*, a *Lutheran* as well as he, was of *Holsace*, understood the three Languages, and died in 1710.

Augustin Justiniani translated into *Latin* the Book of *Job*, printed in 4to. at *Paris*, 1516. He likewise translated the *Psalter*. See the Article of these two Books. *Justiniani* was of *Genoa*, and a *Dominican*. He was made Bishop of *Nubio* in *Corsica*, and assisted at the Council of *Lateran* under *Leo* X. *Leander Alberti* says he understood *Hebrew*, *Arabick*, and *Chaldee*. He perished in a Storm in 1536, being 66 Years old.

James Boldue has likewise translated and commented the Book of *Job*, two Vols. in fol. at *Paris*, 1637. and in 4to. 1629. The same Book has been translated by *John le Cocq*, *Philip Codurques*, and *John Henry Hottinger*. The Version by *John le Cocq*, or *Cocceius*, was published at *Franekar* in 1644, in fol. that of *Hottinger* at *Zurich* 1689, in 8vo. both from the *Hebrew*. As to *Philip Codurques*, see upon *Job*.

The *Psalter* was translated out of *Hebrew* into *Latin* by *Felix du Pré*, and *Aretius Felinus*, (that is to say, *Martin Bucer*) whose Translation was printed at *Strasburg*, 1526, in fol. There are two Versions which are to be found likewise with his Comments. He moreover translated *Zephaniah*, printed *ibid*. 1528, in 8vo.

Conrad Pellican, *Hulric Zuinglius*, and *John Bugenhuguius* have likewise translated the *Psalter*; the Version of the latter was published at *Basil* in 1524, with Comments.

We have besides, the Version of the *Psalter* by *James Fabri*, or *le Fevre*, which is generally called *Psalterium quintuplex*, viz. *Gallicanum*, *Romanum*, *Hebraicum*, which make three different *Latin* Versions, placed parallel to one another, in three Columns; *Vetus & Conciliatum*, in two other Columns: A Work very rare, and very curious for the Learned. In the Front of it is a long Epistle Dedicatory, addressed to *William Briçonnet*, Cardinal, and Bishop of *Meaux*; another longer, or rather an Appendix on the 30th *Psalm*, inscribed to *Peter the Carthusian*. In this *Fabri* justifies himself from the Imputation of having said, that the Soul of *Jesus Christ* suffered in Hell. He declares at the End of his Work that he finished it in the Monastery of St. *German des Prez* in the Year 1508, and that it was printed by *Henry Stephens* in 1509. This is the same *Psalter* which was printed at *Caen* in 1615, for *Peter* and *Felix Dupré*, or *Desprez*. *James Fabri*, or *le Fevre*, surnamed the Elder, to distinguish him from another *James le Fevre*, more modern, was of *Estaples* in *Picardy*. He perform'd his Studies at *Paris*, and shined in that University at the Beginning of the sixteenth Century. He went afterwards to *Meaux*, thence to *Blois*, and lastly to the Queen of *Navarre's* Court, which drew on him the Suspicion of Heresy. He died at *Nerac*, in 1537. *Fabri* had a great deal of Wit, with a very little Body. His Friend *Erasmus* calls him an honest, learned, and very human Man. *Paul Jovius* and M. *de Sainte Marthe* have made Encomiums of him.

To all these Translators of the *Psalter* we may add, *Wolfang*, *Musculus*, *John Calvin*, *Sebastian Castalio* or *Chateillon*, *John Cocceius*, *John Draconites*, *Conrad Heresbach*, *Leo de Juda*, *Rod. Magister*, *George Major*, *Thomas Malvenda*, *Henry Muller*, *Simon de Muis*, *Sebastian Munster*, *Santés Pagninus*, *John Piscator*, *Sebastian Schmidt*, *Emmanuel Tremellius*, *Thomas de Vio* Cardinal, *Josse Willichius*. It is computed that there have been five and twenty-ty Translations since the Year 1515.

Article XVI. Of the New Testament translated into Latin.

THE New Testament being one of the principal Parts of the Holy Bible, it is just that we should make a distinct Article of the *Latin* Versions of it which have been published, as we have done of the *Greek* Editions. There is a very great number of these Versions: We shall only describe the principal of them.

Novum Testamentum è *Græco in Latinum versum ab Erasmo Roterdamo, ann*. 1516. It was often revised by *Erasmus*, and reprinted several times, generally with a *Greek* Text.

Novum Testamentum ex Græco in Latinum, Operâ Sanctes Pagnini. M. *Simon* will have it, that as *Pagninus* did not understand *Greek* so perfectly as he did *Hebrew*, he has not so well succeeded in translating the New Testament as in translating the old.

Novum Testamentum Latinâ redditum à *Thoma de Vio Cardinale Cajetano*. This Author did not understand *Greek*; but in order to the making his Translation, he had the Assistance of those who were absolute Masters of it. He has not translated the *Revelations*.

Novum Testamentum Latine factum, *per Galterum de Locnum; in 4to. Londini*, 1540.

Novum Testamentum ex versione Erasmi à *Petro Cholino*, à *Rodolpho Gualtero iterum cum Græco collatum, & pluribus locis emendatum*, 1546. This Translation, or Review of the Translation, was printed with the *Zurich* Bible. The New Testament of this Author's translating is to be found generally in the large Collection of his Works of the old *Basil* Edition, and the new of *Amsterdam*. It was printed separately at *Basil* in 1541, with two *Latin* Versions, and the *Greek*.

Novum Testamentum ex versione Sebastiani Castalionis, printed several times. The Author has followed the same Method in this as in the Translation of the Old Testament. The *Latin* Version is to be seen with a *French* Translation, in 4to. and 8vo. *Basileæ*, 1572. Both were probably the same *Castalio's*.

Novum Testamentum à *Theodoro Beza Latin*è *versum*. This Translation was at first very much esteemed, and especially by Protestants. There are some however who blame *Beza's* great Confidence in being sometimes too fond of his Conjectures, and departing, without Necessity, from the common Reading of the *Greek* Text. His Translation has been reprinted very often.

Novum Testamentum Lat. Interprete Erasmo Schmid. 1658.

*Novum Testam. Latin*è *versum* à *Sebastiano Schmid*. 1694.

*Epistolæ D. Pauli Latin*è *versæ*, à *Jacobo Fabro Stapulens. Addito Commentario, in fol. Paris*. 1512. *& seq*. It is said, that this Author did not perfectly enough understand *Greek*, and that he has often varied, without Necessity, from the Text of the Vulgate.

We shall say nothing here of those Translators who are to be found likewise among the Commentators. See their Titles in the *Index*.

Article XVII. French Translations of some particular Books of the New Testament.

NOT only the whole New Testament has been translated into *French*, but some Books likewise in particular. *Francis de Harlay* translated from the *Greek* the Epistle to the *Romans*, and added Observations to it as well Historical as Theological. This Version is accurate, *accurata*, says F. *le Long*: M. *Dupin* says, on the contrary, that it is rather a Paraphrase than a Translation. It was printed at *Paris* in 1641. M. *Harlay* was of the Family of the *Harlays*, as much to be esteemed for his Virtue as his Noble Descent. He came into the World at *Paris* in 1585, was made Coadjutor to Cardinal *de Joyeuse* in 1614, and succeeded him in the Archbishoprick of *Rohan*, in 1616: After having governed this Church 38 Years, he resigned it, and died in 1659, in the 68th Year of his Age. He applied himself early to Study, so that he was very young when he was made Doctor of the *Sorbonne*. He presided often in the Assemblies of the *French* Clergy. He mightily increased the Library at *Roan*, and made it publick. He himself wrote many Books, whereof we have a Catalogue in M. *Dupin's* Tables, tom. 2. p. 2157.

John Desmaretz de Saint-Sorlin published a *French* Version of the *Revelations*, with one in *Latin*, and an Explanation, printed with his other Works at *Paris*, 1658, in fol. under the Title of *Animi Deliciæ*. He was a Catholick, and different from *Samuel Desmaretz*, who was a *Calvinist*, of whom we shall take notice in another Place. He whom we are speaking of was of *Paris*, and Brother to *Roland Desmaretz*. He died in 1676, at about 80 Years of Age. *Christina* Queen of *Sweden* said of him, that he lost his Time in composing Books of Devotion. *Dupin* has given us a Catalogue of them, in his Tables, t. 2. p. 2353, - - - 2931.

M. *Bossuet*, Bishop of *Meaux*, published likewise a Translation of the *Revelations*, together with an Explanation, printed at *Paris* in 1689, in 8vo. He was born at *Dijon*, in the Year 1627, where he went through his first Studies. He went afterwards to *Paris* in 1642, in order to study Divinity there in the College of *Navarre*, and was made Doctor in 1652. As soon as he was Doctor he retired to *Metz*, where he was a Canon, and afterwards Grand Archdeacon and Dean of [himself] his Cathedral. He then applied himself entirely to the Study of Holy Scripture and the Fathers, and particularly St. *Austin*. He was sent for to *Paris*, where he made an eminent Figure in the principal Pulpits, and at

Court. *Lewis* XIV. pleased with his Eloquence, named him Bishop of *Condom* in 1669, and of *Meaux* in 1681. At length he died, abounding with Merit and Good Works, in 1704, at 76 Years of Age. He had a very easy Way of speaking and writing. His very Name implies all that is most exquisite in Wit, Eloquence, and Zeal for the Defence of the Faith; which Zeal appears in the fine Controversial Writings which he left behind him. M. *Dupin* has given us a Catalogue of them, in his Tables, tom. 2. p. 2940, and in his *Bibliotheque*, the 17th Century, t. 4. p. 1.

Article XVII. French Bibles published by Protestant Authors.

THE Catholicks were not the only Persons who thought themselves obliged to translate the Bible into *French*, that they who understood neither *Greek* nor *Latin*, and much less *Hebrew*, might be enabled to read the Holy Scriptures. The Protestants likewise have taken this Liberty, for the use of those who are of their Communion. We shall mention them again, in the second Article of the following Part, where we shall speak of the Notes which they have added to their Bibles.

The Geneva *Bible, translated into* French by Robert Peter Olivetan, *and printed in fol*. 1535, *in the Town and County of* Neufchâtel *by* Peter de Wingle. This is the first Edition published by the *Calvinists*. It was made after that of the *Louvain* Doctors, or, if they will have it so, of *James le Fevre* of *Estaples*, printed at *Antwerp by Martin l'Empereur*, in 1534. See the Dictionary upon the Article *French Bibles*, and what we have said above, in the Article of *James Fevre of Estaples's Bible*. *Robert Peter Olivitan*, or *Olivetan*, the Author of this Translation, was of *Picardy*, and related to *Calvin*. He was a *Calvinist* Minister in the Vallies of *Piedmont*, and died in 1538. If we believe *Beza* he understood three Languages, whereof *Hebrew* was one: But his Knowledge of it was not very deep, as we may judge by his bad Translation.

The French *Bible, in 4to. Lugd*. 1545. The *Geneva* Bible has been frequently reprinted, and it is entirely copied from the first Bibles published by the Catholicks.

Sebastian Chaetillon's French *Bible*, *whereof the Old Testament is translated from the* Hebrew, *and the New from the* Greek, *with a Dedication to* Henry II. *King of* France, *in fol. at* Basil, John Hervage, 1555. See what we have said of it in *the Dictionary*.

The French *Bible, with large Notes*, *and* Nicholas des Gallars's *Epistle, in fol*. *Geneva*, 1552, and often elsewhere.

Santes Pagninus's Latin *Bible, and the* French *Bible of* Geneva, *printed at* Lyons *several times, in* 1560, -71, -75, *and at* Geneva *in* 1568, *&c*.

The *Latin* Version by *Pagninus*, who always was a very good Catholick, has been so much approved by Protestants, that they have, as it were, appropriated it to themselves, and published very many Editions of it.

The French *Bible of* Geneva, *corrected from the* Hebrew *and the* Greek, *with Prints, Marginal Notes*, &c. *in fol. in 4to*. *and in 8vo. Genev*. 1588, 1591, &c.

The French *Bible, translated from the* Hebrew *and the* Greek *by* John Diodati, *in fol. at* Geneva, *for* Peter Chouet, 1644. It has been very much esteemed among Protestants, and still at this Day they make use of it. The Author sometimes paraphrases, that he may be the better understood. See the Dictionary.

The Geneva *Bible, commonly called* Desmaretz's, *two Vols. in fol. at* Amsterdam, *by* Daniel Elzevir, 1669. To this Version many Notes are added, taken from *Diodati*, and other Protestant Divines. The Impression is beautiful and magnificent, but not very correct. The Version is *Olivetan's*, but revised, and copied from that of *Charenton*, made in 1652, by *Peter Deshayes*, in three Vols. in 12mo. which *Samuel Desmaretz* says is the most correct of all.

The Geneva *Bible revised and corrected by* David Martin, *who has also added Critical and Theological Annotations, two Vols. in fol. at* Amsterdam, 1707.

The Holy Bible, containing the Old and New Testament, revised and corrected from the Hebrew *and* Greek *Text, by the Pastors and Professors of the Church of* Geneva, *with new Arguments and Reflections upon every Chapter of the Holy Scripture, by* J. F. Osterwald, *Pastor of the Church of* Neufchatel, *at* Amsterd. *and* Roterd. 1724.

The New Testament in French, *from* James le Fevre *of* Estaples's *Version, received by the* Calvinists, *printed in* 1534, *and afterwards revised by* Olivetan *and* Calvin, *printed in* 1535.

The New Testament in French, *translated by* Stephen Dolet. This Book appeared about the Year 1546. for the Author was burnt at *Paris*, the 3d of *August* in the same Year, for his impious Opinions touching Religion. He was of *Orleans*, and a Printer at *Lyons*.

The New Testament in French, *revised and corrected by* John Calvin *and* Theodore de Beze, *in* 12mo. 1560. *The same, with* Nicholas des Gallars's *Notes*, *at* Geneva, 1561, *and* 1562. *The same again, with* Augustin Marlorat's *Notes, in* 1564, -65, &c.

The New Testament in French, *with* David Martin's *Notes, in* 4to. *at* Utrecht, 1696.

The New Testament in French, *translated from the* Greek *by* M. le Clerc, *with Notes of his own making, two Vols*. *in* 4to. *at* Amsterdam, *for* Louis de Lorme, 1703. This Edition was suppressed by Order of the States-General, and prohibited in the Territories of *Prussia*, by the Direction of the Consistory at *Berlin*, as a Work that might establish the Errors of *Sabellius* and *Socinus*. This we learn from M. *Bayle*, in his Discourses, printed against M. *le Clerc*, in 1707, which however is confuted by M. *le Clerc* himself, in his *Bibliotheque ancienne & modernne*, tom. 19. p. 130. He was concerned in Interest and Honour to defend himself upon this Occasion: But he will never prevent People's believing that his Version is liable to great Suspicions, not to say that it is dangerous.

Beausobre and *L'Enfant* have published a new Translation from the *Greek* of the New Testament, together with Literal Annotations, at *Amsterdam*, 1718, 2 Vols. in 4to. the large Paper. The Preface of the first Tome contains 308 Pages, and may serve for an Introduction to the Holy Scripture, and an Abridgment of the *Jewish* Antiquities; it is written by *l'Enfant*: The second is by *Beausobre*, on St. *Paul's* Epistles, and contains but 38 Pages.

Article XIX. Of Bibles in Foreign Languages.

UNder this Title we comprehend *Italian, Spanish, German, Flemish, Danish, Swedish, English-Saxon*, and Modern *English, Sclavonian, Bohemian*, *Polish*, and *Russian* Bibles. See what is said of them in the Dictionary, upon the Article *Bibles*. See likewise the second Tome of F. *le Long's Bibliotheca Sacra* of the Edition in 8vo. or Tome 1. of the Edition in fol. We shall just touch upon them in this Place.

Anthony Bruccioli is one of those who has translated the Bible into *Italian*. The best Edition of it is that of 1540, at *Venice*, for *Zanetti*, 3 Vols. in fol. and 1541, -44, four Vols. in fol. with his Comments. That which was revised by *Tudeschi*, and printed in 1560, passes for the most correct. See what *Vossius* says of it in his Critical Enquiries, *Simon* in his Critical History of the New Testament, ch. 58. p. 873. *Baillet* in his *Jugemens des Savans*, sect. 1016. *Marmochin* only revised it in some Places, and added the Third Book of *Maccabees*, which as yet had not been translated into this Language; and in the Edition of 1547 we find the Books of *Job* and the *Psalms* in *Tuscan* Verses, composed by some other Author. *Bruccioli* was of *Florence*, and a Layman. He lived about 1550. He was put into the Index of prohibited Books, on the score of his Translation of the Bible into the *Tuscan* Tongue, and because of the Epistle prefixed to it, wherein he shewed the Necessity and Usefulness of such sort of Versions. *Santes Marmochin* was of *Tuscany*, and a *Dominican*. He lived at the same Time as *Bruccioli*, and understood the Languages, particularly *Hebrew*. See the new *Bibliotheque* of the *Dominicans*, by F. *Echard*.

Nicholas Antonio, in his new *Bibliotheca Hispanica*, tom. 1. p. 200. ch. 2. attributes the Bible translated into the *Castillian* Language by *Cassidore de Reyna* to *Cypriano de Valera*, wherein he is mistaken; *Valera* having been only the Editor, or, at most, the Copier of it. They were both *Spanish Calvinists*.

Among the *German* Bibles, the most esteem'd, whether for Purity of Language, or Catholicity, are those of *Mentz*, printed in 1662, in fol. with Cuts, and in 4to. 1666.

There is in the Library of St. *Mihiel* a *Swedish* Bible, printed at *Leyden* in 8vo. with the Privilege of Queen *Christina* of *Sweden*. There is likewise the *English* Bible, of 1639, in fol at *London*. This, without doubt, is the second Edition of that in 1612, which was translated in the Reign of *James* I. or of that which was printed by Order of *Henry* VIII, when he forsook the Orthodox Faith.

They who would know something of other Foreign Bibles, need only read *Fabricius's Bibliotheca Græca*, l. 4. c. 5. p. 191, &c. and the Critical Library, by Father *Cherubin de St. Joseph*, a Barefooted *Carmelite*.

Article XX. Of the Various and Different Readings of the Sacred Text.

THE Various or different Readings belong likewise to the sacred Text, they being certain Passages of Scripture which are read differently in different Copies. There are of them upon the whole Bible in general, and upon some Books in particular. We design this Article for an Account of the former, and of the latter we shall speak in the Article following. Now these Various Readings are in as many Languages as there are original Copies of the Bible; that is to say, there are *Hebrew*, *Samaritan, Chaldee*, and *Greek* Lections. It is not our Design to produce any of them here, but to point out the Places only where they may be found, and the Authors who have treated of them.

Various *Hebrew* Readings.

We find many of them in *Bartolocci*'s Rabbinical Bible; but *Elias Levita* was the first who published any, at *Venice*, in 1538, in 4to. which *Sebastian Munster* translated into *Latin*, and printed at *Ba-sil* in 1539, in 8vo.

Elias Levita, surnamed in his own Language *Habbachur*, was a *German* of *Brandenburg*, born at *Neustadt* in 1569, and not an *Italian*, as was believed by *Bartolocci*. He went to *Rome*, where he had many *Christians* for his Scholars; among the rest Cardinal *Gyles* of *Viterbo*, an *Augustinian* Hermit, whom he instructed in the *Hebrew* Tongue, which drew upon him great Persecutions from the *Jews*: However, he continued always a *Jew*, and died in his Incredulity in 1549, at 40 Years of Age. *Baillet, Simon*, and other Catholicks, commend and esteem him mightily for his great Sincerity in acknowledging the Errors of the Rabbins. He composed a great number of Books, which are mentioned by *Baillet*, in his *Jugemens Savans*; by *Simon*, in his Critical History of the Old Testament, Book 1. ch. 31. and *Bartolocci* in his *Bibliotheca*, tom. 1. p. 135.

There are several *Jews* who likewise have published Various Readings; among others, *Rabbi Manahem*, in a Book entituled *Lux Legis*, printed at *Venice* in 1618, and at *Amsterdam* in 1659, in 4to. He took them out of old *Hebrew* Manuscripts.

Among the *Calvinists Buxtorf*, the Father, particularly employed himself in collecting Various Readings of this kind. We find them in his *Tiberias*, or his Comment upon the *Masora*. See what *Walton* says of them, in his 8th Prolegomena, numb. 27.

Arias Montanus put out likewise different Readings of the *Hebrew* Text, in his *Apparatus*, which makes the eighth Volume of his Polyglot.

Maldonat has done the same thing, in order to shew the Differences of the *Greek* in many Places from the *Hebrew*. He himself speaks of this Piece, in his Comment on St. *Matthew* xiii. 15. and calls it the Book of *Hebrew* Lections. We do not know whether it was printed, it being mentioned only by himself.

In 1635 *Sixtinus Amama* put out a Dissertation containing *Keri & Chetib*, that is to say, different *Hebrew* Readings, at *Amsterdam*, in 8vo. It is likewise in his *Anti-Barbarus* of 1628, p. 727,-- 898, and in the following Editions.

Amama, who was of *Frizeland*, and a *Calvinist*, taught *Hebrew* in the University of *Franekar*, after having been Disciple to *Drusius*. He went into *England*, and was very well received at *Oxford* by the Doctors who were there at that time. He died in 1629, not being very old. See what *Bayle* says of him, in his Critical Dictionary, tom. 1. p. 224. of the first Edition, the Catalogue of his Works, in M. *Dupin*'s Tables, tom. 4. p. 1027. and in *Fabricius*'s History of his Library, t. 1. p. 325. what *Baillet* says of him in his *Anti*, and M. *Simon*, in his Critical History of the Old Testament.

Lewis Capellus's *Critica Sacra* contains only the different Readings of the Old Testament, and he makes use of them in explaining many difficult Passages. See the *Index* which he has inserted at the End, according to the Order of the sacred Writings. *Walton* has also published some, in the 6th Tome of his Polyglot.

Lewis Capellus, a different Person from *James* and *John*, tho' all three *Calvinists*, was of *Sedan*, where he was born in 1585, in the midst of the Civil Wars of *France*. He was scarce two Years old when he lost his Father and Mother. He continued unknown till the Year 1613, when he was Professor of *Hebrew* and Divinity at *Saumur*. He died in 1658, at 80 Years of Age. See his Life, written by himself, which is before his Critical Notes, printed at *Amsterdam* in 1689, in fol. *Dupin* has given us an Abridgment of them in his *Bibliotheque des Heretiques*, tom. 2. p. 325, 336, where he speaks of his Works. He was very learned in the *Oriental* Languages, and particularly in *Hebrew*; very conversant in the Works of the Rabbins; a laborious and good Critick. He had likewise a great deal of Wisdom and Judgment, and wrote with Purity and Clearness, there being a great deal of Perspicuity and Method in his Works.

Samaritan, Chaldee, Arabick, &c. Various Readings.

John Morinus put out Various Readings of the *Samaritan* Pentateuch, at *Paris*, 1657, in 12mo. in his *Opuscula*.

In the sixth Tome of the *London* Polyglot we find *Chaldee* Various Readings, by *Samuel Clark*; *Syriac*, by *Herbert Thorndike*; *Samaritan* and *Ethiopic*, by *Castle*; *Persian* upon the Pentateuch and the four Gospels, by *Thomas Gravius*; and *Arabick*, by *Edward Pocock*, upon the Old Testament. In the *Apparatus* of *Antwerp* the *Chaldee* are by *Raphelingius*, and the *Syriac* by *la Boderie* and *Trostius*.

Herbert Thorndike was an *Englishman*, of the Church of *England*. He lived towards the End of the 17th Century. *Dupin* speaks of his Works, in his Tables, tom. 4. p. 1323.

Thomas Gravius was likewise an *Englishman*, and understood the *Oriental* Languages. He died Prebendary of the Church of *Peterborough* in 1637. We write his Name in *English*, *Greaves*.

Edward Pocock was of *Oxford*, *Hebrew* and *Arabick* Professor, Canon of *Christ- Church*. He died in 1692. *Dupin* has given us a Catalogue of his Works, in his Tables, tom. 4. p. 1327.

Martin Trostius, a *German* of *Westphalia*, and a *Lutheran*, died in 1631. He understood the *Oriental* Languages.

Gilles Gutbir put out at *Hamburg*, 1667, in 8vo. Critical Notes upon the New Testament in *Syriac*, wherein are different Readings, taken from the best Copies; and *John Albrecht* published some likewise on the four Gospels, at *Jena*, 1666, in 8vo.

Gilles Gutbir, and *John Albrecht* were *Germans*, and *Lutherans*; the first was of *Thuringe*, and died in 1667; the other was living about the Year 1666. They both understood the *Syriac* Language.

Various *Greek* Readings.

There are many in the Polyglot of *England*, tom. 6. in the *Greek* Bibles which had been before printed, or were after; in the Great Criticks of *London*; and *Drusius* printed them with Notes, at *Arnhem*, 1619, in 4to.

But Dom *Bernard de Montfaucon* published them more at large, in his Edition of *Origen's Hexapla* of two Vols. in fol. They are Fragments of the old *Greek* Interpreters *Aquila, Symmachus*, and *Theodotion*. See what F. *Morinus* says of them, in his Letters, p. 366. and *John de la Cerda*, in his *Adversaria Sacra*, ch. 174. p. 182.

Aquila, who was originally of *Pontus*, and from a *Christian* turned *Jew*, lived in the Reign of the Emperor *Adrian*, about 128, as M. *de Tillemont* shews, in his History of the Emperors, tom. 2. See what *Cave* says of him in his *Historia Litteraria*, p. 315. D. *Montfaucon, ubi supra*, in his Preliminary Discourses upon *Origen*, ch. 4. and *Pope Blount*, who collected all the several Encomiums of him that are published. Every thing that St. *Epiphanius* says of him is called in question. St. *Jerome* commends him in more Places than one, as a Man very knowing in the *Greek* Tongue, but glances at those Christians who reproached him with having studied too much Profane Authors, and with being too much addicted to Judicial Astrology. The *Jews* preferr'd him to all the other *Greek* Interpreters of the Old Testament.

Symmachus was both by Nation and Religion a *Samaritan*. He turned *Jew*, afterwards *Christian*, and became an *Ebionite*. He lived in 194. under the Emperor *Severus*, according to F. *Alexander*; under *Commodus* in 184, as F. *le Long* says; under *Marcus Aurelius*, in 170, according to M. *Tillemont* upon *Origen*, art. 8. p. 512. of the third Tome of his Memoirs. He is thought to be more elegant, and a better Interpreter than *Aquila*. St. *Epiphanius* accuses him with having had too much Ambition: However, he ranks him in the number of those wise Men who flourished among the People of his Nation.

Theodotion was a *Marcionite*, as St. *Epiphanius* says, and afterwards turned *Jew*. St. *Jerome* believes he was an *Ebionite*. He lived under the Emperor *Commodus*, in 185, as M. *Tillemont* proves, in the 3d Tome of his Memoirs, p. 512, upon *Origen*. He was not so learned in the *Greek* Tongue as *Symmachus* and *Aquila*; nay, it is very hard sometimes to excuse the Mistakes he has committed in his Version; tho' *Origen* prefers it to the two others, as M. *Simon* observes.

In the sixth Tome of *Walton'* Polyglot, as well as in that of *Alcala*, or *Complutum*, there are other various *Greek* Readings, collected by *Peter Morinus Flaminius, Nobilius, Alphonsus de Zamora, Patricius Junius, Thomas Pierce*, and *Hugo Grotius*, with Remarks of their making.

Patrick Junius, commonly called *Young*, was a *Scotchman*, and Library- Keeper to *James I*. *James* I. King of *England*. He understood *Greek*, and died in 1652, at 68 Years of Age. He has also written upon the *Greek* Fathers. We shall mention him again upon *Job*.

Pierce was an *Englishman*, of the Church of *England*, and Dean of *Salisbury* about 1683. He wrote a Controversial Piece, which is mentioned in *Dupin's* Tables, tom. 4. p. 1337.

Article XXI. Of the Various Readings of some particular Books of the Bible.

Besides these Various Readings in general upon almost the whole Old and New Testament, there are some in particular, upon certain Books of the Bible; which are to be found likewise in the sixth Tome of the *London* Polyglot. Upon *Genesis*, collected by *James Usher* and *Patrick Junius*. Upon *Joshua*, by *Andrew Masius*, and are likewise in his Comments upon the Historical Books. Upon the Titles of the *Psalms*, by *William Sirlet*. Upon *Isaiah*, by *William Norisius*. Upon the Small Prophets, by *John Lightfoot*, in the third Tome of his Works, p. 19. of the Edition in fol. at *Utrecht*, 1699. Upon the *Proverbs*, by *Giggeé*.

James Usher was of *Dublin*, where he was born in 1580. Having a Mind naturally bent to Study, he addicted himself to it from his Youth, and particularly to History. His Father being dead, he applied himself to Divinity, and his Uncle, who was Archbishop of *Armagh*, put him into Priests Orders, according to the *English* Ritual, when as yet he was but 21 Years of Age. King *James* made him Bishop of *Meath* in the Year 1620, and he succeeded his Uncle in 1626. He died in 1655, in the seventy-fifth Year of his Age, after having enjoyed this See thirty Years. It is more easy, as *Eutropius* said of the Emperor *Antonine*, to admire than praise him: He was always employed, either in Reading, Writing, or Preaching. He had a thorough Knowledge of Antiquity, Divinity, and the *Belles Lettres*; and with all this he was a Man of great Modesty. See his Life and Character, among *Smith's* Learned Men, printed at *London*, 1707, in 4to. and the Catalogue of his Works, in M. *Dupin's* Tables, tom. 4. p. 1295. See likewise *Bayle's* Critical Dictionary, of the last Edition.

These Various Readings, whereof we have been speaking, are in great number upon the New Testament. See what *Fabricius* says of them, in his *Bibliotheca Græca*, l. 4. c. 5. p. 81. They may be found in the Editions of *Robert Stephens*, in the Polyglots of *England* and *Antwerp*, in *Possin's*, or *Poussines's Catena* of the *Greek* Fathers, on St. *Mark*; in the *Greek* Testament published by *Curcellæus*; and *Isaac Vossius* and *John Lomejer* have had a Share in this Collection.

Mill and *Kuster* published likewise Various Lections in their *Greek* Testament, whereof there has been Mention made above. *Daniel Whitby* wrote a particular Examination of those by Dr. *Mill*, printed at *London*, 1710, in fol. in *Latin*. In this he asserts, that the Doctor had unnecessarily multiplied the Various Readings to an almost infinite Number. *Richard Bentley*, in his Essay of the New Testament in *Greek* and *Latin*, disputes likewise against the great number of them. He admits but very few, if any. Their respective Treatises should be read, if you would know their Reasons.

Patrick Junius and *John Morinus* have likewise put our Various *Greek* Readings on the four *Gospels* particularly, and the *Acts of the Apostles*. They are printed in *Morinus's Exercitationes Biblicæ*, tom. 1. p. 48, -- 54. There is no disputing the Importance of them, being taken from a *Cambridge* Manuscript which *Beza* calls an admirable Book, and a very valuable Monument of Antiquity. *Junius* himself having transcribed the different Readings of it, sent them from *England* to Mess. *Dupui*, who communicated them to F. *Morinus*, and he published them.

John Hentenius collected different *Greek* Readings on the four *Gospels* from *Euthymius's* Comment, and inserted them before it in the Impression of it at *Paris*, 1544, in 8vo.

Luke of Bruges put out a Book of Remarks, explaining the *Greek* and *Latin* Various Readings of the four *Gospels*. It is prefixed to his Comment, printed at *Antwerp* in 1606, 1616, in fol. *Mill*, in the Prolegomena to his *Greek* Testament, says, that he had had nothing more learned and elaborate than this Work; that the Author has not relied in it upon the Integrity of another, as *Beza* had done, but collated himself the old Copies, that he might say nothing but what was very well averr'd.

Lewis de la Cerda in the ninth Chapter of his *Adversaria* put out the different Readings which the Marquis *de Velés*, or *Velesius*, had collected on the four *Gospels* out of sixteen Manuscripts. This had been a very valuable Treasure, if the Places had been mentioned from whence they were taken, says *Mariana*, in his Treatise of the Vulgate Edition, ch. 17. p. 83. See *Mill's* Thoughts of them, in the above cited Prolegomena, p. 138.

The true Name of *Velés*, or *Velesius*, was *Peter Exard*, or *Faxard*, or *Fagiard*, by Nation a *Spaniard*, very rich, and of an ancient and noble Family. He lived about 1600, understood *Greek*, and spared for nothing in collecting Manuscripts.

The Various Readings of the *Greek* Text of St. *Matthew*, collected by *John Saubert* from several *Greek* Copies, as well Printed as Manuscript, were printed at *Helmstadt* in 1674, in 4to. To these he added Prolegomena, concerning the Original, Authority, and Use, of Various Readings in the *Greek* Text of the New Testament.

Saubert was a *German* of *Nuremberg*, the Son of *John Saubert*, *Lutheran* Minister of *Nuremberg*. He too was a *Lutheran*, and Professor of *Hebrew*, first at *Helmstadt*, then at *Altorf*. He died in 1688, at 51 Years of Age. He had a great deal of Wit, was learned, grave, and moderate, as *Fabricius* says, who speaks of him and his Works in the History of his Library, tom. 3, and 5. We too shall have occasion to say something of him hereafter.

F. *Morinus* likewise, in his *Exercitationes*, l. 1. p. 55, -- 59. put out Various Readings on St. *Paul's* Epistles, which he took out of a Manuscript in the College of *Clermont* at *Paris*; and they are the more to be esteemed, on the score of this Manuscript, which is very valuable: For *Beza* believed it to be the second Part of that at *Cambridge*. It is certainly very ancient, as may be judged by the Character, which is in large *Greek* Letters. See what F. *Morinus*

says of it, *ibid*.

Article XXII. Of the various Latin Readings.

ALthough the Various Readings of this sort are not of the original Text of the Bible, we notwithstanding join them to the foregoing, to prevent our being obliged to speak of them in another Place, and that we may insert them here, under the same Title which so well suits with them.

These Various Readings are in the *Latin* Bibles whereof we have been speaking, and particularly in F. *de la Haye's* very large Bible, whereof we shall say something in the next Part. There are some likewise in the Apparatus of the *Antwerp* Polyglot, in the 4th Tome of the *London* Polyglot, in the Great Criticks of *London*, and the Supplement, printed at *Frankfort*, tom. 1. 1700. There are some also in *James's* famous Book entitled *Bellum Papale*, and in *Bukentborpe's Lux de de Luce*, which we speak of in another Place.

Besides these General Readings of the whole Bible, there are some Particular, among others, upon the *Psalms*, which are in the new Edition of St. *Austin*, at the Beginning of the 4th Tome, and of these of there is mention made in the Preface.

Zeger's Piece likewise, entitled *Castigator locorum Depravatorum*, was printed at *Cologn*, in 1555, in 8vo. and in the Great Criticks; this must be meant of his Preface, which is in the Beginning of the 6th Tome, p. 14. *Tacitus Nicholas Zeger* was of *Brussels*, and of the Order of Minor Brothers, understood *Greek*, and was a pretty good Critick. He addicted himself to the Study of Holy Scripture, as appears by his Works. He died in the Year 1559.

Samuel Petit put out Various Readings, which give Light to many Passages of Scriptue. They were printed in the 4th Tome of the Great Criticks, p. 2536. They had been published before, at *Paris*, in 1633. *Samuel Petit*, of *Nimes*, a *Calvinist*, was an Enemy to every Party. He had a great Reverence for Ecclesiastical Antiquity, and the Hierarchy, which he affirmed to have been established in the Time of the Apostles. His Death happened in 1643.

F. *Martianay* printed Various Readings on the Gospel of St. *Matthew*, at *Paris*, 1695, in 12mo. Dom *Mabillon* published some at the End of his *Gallican* Liturgy, extracted from an old Lectionary. We too have inserted some at the End of the last Tome of our Comment, taken from an ancient Manuscript of *Corbic*, of above a thousand Years old, the principal whereof are chosen by us.

Part IV. Of the Commentators, Ancient and Modern, Catholick, Protestant, and Jewish: Of Critical Works and Dissertations on all the Books of the Old Testament

Part IV. Of the Commentators, Ancient and Modern, Catholick, Protestant, and Jewish: Of Critical Works and Dissertations on all the Books of the Old Testament

WE shall make this Article as extensive as it deserves to be, in speaking of those who have written either on the whole Bible in general, or on some certain Book in particular; beginning with the *Greek* and *Latin* Fathers, and proceeding next to those, who, after their Example, have made Comments on the Scripture, whether Ancients or Moderns, Catholicks, or Protestants, or *Jews*; distinguishing in separate Articles, Critical Works, Notes, and Dissertations, from mere Comments.

Article I. Of General Catholick Commentators on the Old and New Testament.

NOT one of all the Ancients, that we know of, whose Comments have been handed down to us, has written upon the whole Old and New Testament. *Rabanus Maurus*, and Venerable *Bede*, have explained the greatest part of the Bible; but there are Books of it, upon which they have not written. *Fabricius* has collected several Fragments of *Hippolytus* the Elder, and of *Hippolytus* the Younger, on the Old Testament. See the new Edition of *Hippolytus* printed at *Hamburgh* in 1716, and 1718, two Vols. in fol. under the care of *John Fabricius*. This is an accurate Collection of all that could be found of this Martyr's; and the Editor has given a particular Account of it in his *Bibliotheca Græca*, tom. 5. p. 203, 213. F. *le Long*, in his *Bibliotheca Sacra*, tom. 2. p. 778. has furnished us with an Extract of what he wrote upon the Old Testament; and *Fabricius*, in his *Bibliotheca Ecclesiastica*, upon the 61st Chapter of St. *Jerome*'s Catalogue of Writers. As to the New Testament, tho' it be very certain, according to *Rabanus Maurus*, that this first *Greek* Commentator wrote upon St. *Matthew*, no one hitherto has been able to discover what is become of his Performance.

St. *Hippolytus* was Disciple to St. *Irenæus*, and so early as in 228 was celebrated among the most learned Men of the Church. He was a Bishop, but of what Place no one can tell. It is certain that he poured forth his Blood for the Faith of *Jesus Christ* in 235. One who was a pious Confessor in the 7th Century calls him frequently a great and very holy Doctor, a faithful Witness to the Truth, by whose Mouth the Holy Spirit itself spoke.

St. *Eucher*, Bishop of *Lyons*, or rather one more modern of the same Name, has written very short Questions upon the whole Old and New Testament. They were printed with his other Works at *Basil*, 1531, in fol. separately, *ibid*. 1530, in 4to. and in the last *Bibliotheca Patrum*, tom. 6. p. 822. *Cassiodorus*, in his *Institutiones Divinarum Lectionum*, ch. 10. places one *Eucherius* in the number of those who have given Rules and general Lights for the better understanding of the Scripture, and whose Writings he had lodged in his famous Library. Now it is certain he did not speak of any new *Eucherius*, with whom he was unacquainted, and who lived after him. He must therefore have spoken of the Elder, and it is upon his Testimony that the Learned ground their Belief of his being the real Author of the Work here mentioned by us. This indeed is liable to some Objections; but M. *Tillemont* answers them very solidly, in his Life of this Saint, sect. 4. not. 3, and 4. p. 850. of the 15th Tome of his Ecclesiastical Memoirs. He likewise makes a fine Analysis of it, *ibid*. p. 129.

Salvianus Bishop of *Marseilles*, and a Friend to this Saint, said, that he could not sufficiently admire the heavenly Doctrine wherewith these two Books abounded; that neither he, nor any other, could extol them so much as they deserved. These two Books, says he, are small, if we consider only the Words contained in them; but if we regard the Truths which they include, they are large.

We have besides certain *Formulæ* under his Name, called *Principles for the understanding Scripture*; which we find in the Collection of his Works, and in the *Bibliotheca Patrum, ibid*. In these he speaks of the Festivals, Idols, Sacerdotal Habits, Weights and Measures of the *Hebrews*; which he treats succinctly enough; but what he says of them is not without its Use, altho' he is sometimes mistaken.

Lastly, F. *le Long*, in his *Bibliotheca Sacra*, tom. 2. p. 716. makes no scruple of believing him to be the Author of the Letter to *Faustinus* the Priest, *De situ Jerusalem & Judææ*, which F. *Labbé* has printed in his *Bibliotheque* of Manuscripts, tom. 1. p. 665. under the Name of Bishop *Eucherius*; and M. *Tillemont* shews sufficiently that this *Eucherius* may be the ancient Bishop of *Lyons*; but, says he, the Faults in this Piece making it very obscure, and there being nothing very considerable in it, it is of little consequence to know who the Author of it was.

St. *Eucherius* was of *Lyons*, and made Bishop of this See about 441. He died, after having led an exemplary and truly Episcopal Life, in 449.

An ancient Author, cited under the Name of *Justin Martyr*, has likewise explained many Passages of Scripture, in 146 Questions, which he proposes to himself, and endeavours to resolve. They are to be met with in the Works of this *Greek* Father; but as to the real Author of them, Opinions are divided. M. *Tillemont*, in the Life of *Justin Martyr*, produces very strong Reasons to shew that they are not his, but some Writer's of the 5th or 6th Century: Nay, some there are who pretend that he was called *Justin of Sicily*.

However, all agree that this Piece is of great Use, and worthy of a true Divine, by reason of the many Questions in Positive Divinity which are there solidly explained, and of the many Passages of Scripture which are illustrated in them. F. *Noury* makes a fine Analysis of them in his *Apparatus*, tom. 1. p. 460. *Dodwel*, who had read these Questions, says that the Author, whoever he was, was a Man of great Judgment, profound Erudition, and accomplished Wit.

St. *Paterius* has composed a kind of Comment upon the whole Old Testament, and upon the greatest part of the New, taken from the Works of *Gregory* the Great. It is printed in the 4th Tome, Part 2. of the new Edition of St. *Gregory*, with a handsome Preface by our Fathers. They have added the Second Part, which is upon the New Testament, and had not till then been published; for that which we find in the Edition of *Rome* and *Paris* by *Goussainville*, is very different from what has been put out from Manuscripts of five or six hundred Years old. To this we should join *Alulphus*, since his Comment is inserted in the same Place, p. 594. Dom *Mabillon* had before published the Preface to it, in his *Analecta*, tom. 1. p. 312. with Remarks, *ibid*. 317. The Comment had been printed at *Paris* in 1516, in 4to. *Oudin*, in his New Ecclesiastical Library, tom. 1. ch. 17. of his Dissertation on the Works of Pope *Gregory*, pretends to prove that the Second Part published by our Fathers is not by *Paterius*, but by one *Bruno*, who lived in 1110 or 1112. He likewise there produces this *Bruno's* Preface, which is in the Form of a Letter written to *Werner*.

These two Authors had the same Design in making Extracts of St. *Gregory's* Works; they lived however in Times very remote; *Paterius*, at the End of the sixth Century, and Beginning of the seventh, having been a Disciple and intimate Friend of this great Pope's; and *Alulphus* towards the End of the 11th Century; not of the 12th, as M. *Dupin* says, in his *Bibliotheque Ecclesiastique*, and in his Tables, tom. 1.

Bede, a *Benedictine* of the Abby of *Jarrow* in *England*, commented the Pentateuch, the Books of *Samuel* and the *Kings*, *Esdras*, *Nehemiah*, *Tobit*, the *Psalms*, the *Proverbs of Solomon*, the *Canticles*, and the whole New Testament. All which is in the 4th Tome of his Works, of the *Antwerp* Edition, 1612, 8 Vols. in fol.

What he has written upon the Pentateuch is a real Comment. His Explanation of the two first Books of *Kings*, which is divided into four Books, is only Allegorical: The like Explanation he has made of the Books of *Esdras* and *Tobit*. What he has upon *Proverbs* is likewise a Comment, divided into three Books; and upon the *Canticles* a Comment, in seven. There is moreover in the same Volume a particular Allegory on *Noah*'s Ark. He wrote also a Comment upon *Ecclesiastes*, and St. *Paul*, which is lost: For that which is ascribed to him is spurious: The Exposition of *Job* attributed to him is also spurious, as M. *Dupin* says in his Tables.

As to the New Testament, we have nothing remaining besides his Comment on St. *Matthew*, St. *Mark*, St. *Luke*, the *Acts*, Canonical *Epistles*, and *Revelations*, whereof the fifth and sixth Tomes of his Works are composed. *Cave*, in his *Historia Litteraria*, p. 403, has given us his Preface to the Canonical *Epistles*.

Besides which he has composed Questions upon the whole Pentateuch, *Joshua*, *Judges*, *Ruth*, the Books of *Samuel* and of *Kings*; and a Book entituled, *Variarum Quæstionum*, which are in the 6th Tome of his Works, and the other in the first. He has farther two Books concerning the six Days Creation, or the *Hexaemeron*; the first whereof is to be found in the Beginning of the 4th Volume of his Works, and the second at the 52d Page of the 8th Volume. The whole has been published not long since by D. *Martin*, in his *Anecdotes*, tom. 5. p. 115, 295, 317, 381. and before by *Wharton* at *London*, in 1693, in 4to. with his Book upon *Habbakkuk*'s Song.

He has composed likewise two Books on the Tabernacle, the Vessels belonging to it, and the Priestly Ornaments, in the 4th Vol. p. 837.

A Book on *Solomon*'s Temple, at the first Page of the 8th Tome.

Upon the *Acts* of the Apostles he has written a Comment, to be seen p. 625. of the 5th Volume; and a Treatise concerning the Names of Places to be met with in the *Acts*, p. 666. of the same Volume.

Moreover *Retractationes in Actus Apostolorum*, p. 1. tom. 6. See in F. *le Long*'s *Bibliotheca Sacra*, how he disposed of all these different Works, according to the different Editions. We shall speak of them more particularly hereafter.

Bede was an *Englishman*, born in 672, and was but seven Years old when his Parents offered him to the pious Abbot *Benedict Bishop*: He immediately took the Habit, was made Deacon at 19 Years of Age, and Priest at 30. He taught and wrote much, without omitting any thing of his Religious Exercises, and died in 735, in the 63d Year of his Age. As to his Comments, we shall say here only in the general, that he follows the Explanations of the Fathers: He uses even their Expressions; sets down their very Names, that so he might not assume to himself any thing of their Labours; but through the Negligence of Copists they are not to be found in the Manuscripts.

Rabanus Maurus has likewise composed Comments on the whole Pentateuch, upon *Judges*, *Ruth*, the two Books of *Samuel* and *Kings*, the *Chronicles*, *Judith*, and *Esther*; upon the Hymns recited in the *Laudes* for the Week; upon the *Proverbs* of *Solomon*, *Wisdom*, *Ecclesiastes*, *Jeremiah*, *Ezekiel*, and the two Books of *Maccabees*; upon St. *Matthew*, the fourteen *Epistles* of St. *Paul*, and divers Homilies. All this is in the second, third, fourth, and fifth Tomes of his Works, of *Pamelius*'s Edition, at *Antwerp*, 1620. See F. *le Long*'s Catalogue of them in his *Bibliotheca*.

He has likewise written upon the *Acts of the Apostles*, there being a Manuscript of this Tract at *Oxford*, as is observed in the Catalogue of Manuscripts in *England*, p. 10. numb. 425. He has likewise a Glossary upon the whole Bible, which is in Manuscript in the Library of *Vienna* in *Austria*, according to *Lambecius*, tom. 2. p. 416. The Epistle Dedicatory upon *Joshua*, and the Preface to *Judith* and *Esther* are wanting in *Pamelius*'s Edition, and supplied by F. *Mabillon*, who has printed them in his *Benedictine* Acts, the 4th Century, and Second Part, p. 41; 42. We have forgot to take notice of his Allegories upon the whole Scripture, which are in the fifth Tome of his Works, p. 749. His Comment on the *Acts*, with a *Latin* Glossary of the whole Bible is in Manuscript at *Oxford*. F. *Quesnel* in his Church Discipline, tom. 1. p. 89. cites a Passage of this Comment. It is to be remarked that some of the Books which are attributed to *Bede* and *Rabanus*, are controverted; and it were to be wished that some learned Man would undertake to put out a new Edition of their Works, and distinguish accurately what is genuine from what is spurious. It may be proper also to consider, that the Comments of *Rabanus*, are, as we said of those by *Bede*, no more than Passages of the ancient Fathers, collected and put together. *Rabanus Maurus*, born at *Mentz* about the Year 776, was in his Infancy admitted into the Monastery of *Fulda*, the Schools whereof were afterwards governed by him. He was made Abbot of it in 832, and in 847 was elected Archbishop of *Mentz*. His Death happened in 856.

Walfridus Strabus, or *Strabo*, composed what is called *Glossæ Ordinariæ*, upon all the Holy Scriptures, which is likewise a kind of *Catena* of the Fathers who were before him. It has been often printed; and F. *le Long*, in his *Bibliotheca Sacra*, tom. 2. p. 1010. col. 2. mentions fourteen different Editions; but the best are those of *Doway* and *Antwerp*, in 1617, and that of 1634. to which are added *Lyra*'s Postils, his famous Treatise against the *Jews*, his Exposition of the Decalogue; the *Scrutinium Scripturarum* by *Paul de Burgos*, tom. 6. and the Replications of *Matthias Thoringus*; Analyses, Parallels, Geographical and Prosopographical Tables: So that this Edition is a kind of *Thesaurus* for Divines and Preachers. *Fabricius*, in the History of his Library, speaks very much at length of it, and describes all that it contains. And it may be said of *Strabo*'s Gloss, that it is, as it were, a Key which lets us into the Knowledge of the Literal, Historical, and Moral Sense of the Divine Writings. *Strabo* was a celebrated Monk of the Abbey of *Fulda*, and Abbot of *Richenau* in the Diocese of *Constance*. He died in 846, at forty-three Years of Age.

Anselm of Laon, Dean and Archdeacon of this City, who died about the Year 1117, composed a Gloss, or an interlineary Explanation of the whole Bible, added to *Strabo*'s Gloss, in the first Editions whereof we find it. *Trithemius* farther supposes him to be the Author of a Comment on the *Psalter*, which has not hitherto been published. Some believe him to be the Author of those printed under the Name of St. *Anselm* of *Canterbury*, in the Edition of his Works at *Cologn*, 1612, fol. There are likewise attributed to him Explanations on the Gospels, and a Comment on St. *Matthew*, printed at *Antwerp*, 1651, in 8vo. There are some Difficulties in this Matter, which had been clear'd by D. *Gerberon*, if he had had Time to publish the Archbishop of *Canterbury*'s genuine Comments.

Guibert calls him the Light of *France*, of the Schools and University. *John*, Canon of *St. Victor*, says that he deserved to be respected for the good Counsels which he gave, and for the Purity of his Manners.

Hugh of St. Cher, a *Dominican* Monk, and Cardinal, with Title of St. *Sabinus*, who died in 1262, composed Comments upon the whole Bible, which are well esteem'd. There are likewise *Latin* Concordances of the Bible said

to be his, a Work of great use in the Study of the Scriptures. It is said that in preparing it he employed five hundred of his Brethren, who wrote under his Direction. *Six. Sen. Biblioth. Sacr*. l. 3. His Comments, or rather Postils, or Glosses, are in 8 Vols. fol. printed at *Venice*, 1600. The last Edition is of 1669, at *Lyons*. In these he keeps to the four different Senses of the Scripture. His Performance on the *Psalms* is the largest, and most elaborate, and may pass properly for a Comment. It was attributed to *Alexander de Hales*, but St. *Antonine* restored it to its genuine Father.

Hugh de St. Cher was made Cardinal by *Innocent* IV. in 1244. His Expression on his Death-Bed, that he had rather have spent his whole Life in the Cloyster than been a Cardinal, is much taken notice of.

Nicholas of Lyra, or *Lyranus*, left Postils, or short Comments upon the whole Bible, which are in the different Editions of *Strabo*'s Glossary, and are printed by F. *de la Haye*, in his largest Bible. He published likewise the Differences of the Old and New Testament, with an Explanation of the *Hebrew* Names, printed at *Roan*, in 8vo. an old Edition, the Date whereof is not known to us.

In these Postils he explains, as *Serrarius* thinks, what is most obscure in the Letter of the Scripture; and he may be said to be a better Commentator than many take him for. He has done great Service to the Church by studying the Rabbins, particularly Rabbi *Solomon Jarchi*, whom he often makes use of in his Comments, which are to be esteemed for their Perspicuity; wherein likewise there may be observed to be many *Jewish* Traditions. However, the Barbarism of the Age he lived in is very much to be perceived in his Style. *Paul of Burgos*, a converted *Jew*, made considerable Additions to *Lyra*'s Postils. He was of the Diocese of *Evreux*, born a *Jew*; but becoming a Convert, he took the Habit of the Minor Brothers, in the Convent of *Verneuil*, about the Year 1292. He died in 1340, as may be seen by his Epitaph, produced by Dom *Mabillon*, at the End of his *Etudes Monastiques*.

Denis the *Carthusian*, called otherwise *Rikel*, because he was born in a little Town of this Name, in the Diocese of *Liege*, died about the Year 1471. He made Comments upon all the Holy Scriptures. There is not much Profane or Critical Learning to be seen in them; but his Piety and Devotion are conspicuous in all Parts of them.

There are Editions without number of *Rikel*'s, or *Denis* the *Carthusian*'s Comments, in several Volumes, fol. F. *le Long* takes notice of twelve, all different both as to the Year and the Place of their Publication. He has also made an Epitome, or Summary of the Oracles of both Testaments, printed at *Cologn*, 1532, in 8vo. The *Monopanton*, that is to say, *omnia unum*, taken from St. *Paul*'s Epistles, at *Paris*, 1631, in 16mo. It was afterwards translated into *French*, under the Title of *Concorde de St. Paul avec les autris Apôtres, ibid*. 1663. in 12mo.

This Work, small as it is, is much more valuable than all besides that he has written, as well on the account of its Usefulness, as its Singularity. It is a Collection of the finest Passages of St. *Paul*'s Works, disposed under certain Titles, chosen by the Author, as agreeing with his Design: So that as the Epistles of this Preacher of the *Gentiles* are one of the most precious Monuments of all the Sacred Books, it may be said likewise that this Collection is of infinite Value. The Author is one of those who have written most; which is surprizing in a *Carthusian*, great part of whose Time is employed in Psalmody. His Style is simple and easy, learned, but with Judgment. He never speaks of Mysteries, but with great Prudence and Reserve.

*Commentaria in omnem ferm*è *Scripturam ex D. Augustini libris, per Joan*. *Gastium, Basileæ*, 1540, two Vols. in fol. *Gastius* is not the true Author of the Comment which goes under his Name, but the famous *Bartholomeus* Bishop of *Urbino*, before so well known for his *Milleloquium* of St. *Ambrose* and St. *Austin. Gastius*, who was a *Calvinist*, and Minister of *Basil*, only printed it in 1542, two Vols. fol. suppressing or disfiguring several Passages, according to *Sixtus Senensis*, who says, in his *Bibliotheca Sancta*, that he was so rash as to suppress the Author's Name, and put his own to it, and even to have added Mistakes in great number. M. *Dupin*, in his Tables of Hereticks, says no more, than that he only copied this Comment. It was printed again at *Venice*, 1543, in 4to. 2 Vols.

Emmanuel Sa, a *Jesuit*, has written short Notes upon all the Old and New Testament, which have been often printed, and are very useful to Beginners, or to others who have not Leisure to examine Difficulties thoroughly. This Work is in the Bible printed at *Antwerp*, by *Plantin*, 1624, two Vols. in fol. with *Mariana*'s Notes; and in F. *de la Haye*'s great Bible, printed at *Paris*, 5 Vols. in fol. 1643; but not in his very large Bible printed at *Paris* in 1660. This *Jesuit*, who was a *Portuguese*, died in 1596.

Mariana's Notes were printed separately at *Paris*, 1620, in fol. and in 1624 at *Antwerp*, with *Sa*'s. It is farther remarkable, that the Latter's *Scholia* on the four Gospels are altogether different from those inserted by F. *de la Haye* in the fourth Tome of his great Bible, as may be observed by confronting them one with another. They were printed at *Antwerp*, 1596, in 4to. at *Lyons*, 1602. at *Cologn* in 1612. and, lastly, in 1624, together with those of *Menochius*, and the Text of the Bible. *Mariana*, who was a *Spanish Jesuit*, distinguished himself in his Society by the Knowledge of Languages and History. He died in 1624, being very old.

M. *Simon*, in his Critical History of the Old Testament, p. 416, and 426, of the New, p. 636, 637, speaks very differently of the *Scholia* written by these two *Jesuits*. The first he thinks too short, and that they are not Critical enough; the second seem to him the best. *Matthew Pole*, in his Preface, says, *exigua, quidem mole*, *sed usu non contemnenda & cum judicio exarata*.

John Menoch, a *Jesuit* likewise, has given us a short, but solid, Explanation of the literal Sense of the whole Scripture, printed often at *Paris*, and to be seen in both F. *de la Haye*'s Bibles. F. *Tournemine* procured it to be reprinted in 1719, with a Supplement of some considerable Treatises, for the better understanding of the Scripture. We take notice of them in their Place. *Menoch*, or *Menochius*, Son to the celebrated Lawyer of this Name, was born at *Paris*. He became a *Jesuit* at 17 Years of Age, and was 82 when he died at *Rome*, in 1655.

In the Judgment of Mess. *Simon* and *Dupin*, he is an excellent Scholiast of the Holy Scripture; and says more in few Words than others in their tedious Comments.

James Tirin, a *Jesuit*, hath left a Comment upon the whole Bible, wherein he has collected and abridged what is best in other Commentators; particularly in *Cornelius* à *Lapide*. His Works are very common; they are printed separately at *Antwerp*, 1631, in 3 Vols. fol. with the Text; and last of all at *Augsburg*, in 1704. fol. His Chorography of the *Holy Land* is to be met with in *Gordon*'s *Latin* Bibles; his Prolegomena relating to the Weights and Measures of the ancient *Hebrews, Greeks*, and *Romans*, in the Polyglot of *England*, and in F. *de la Haye*'s very large Bible, as his Comment is in *de la Haye*'s large Bible.

His great Care, in the opinion of Mess. *Simon* and *Dupin*, is, to translate the Sacred Text accurately and clearly. *Tirinus* was of *Antwerp*, born in 1580, became a *Jesuit* in 1600, and died in 1636, at 56 Years of age. *Candidi vir ingenii multæque & accuratæ eruditionis*, says *Valerius Andreas*, speaking of him.

James Gordon, a *Jesuit*, made a Comment almost like that of *Tirin*'s; but neither so short nor so dry as his, at *Paris*, 3 Vols. in fol. 1636. Hitherto there has been only this Edition of it: It is not much esteemed or used. He treats of Divinity, Controversy, and Chronology. The Author was a *Scotsman*: Coming to *Paris* he turned *Jesuit*, in 1572, of his Age 21, and died there in 1641, at 88 Years of age.

The only thing to be said of all those Commentators who are very short, as the four last mentioned by us, is, that they can give but a very slender Idea of Things, and cannot go to the Bottom of such Points as are difficult, nor inform us of the Reasons which the Authors had to determine for one Opinion rather than another; but they are a very great Help to abundance of Persons, who have neither Leisure nor Capacity to read large Works, nor Money wherewithal to buy them.

Among the General Commentators upon all the Scripture, we may place the Collections which we have already spoken of, *viz*. the Bible printed by *Plantin* in 1624, with the Notes of *Sa* and *Mariana*; F. *de la Haye*'s *large Bible*, wherein he includes *Sa*, *Menoch*, *Gagneé*, *Estius*, and *Tirin*; and lastly, the *large Bible of all*, wherein he has once more joined together *Lyranus*, *Menoch*, *Estius*, and *Tirin*. The Booksellers have put *Gagneé* likewise in the Title-Page, whose Piece upon the *Revelations* is there entire in tom. 17. F. *le Long* is mistaken when he says, that his *Scholia* on the whole New Testament are to be found there; this being true only of the *Revelations*.

All the use of F. *de la Haye*'s Great and Very Great Bible, consists in the judicious Choice which he has made of the best modern Commentators to insert them successively upon every Verse of Scripture. The Large Bible is generally preferr'd to that which is Larger, because in the former there are more Authors than in the latter, without any thing added of his own; whereas the second is troublesome on the score of the great number of Volumes which it contains, and all that he has thought fit to add out of his own Stock.

John de la Haye was born at *Paris* in 1593, went into *Spain*, where he turned *Cordelier* in 1611, and taught Divinity. Upon his Return to *France*, *Anne of Austria* chose him for her Confessor, in consideration of the great Probity of his Manners. He died in 1661.

Synopsis Criticorum, published by *Matthew Pool*, and printed at *London* in 1669, afterwards at *Utrecht* in 1684, in five Vols. fol. and again since that in *Germany*, in 4to. comprehends the Substance of a great many Commentators, for the most part Protestants, of whom every one indeed has not written upon the whole Bible; but the Collection of them makes a compleat Body of Interpretations upon all the Books of Scripture, excepting those however which the Protestants hold to be Apocryphal, as the Book of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, the Additions to *Esther*, those to *Daniel*, and the two Books of *Maccabees*. These were printed in the *Frankfort* Edition of 1709, under the Title of a Supplement, which at present makes six Vols. in fol. Whereas there were but five in the Edition of 1681. That of *Frankfort* in 4to. 1694, is in five Vols. The Second Preface, which has been added to it is by *John Henry May*, well known by his other Works; and this is not one of the least of his Compositions, since

herein he delivers his Judgment of all the Commentators, both Catholick and Protestant, which are cited in the Synopsis, which makes this Preface very useful. It were to be wished that the whole Synopsis were put into a little better Order: It is the Substance of all the Works contained in the Great Criticks of *London*, and is certainly very useful, and shortens the Way very much for those who have not large Libraries, nor a Knowledge of the Languages, whereby they might be enabled to search the Originals. If some Various Readings were to be omitted, and a great number of Opinions and Interpretations, whereby the Sense is not at all changed, the Length of this Work would be considerably lessened, and the Readers eased, who are embarassed and perplexed with such a confused Heap of Varieties.

Among these we may place the *Great Criticks of England*, called *Critici Sacri*, the Collection of which Work is in nine large Volumes in fol. or in ten, if *Lewis Tena* upon the Epistle to the *Hebrews* be comprized in it: These were printed at *Amsterdam* in 1698, to which two Volumes more, in fol. have been added, containing select Dissertations on the Old and New Testament, with this Title, *Thesaurus Theologico-Philologicus --- ad selectiora & illustriora veteris & novi Testamenti loca*, at *Antwerp* and *Utrecht*, in 1701.

To this Collection are added, in the way of Supplement, two Volumes in fol. printed at *Frankfort* upon the *Mein*, in 1700, wherein some things are inserted written by *Sixtinus Amama, Cartwright*, and *John Drusius*, &c. It is material to observe, that the Notes of *Sixtinus Amama*, *John Drusius* and *Cartwright*, are already in the 1st and 2d Vols. of the Great Criticks; and consequently that these two last Tomes are of no manner of use to those who have already the Great Criticks.

But now the Collection of the *Great Criticks* differs from the *Synopsis*, not only in that this large Work includes a good number of those Authors which are not in the *Synopsis*, but likewise gives us those entire whereof we have Extracts only and Abridgments in the *Synopsis*. All the Merit of this sort of Collections depends upon the Order that is observed in them, and the Choice of those Writers that are received into them. In this of the Sacred Criticks, the generality of the Authors to be met with in it are valued for the literal Interpretation which they give of Scripture; and there are some in it which are not easily to be met with elsewhere.

The Persons employed in this great Work were *John* and *Richard Pearson*, *Anthony Scattergood*, and *Francis Goodman*. See their Titles in the *Index*.

As to the *Thesaurus Theologico-Philologicus*, the Dissertations which compose it are not well chosen; some of them indeed are good, but generally they are very mean; being for the most part the Compositions or Speeches of young People, at the time of taking their Degrees, or at their Ordination in the Protestant Churches. In these they shew, with vain Ostentation, their Knowledge of Languages, but in the main there is very little true Learning and Solidity in their Discourses.

Isidorus Clarius, a *Benedictine*, Bishop of *Fuligno in Umbria*, has published Notes upon the whole Old and New Testament, printed in fol. at *Venice* in 1542. 1557. *ibid*. the second Edition, wherein we do not find his *Scholia* on the *Revelations*; there is only the Text in it; of this Book the third Edition, of 1564, was new model'd according to the Intention of the *Roman* Censors. His Notes upon the Old Testament are the same with *Munster's*, but corrected, shorten'd, and reform'd. *Clarius's* Preface and Prolegomena were put into the Index. His *Scholia* have been since dispersed through the Body of the Great Criticks, according to the Order wherein the several Books stand in the Bible; but there is nothing of his upon the *Revelations*; which has made some conjecture that he would not run the risque of publishing any thing upon so mysterious a Book; or that he had not Time to finish all that he had projected on the Scripture.

F. *le Long* speaks of 106 Discourses, printed at *Venice* in the Year 1567. in two Vols. in 4to. wherein he explains a great number of difficult Passages in both Testaments: These *Crovæus* calls *Orationes extraordinariæ*.

M. *Huet, de Claris Interpretibus*, c. 16. judges more advantageously of his *Scholia* than *Melchior Canus* in his *de locis Theologicis*, and *Simon* in his Critical History of the Old and New Testament.

He was a *Benedictine* Monk, made Bishop of *Fuligno in Umbria*, and was present at the Council of *Trent*, where he made an eloquent Discourse in behalf of the *Vulgate*. According to *Thuanus's* Account of him he understood the three Languages, was of an unexceptionable Life, and desired nothing more ardently than Union, Peace, and Charity in the Church. He died in 1555.

Francis Vatablus, Royal Professor of *Hebrew* in the University of *Paris*, never writ Notes upon the Scripture; but one of his Scholars, called *Bertin le Compte*, having collected all the Explanations of this learned Man, first added a Mixture of *Calvinism* to them, and then gave them to *Robert Stephens*, who published them in 1545. *Vatablus* complained of this, and brought an Action against the Printer; but he died in 1547, before the Cause was brought to

an Issue. That so excellent a Work might not continue useless to the Catholicks, the Doctors of *Salamanca* purged it in 1584, and published an Edition of it at *Salamanca*, which has been since very frequently reprinted.

It is proper to have the two Editions of *Vatablus's* Bible, that we may the better know what dangerous Passages *Bertin* had stole into into it, and what the *Salamanca* Doctors have corrected in it. It is convenient likewise to read the Censures of the *Sorbonne* Doctors, printed in *French* and *Latin* by *R. Stephens*, at *Paris*, 1552, in 8vo. With these prudent Precautions the Work may be very useful.

The most suspected Edition is that of 1557, because at that time *R. Stephens* had openly professed *Calvinism*; whereas in 1545, which is the Year wherein the former Edition was published, he had no Thoughts of forsaking the Catholick Religion, and *Calvin* as yet had put out nothing upon Scripture.

It is likewise necessary to be known, that the Version of the Apocryphal Books, as Protestants term them, is by *Claudius Badwel*; the New Testament, with the Annotations to it, is entirely *Theodore Beza's*. The Notes which go under *Vatablus's* Name are found partly in the Great Criticks, tom. 2. upon the Historical Books; tom. 3. upon the *Libri Sapientiales*; tom. 4. upon the Prophets. His Performances upon the Pentateuch and *Psalms* are printed separately.

Vatablus was of *Picardy*, was the first Professor of the *Hebrew* Tongue at *Paris*, in 1539, and an accurate Interpreter of the Holy Scriptures. M. *Huet, De claris Interpretibus*, lib. 2. p. 156. says that he was sometimes a little obscure. He understood *Hebrew* so well that the *Jews* went to his Lectures, and heard him with Admiration. He died in 1547.

Biblia Latina Theologorum Lovaniensium, Antwerp. Plantini, 1580, -82, -83, - 84, -87, 1590. This Bible was printed with Various Readings, and good Notes, written by *Luke de Bruges, Molan, Hunnæus*, *Cornelius Reiner*, and *John Harlem*.

The Notes by these Doctors are not in the Body of the Bible, but at the End, after the *Revelations*, as we find in the Edition of 1583, fol. They were afterwards printed in the Great Criticks, tom 9. p. 3129, 3437, which has not been observed by F. *le Long*.

Dr. *Mill* thinks these Notes very learned and elaborate: *Simon*, in his Critical History of the Old Testament, p. 135. and *Fabricius*, in the History of his Library, tom 1. p.290. commend them very highly. It will not, perhaps, be unseasonable to say something here of those Doctors who were concerned in these Notes. *Molan*, born at *Lisle* in *Flanders*, 1533, went through his Studies at *Louvain*, where he was made Doctor of Divinity. Every thing that he has written is, in *Dupin's* opinion, worthy the curiosity of the Readers. *Baronius*, in his Martyrology, says that he did great Services to the Church and Truth. He died in 1585. *Hunnæus*, who was born at *Malines* in the Year 1521, excelled in the Knowledge of the *Oriental* Languages. *Valerius Andreas* speaks very advantageously of him, in his *Bibliotheque*, p. 94. He died in 1578. *John* of *Harlem*, a *Jesuit*, was very knowing in the Languages. He explained Holy Scripture at the College belonging to the Society in *Louvain*, and died there at forty Years of age in 1578. We shall speak of *Luke* of *Bruges* a little lower.

Biblia Sacra, cum Expositionibus priscorum Patrum litteralibus & mysticis, *ipsorum verbis fideliter prolatis, collectore & Scholiaste Franc. Haræo Ultrajectino*, *Antwerp*. 1630. *Haræus* was Canon of St. *James's* of *Louvain*, and died in 1632.

Biblia Latina, cum Selectissimis Notis Joannis Baptistæ Dubamel, Paris. 1706. This Edition abounds with false Printings, and in the Notes there is nothing extraordinary. It is in fol. and all that can recommend it, is, the Chronological Tables added by F. *Tournemine* the *Jesuit*. *Dubamel* was of *Vire*, a small Town in the Diocese of *Bayeux*. At nineteen Years of age he entered among the Fathers of the *Oratory*: With them he continued ten Years, and left them to beCurate of *Neuilly* upon the *Marne*. He died in 1706, at above 80 Years of age. He had great Qualities, and was the Man so rarely to be found, whose Picture is drawn by the Prince of Orators, *Quem si videris bonum virum Facile crederes*.

William Estius has given us Explanations on the difficult Passages of the Old and New Testament, many whereof he has omitted, and not meddled with; and those he has, do not always answer the great Reputation which he has acquired by his other Works. That which we are at present speaking of is Posthumous. We have already observed, that it is printd in the *Biblia Magna*, and in the *Biblia Maxima*. It was printed separately at *Antwerp*, in 1621, for the first time, and a fifth time at *Paris*, 1683, in fol. We shall speak of *Estius* upon St. *Paul*.

John Maldonat has published a Work almost like that of *Estius, In præcipuos utriusque Testamenti locos, Paris*. 1643. in fol. His *Scholia* are only upon the *Psalms*, *Proverbs, Ecclesiastes*, and *Canticles*, printed in fol. together with his Comment on the Four Great Prophets and *Psalm* cix. When we are upon the Gospels we shall say more of

him.

Cornelius à *Lapide* has left ten Vols. in fol. of Comments upon Scripture, printed several times at *Lyons, Antwerp*, and elsewhere. The *Antwerp* Edition is of 1681. There is a new one, printed at *Venice*, 1710, sixteen Volumes in fol. by *Albrizi*. This is the most uniform of all, the others being of different Places, and of different Years. When we were speaking of *Lorinus*, we observed that he had abridged *Cornelius's* Comments; it is more credible however that he enlarged *Lorinus's* Comment, since he lived after him, and is more diffuse. Notwithstanding his having made so many Volumes, he has not written on the *Psalms* and *Job*. His Interpretation is not only Literal, Historical, and Grammatical, but likewise Allegorical, Moral, and Anagogical; and his Work has sometimes a Mixture of Controversy, History, and Criticism. He understood the *Hebrew* and *Greek* Lan guages, and had read the best Commentators who had written before him. His Style is plain and unpolished: He cites some Books, and receives them as genuine, which at present are thought spurious by the best Criticks; for example, *Lucius Dexter's* Chronicle, *Annius* of *Viterbo's* Antiquities, the spurious *Methodius*, and many others. He quotes several Works too, under the Name of Fathers whom they do not belong to. But at that time the Works of the Fathers had not been critically examined, and no good Editions of them had been published; which Remark may serve likewise to excuse other Commentators who wrote near the same time. *Cornelius* à *Lapide's* Works are very well known, and have been often printed, which proves the great Advantage which the Publick has received from them.

Simon, in his Critical History of the New Testament, esteems particularly what he wrote upon St. *Paul*; and *Fabricius*, in the History of his Library, tom. 1. p. 262. is very circumstantial in his Account of all the different Treatises which are at the Beginning of every Comment. Notwithstanding that he published nothing upon *Job* and the *Psalms*, it were to be wished that what he wrote on these two Books, how imperfect soever, had been inserted in the last Edition, to compleat the Comment.

Cornelius à *Lapide* was a *Fleming*, but originally of an ancient Family in *Germany*, became a *Jesuit* in 1592, and died in 1637, at 71 Years of Age. He had a little Body, but it included a great Genius. He spent his Days and Nights in reading and meditating on the Holy Scriptures.

Thomas de Vio, Cardinal, better known by the Name of *Cajetan*, has written upon all the Bible, excepting *Ecclesiastes, Canticles*, the Great and Small Prophets, those Books in the Old Testament which are in *Greek* only, and the *Revelations*. The whole was printed in 5 Vols. fol. at *Lyons*, 1539, and in other Places separately. F. *le Long* takes notice of a Comment by him upon *Ecclesiastes*, printed at *Lyons*, 1552, in fol. and upon the three first Chapters of *Isaiah*, at *Rome*, 1542, in fol.

We have observed already, that he understood neither *Greek* nor *Hebrew*, but made use of a *Jew* and a *Christian*, who were Masters of these Languages, and explained to him the Force and Signification of the Terms, which he immediately put down in *Latin*, in order to the forming his Translation, from which he made his Literal Comments; and these indeed are very good for one, who had no other Helps for understanding the Sense of the Original Texts, and who besides believed the *Hebrew* Tongue to be very ambiguous. Cardinal *Cajetan* died in 1534, at the Age of 65.

He himself, in his Preface on the *Psalms*, sets forth the Method which he followed in his Comments; and it is very much esteemed both by Catholicks and Protestants: *Chamier* among the Former extols it mightily; of the Latter, Cardinal *Sadolet* looked upon his Comments as the Productions of a great Wit. *Simon* undertakes his Defence, against *Catharinus* and *Gretserus*.

Thomas de Vio, surnamed *Cajetan*, because he was of *Cajetta*, a City in the Kingdom of *Naples*, where he was born in the Year 1469, turned *Dominican* when he was yet very young. He was chosen General of his Order at 39 Years of Age only, and created Cardinal by *Leo* X. in 1517. Cardinal *Sadolet* commends his Constancy in Friendship, which he demonstrated both in good and bad Fortune. He enjoyed as much Tranquility, and was as intent upon his Books, amidst the Noise of Arms, while *Charles* V. laid Siege to *Rome*, as in the happy Days of Peace. He died in 1634, in the 66th Year of his Age.

Luke of *Bruges*, Dean of *St. Omers*, has published Annotations upon all the Books of Scripture: They are in the last Volume of his Works printed at *Antwerp* in 1712. Besides these he has given us likewise Comments on the Four Gospels, the *Roman* Corrections and Various Readings, taken out of several old Manuscripts. He is a wise, learned, and judicious Author. His Works, which before were very scarce, are become very common since the new Impression of 1712, just now mentioned.

Luke of *Bruges* was a *Fleming*: He understood *Hebrew, Chaldee, Syriac*, and *Greek*. He was a modest and judicious Critick. He did not trust to bare Conjectures, but weighed all things; and, as *Simon* says, in his Critical

History of the Old Testament, set nothing down upon Paper till he had well thought of it. He was Dean of the Cathedral Church of *St. Omer*. His Death happened in 1619.

M. *de Sacy's* Bible, and *French* Comments, are known by all the World. The Literal, and the Moral or Spiritual Meaning of the Text are both taken in by him; but the Spiritual is principally insisted on: and altho' the Literal Sense of Scripture is well enough explained by him, yet he has not examined the Difficulties of it to the bottom, nor concern'd himself with any Critical Enquiries into the Original Texts, or the Opinions of Commentators. Abridgments and Abstracts of his Work have been printed, whereof we have given some Account in the Beginning of this Catalogue. He is not the only one however who was employed in this large Comment. *Thomas du Fossé* furnished that upon *Jeremiah, Ezekiel*, and *Daniel*, the *Maccabees* and Four Gospels. The Sequel of the New Testament is by a third Person, who made use of the Memoirs drawn up as a rough Draught by M. *de Sacy*. We shall join together these two learned Commentators, since they were so closely united in the same Employments.

M. *de Sacy*, born at *Paris* in 1613, embraced the Ecclesiastical State, and died at the Castle of *Pompone*, in 1684, being 71 Years of age.

Du Fossé was of *Roan*, and died at *Paris* 1698. He was a great lover of Solitude, wherein he spent almost his whole Life.

The Literal Comment published by us, in 26 Vols in 4to. and printed for *Peter Emery* the Father, begun in the Year 1707, and ended in 1717, and afterwards reprinted for *Emery* the Son, *Saugrain* the Elder, and *Peter Martin*, 1719, nine Vols. in fol. includes the *Latin* Text, the *French* Version, and a Literal, Historical, and Critical Comment in *French*, upon the Historical Books of Scripture, with a Literal and Moral one upon the Moral Books. Before the Historical and Prophetical Books there are Prefaces, Dissertations, Geographical Maps, Plans, and Chronological Tables, for the Conveniency of the Readers. Before the Moral Books there are likewise Prefaces and Dissertations, for the Illustration of difficult and obscure Places. In short, it was designed so to order things, that any one who had this Comment only, might do very well without any others. It is not decent for us to say more of it. The Judgment which the Learned have pronounced upon it is too much to our Advantage for us to make use of it. We shall speak elsewhere of the new Collection of our Prefaces and Dissertations, in the way of Prolegomena. See in the *Index* the Title D. *Calmet*.

D. *Peter Guillemin*, a *Benedictine* Monk of the Congregation of St. *Vanne*, has undertaken to put out a Literal Comment, more concise than the above mentioned, in several Vols. in 8vo. Three Tomes have been already printed, containing the Pentateuch, at *Paris*, 1721.

Article II. General Commentators who were Protestants.

Sebastian Munster published, in 1534, -35, and -46, in fol. a *Latin* Translation of the Old Testament and the Gospel of St. *Matthew*, from the *Hebrew*, with Notes of his own. These, for the most part, are taken from the Rabbins; for *Munster* was much addicted to the study of these Authors: And this sort of Learning begun then to be very fashionable. But his Comments had been certainly much better, if he had consulted more the Fathers of the Church, who are the naural Interpreters of Holy Scripture. The best and most compleat Edition of *Munster* is that of *Basil*, 1546, in fol. His Notes were reprinted in the Great Criticks, *viz*. on the Pentateuch in the first Tome; on the Historical Books in the second; on the Hagiographa in the third; on the Prophets in the fourth; on *Tobit* in the fifth; and on St. *Matthew* in the sixth. They have been likewise printed separately; on the *Proverbs* at *Basil*, 1524. on *Isaiah, ibid*. in 4to. On St. *Matthew* in 16to. 1582. or in 8vo. according to *Crovœus*, p. 317. of his *Elenchus*.

Simon, in his Critical History of the New Testament, ch. 47. p. 710. does not approve those on St. *Matthew*, because in these he spends Time in disputing with the *Jews*, and has very little in the way of explaining the Sacred Text.

Munster was born at *Inghelheim*, in 1489, was admitted among the *Cordeliers* at 14 Years of age; but he left them afterwards, having embraced the Opinions of the Protestants.

He was a Mathematician and Geographer; had Wit, and knew a great deal: He did not concern himself with Controversy, but addicted himself to the Study of natural Sciences, which he very much cultivated. He died in 1552, in the 63d Year of his age.

The three *Osianders, Andrew* the Elder, *Luke*, and *Andrew* the Younger, have likewise published Bibles with Notes: We have spoken of them in the Article above, concerning the *Latin* Bibles which have been put out by Protestants.

We shall add here, that besides the three *Osianders* there was a fourth, named *John Adam*, who wrote upon the Pentateuch, and some other Books of Scripture, as will be seen hereafter. *Andrew* the Elder put out Notes properly on the Harmony only of the Gospels; but *Luke* is the principal Author of the Annotations on the whole Bible, printed at *Tubingen* in 1573, 1584, eight Volumes in 4to. His Son *Andrew*, called the Younger to distinguish him from the Elder, printed his Father's with the Notes of other *Lutheran* Doctors, *ibid*. 1606. two Vols in fol. This perhaps is what F. *le Long* calls, *Explicatio interpolata Bibliorum, ibid*. 1597, three Vols. in fol.

These Literal, short, and very commodious Notes, are ranged over-against the Sacred Text, in two Columns, at least in the Edition of 1606, which we have seen in the Library of St. *Mibiel*, and which neither F. *le Long* nor *Crovœus* seem to have had any Knowledge of, since they do not mention them.

Osiander the Elder was of *Bavaria*, born in 1498, turned Monk of the Order of St. *Augustin*; but having declared for *Luther* in 1522, he quitted his Habit, and died in his Errors the same Year, in the 54th of his age. He was a passionate, morose Man. He had some Tincture of the *Hebrew* Language, and spoke easily, and with much Strength and Energy.

Luke was of *Nuremberg*, and his Son *Andrew* was born at *Wittemberg*, in the Year 1562. The Father died in 1604, the Son in 1617. It is said of the Father, that he had discovered the Secret of being concise with Copiousness, and copious with Brevity. As for the Son, he is said to have been a vigilant and prudent Divine, copious and vigorous in his Discourses, clear and persuasive.

Conrad Pelican has followed the same Method as the *Osianders*: He has reformed the Vulgate, that he might make it agree better with the *Greek* and *Hebrew*, and has added to it his Comments, printed at *Zurich*, in 7 Vols. fol. 1532, 1540. But there is nothing in them upon *Jonah*, *Zachary*, and the *Revelations*. The Annotations of all these Authors may sometimes be of use, to understand the Literal and Grammatical Sense of the Bible. *Pelican* was of *Ruffach* in *Alsace*, where he was born in the Year 1478. He turned *Cordelier* in 1493, but quitted the Habit afterwards, on the score of his Opinions. *Gretser* says, he was the most moderate of all the Innovators, particularly in his Comments. Nevertheless, he had a great Share in what was transacted against Religion in *Switzerland*. He married twice, and died in 1556, which was the 78th Year of his Age.

We have already observed, that the first Editions of the Bible with *Vatablus's* Notes, from the Year 1545 to the Correction of them by the *Salamanca* Doctors in 1584, are not approved by Catholicks, and should be placed among the Comments published by Protestants: We have shewn too that it was *Robert Stephens* who falsified them.

After what we have said of *Vatablus's* Notes, and distinguishing what *Bertin le Comte* and *Badwel* have foisted into them, no more remains, but to shew who these two *Calvinists* were. They were by Nation *Frenchmen*, and flourished at the same time. *Badwel* was Professor at *Nismes*, among those of his Religion, about 1567. His Notes are printed in the Great Criticks, tom. 5. p. 1. 7916.*Castalio's* Bible, whereof we have be- fore spoken, is printed with the Addition of short Notes upon the Old and New Testament. There is nothing very singular in them. The first Impression of this Bible was made at *Basil*, in 1551, and afterwards in 1554, -56, -73, 1697, 1699. This Author has printed likewise the Defence of his Translation, at *Basil*, 1557. 8vo.

Chatillon's, or *Castalio's* Notes are likewise in the Great Criticks, on the Pentateuch, tom. 1. on the Historical Books, tom. 2. on the Hagiographa, tom. 3. on the Prophets, tom. 4. on the Apocryphal Books, tom. 5. on the Gospels, tom. 6. on the *Acts* and following Books, tom. 7.

His Notes are preferable to those of other *Calvinists*, because he has not intermixed so much *Jewish* Learning in them, and shews himself to be an able Critick, as is the Opinion of M. *Simon*, in his History of the New Testament.

Chatillon was born in 1515, was Professor at *Geneva*, and afterwards at *Basil*, where he died in 1563. He is reproached with changing the Language of Scripture, by the Choiceness of his Words, and Affectation in his *Latin. Sainte Marthe* places him among the most learned Men of his Age.

Michael Villanovanus, otherwise *Michael Servetus*, has added Annotations of his own to the *Latin* Version of *Pagninus*, printed in 1542, at *Lyons*. His Notes are such as might be expected from such a sort of Writer. He was a *Spaniard*, and Native of *Tarragona*. He had Wit, was bold, and ready at Invention, and wrote in a seducing manner. *Calvin* had him burnt at *Geneva* in 1553, for his Blasphemies against the Mystery of the Holy Trinity.

The Bible, commonly called the *Zurich Bible*, is loaded with literal Notes and *Scholia* in the Margin. *Leo de Juda*, *Theodore Bibliander, Peter Cholin, Rodolphus Gautier*, and *Conrad Pelican*, were concerned in them. This Bible was printed at *Zurich* in 1543, -44, -45, -50, -64, 84, 1616, in fol. It is useful in explaining the Literal and Grammatical Sense of Scripture.

Leo de Juda's Notes were printed separately upon *Genesis* and *Exodus*, at *Zurich*, 1527, in 8vo. upon the New Testament, *ibid*. 1581. fol. The Objection against him is, that endeavouring to avoid Obscurity, by being too accurately concise, he became rather a Paraphrast than a faithful Interpreter.

He was a *German*, a *Calvinist* Minister at *Zurich*, and died there in 1542.

Theodore Bibliander put the last hand to *Leo's* Notes; he requesting him to do so on his Death-bed. We may make the same Judgment of those which were of his own composing. They were printed separately upon several Books of Scripture, as may be seen in *Crovæus*, and F. *le Long*.

Bibliander was a Native of *Bischoffisel* near *St. Gal*, in *Switzerland*, was born in 1514, and died of the Plague at *Zurich*, in 1564. He was learned in the Languages, and the Divinity of the Protestants. *Melchior Adam* says he was called *Bibliander*, from the many Books he wrote.

Peter Cholin was of *Zug* in *Switzerland*, and died in 1542.

Rodolphus Gautier was of *Zurich*, born in 1512, or in 1519, as some say. He died at the Age of 68, with the Reputation of an excellent Preacher among his Countrymen; which, says *Weskeod*, he supported by the Purity and Integrity of his Manners.

Tremellius and *Junius's* Bible was printed first in 1575, in fol. and after that very often; it has literal and very learned Notes annexed to it. *Junius* did several times revise it, and the last Editions are the largest. He published likewise *Sacred Parallels*, wherein he compares the Passages of the Old Testament with such of the New as have any Relation to them, printed at *Heidelburg*, separately, 1598, in 8vo. and afterwards in the first Tome of his Works in two Vols. fol. at *Geneva*, 1607, 1613. These Parallels are very much esteemed. *Junius*, otherwise *du Jon*, was born at *Bourges*, in the Year 1545. He studied the Law there, afterwards at *Lyons*, and then at *Geneva*. He went to *Antwerp* in 1565, and was Minister there. At length, after having been in different Places, he died in 1602, in the 57th Year of his Age. *Tremellius*, born at *Ferrara* of a *Jewish* Father, was very knowing in the *Hebrew* Tongue. He died in 1580, at about 70 Years of Age.

John Piscator published the Old and New Testament, with learned Comments of his own, in 24 Vols. in 8vo. at *Herborn*, begun in 1601, and ended in 1616. They were reprinted in 1643, -45, -58. They are thought to be properly no more than an Analysis of the sacred Text, wherein he from time to time intermixes Controversial Questions. *Simon*, in his Critical History of the New Testament, p. 760. has a good Opinion of this Method, and believes it to be a Sign of his Accuracy and Erudition: But the little Trifles which he takes notice of, and his Scholastick Style, make him very tedious.

John Drusius has likewise written upon almost the whole Bible. His Works are collected in the Great Criticks, and in the two last Volumes of the Supplement to this large Work. This Author understood well the Languages: He is very moderate, and his Writings are of use to understand the Literal Sense of Scripture. They have been printed in different Places, and in several Forms. He has written Notes upon the whole *Pentateuch*; and besides these, larger Notes upon *Genesis, Exodus*, *Leviticus*, and the eighteen first Chapters of *Numbers*; short Notes upon *Joshua*, *Judges, Ruth*, the two Books of *Samuel*, *Esther, Job, Ecclesiastes, Ecclesiasticus*, the twelve *Small Prophets, Tobit*, and the first Book of *Maccabees; Scholia* on the fifty-four first *Psalms*, and a Comment on the first nineteen; Notes upon *Hosea, Joel*, *Amos, Micah, Habbakkuk*, and *Zephaniah*; and Readings upon *Micah, Habbakkuk*, *Zephaniah*, and *Zachary*; not to say any thing of several Treatises which relate to Scripture.

His different Works upon the Scripture are computed to make nineteen Volumes in 4to. and fourteen in 8vo. His Notes lie dispersed in the seven first Volumes of the Great Criticks: There are besides in the eighth, sacred Animadversions, p. 1327. *Hebrew* Questions, p. 1489. an Explanation of the Proverbs in Holy Scripture, p. 1589. *Hebrew* Adages, and other Works, p. 1889.

In his Notes he intermixes Observations upon the History, Rites, and Manners, of the *Jews*; for which Reason M. *Dupin* thinks them to be judicious and learned, though M. *Simon* judges otherwise of them.

Drusius was a Native of *Oudenard* in *Flanders*, born in 1550. He was a good Critick, indefatigable in his Studies, and moderate in Disputes. He died at *Franekar* in 1616, being 66 Years old.

Sfff *Hugo Grotius*, one of the most learned and moderate Men the Protestants ever had, has written Notes upon all the Old and New Testament, which are in great Esteem, and in the Hands of every one. They have been printed by themselves, and again in the Collection of his Works, in four Vols. in fol. at *Amsterdam*, 1679. They are all entire in the Great Criticks of *England*, and in the *Synopsis*. But the *Amsterdam* Edition is to be preferred, not only because it is beautiful, but likewise for the sake of the *Index*, which was prepared by the Author himself, and is one of the most accurate and learned that is any where extant. *Colomesius*, particularly, esteems his Notes upon the New

Testament. His Comment upon St. *Matthew* is much more copious than the rest: But there is a great deal of fine profane Learning scattered throughout among his Annotations, which contributes much to make him read and sought for by those who have a Taste for this kind of Literature. See what *R. Simon* says of them, in his Critical History of the New Testament, p. 805, to 815; and M. *Dupin*, in his *Bibliotheque des Heretiques*, tom. 2. p. 499.

It is advisable, however, to give the Readers some Caution against so eminent a Writer, whose great Reputation and Learning, joined with an uncommon Modesty, are so apt to make way for the Reception of his Opinions; which it is of consequence to observe, are very ambiguous as to the Article of *Christ's* Divinity, he wresting the Sense of almost all those Passages which most clearly establish it. He does the same with respect to those Passages which are cited by us, to confirm the Doctrine of Original Sin. His Preface, and his Explanation of the *Canticles*, are scandalous. His Notions are very singular concerning the two Epistles to the *Thessalonians*, the second of St. *Peter*, that of St. *Jude*, and the Time wherein the *Revelations* were written. He weakens the Prophecies relating to *Jesus Christ*, or reduces them almost to nothing.

They who would be convinced of the Truth of what we have said of him concerning the Divinity of our Saviour, may consult his Comments on *Isaiah* vii. 14. ix. 6. *Psalm* xlv. 7. and the whole cixth. St. *John* ix. 35. and xx. 28. St. *Luke* xxii. 33. *Acts* xx. 28. *Rom*. ix. 5. 1 *John* iii 36. *Heb*. i. 3, 5, 6. They who would know his Thoughts of Original Sin, may see his Comments upon *Genesis* viii. 21 *Job* xiv. 4. xxxi. 18. *Psalm* l. 7lvii. 14. *Isai*. xlviii. 8. *Hosea* vi. 7. *Wisdom* xii. 10, 11. *Romans* v. 12, 13, 14, 15. 1 *Cor*. v. 15. *Ephes*. ii. 3, *Luke* ii. 22, *&c. Le Clerc* defends him, in his *Bibliotheque ancienne & modernne*, p. 132. tom. 19. See his Book entituled *Pietas ordinum Hollandiæ*, of 1614.

Grotius was of *Delf*, born in 1583, went through his Studies with incredible Rapidity: At fifteen he maintained general Theses in Philosophy. He had a solid Judgment, was knowing in the Languages, a good Critick, and very conversant in Sacred and Profane Antiquity. After many Crosses and Misfortunes, he died in 1645, at 62 Years of Age.

Lewis de Dieu, a very learned Protestant, put out *Animadversiones in omnes veteris Testamenti Libros, in 4to*. *Lugd. Batav*. 1648, and *In quatuor Evangelia*, at the same Place, in 4to. 6 Vols. 1631. He besides published Comments on St. *Paul's* Epistles, on the Canonical Epistles and *Revelations*, printed separately in four Volumes in 4to. All that this Author has written is well esteem'd. He had a profound Knowledge of the Languages, and was withal very moderate. His Critical and Sacred Conferences with *Cloppenburg* are printed in the ninth Tome of the Great Criticks, p. 3968. But his Works which were before printed in six Volumes in 4to. were printed in fol. at *Amsterdam*, 1693. M. *Simon*, in his Critical History of the New Testament, ch. 53. says, that he affected too much Subtilty, and that his violent Inclination to criticise others led him into a grammatical way of trifling.

He was of *Flushing* in *Zealand*, born there in 1590. He studied at *Leyden*, and taught there till his Death, which happened in 1642. *Constantine l'Empereur* compares him to a bright Star, because of his Knowledge in Languages and the politer Arts.

John Lightfoot, an Englishman, has written upon almost the whole Scripture. We have of his, the *Harmony of the Old Testament, in English*, in fol. printed at *London, in* 1655. *Observations upon Genesis, in 4to. Manipulus Spicileg. ex Exodo, in* 4to. *in English*.

The Harmony of the Four Gospels, in fol. *London*. 1665.

Horæ Hebraicæ in Matthæum, Marcum, Lucam, Joannem, & in Acta.

Item, in Acta Commentarium Chronologico-criticum, in *English, in* 4to. 1645.

In Epist. ad Romanos, & in primam ad Corinthios, Horæ Hebraicæ.

Item, Centuria Chorographica loca quædam terræ Israeliticæ perlustrans, ad Evangel. Matthæi.

Item, Item, Decas Chorographica Marco præmissa.

Item, Chorographica pauca in Lucam. *Item, Chorographica in Joannem*. Lastly, he has made some Remarks upon *Genesis*, *Exodus, Numbers, Joshua*, &c. His Works, for the most part, have been printed separtely, and were afterwards joined together in two Volumes in fol. printed at *Utrecht* in 1699.

Lightfoot was born in *Staffordshire*, in 1602, and died in 1675, in the 74th Year of his Age. D. *Mabillon* mightily commends his profound Knowledge of the *Jewish* Antiquities; but *Simon* thinks his Criticisms too Rabbinical.

Solomonis Deylingii Observationes Sacræ, Lipsiæ, tom. 1. 1708. tom. 2. 1711. tom. 3. 1715.

The entire Title of his Works, as F. *le Long* has it, is as follows; *Observationes variæ, in quibus multa Scripturæ veteris & novi Testamenti dubia vexata solvuntur, loca difficiliora illustrantur, atque vindicantur*, *duæ partes*, in 4to. It is probable that this Father never saw the third Part, of 1715, since he takes no notice of it. There is mention

made of this Work in the *Acta Lipsiensia*, 1709, 1711, 1715. and in the History of *Fabricius's* Library, tom. 4. p. 493.

John le Clerc, celebrated for the many Works which he has composed, in 1693 printed a *Latin* Philological Comment, with Critical Dissertations, and a Paraphrase upon the *Pentateuch*; and in 1708, the Sequel of this Comment upon the Historical Books of Scripture. The Remainder of his Comment on the Old Testament is expected.

Upon the New he has published his Remarks, his *Latin* Corrections of *Hammond's* Comment, and a *French* Comment, with a Version of the New Testament. This Author lies under vehement Suspicions of *Socinianism* and *Arianism*. He is an ingenious Man, speaks well, and is Master of the most abstruse Learning. It is said for certain, that he will very soon publish a *French* Bible, all entirely of his own translating.

Bayle assures us, that the Design of his Notes is to renew the Errors of *Sabellius* and *Socinianism*. He sometimes cites the ancient and modern Commentators, with no other View frequently but to set off his Explanations to the Prejudice of others.

The Protestants have published more than one *French* Bible, with Notes and Explanations. Those written by *Olivetan* and *Calvin* are very short, being intended by them only to illustrate some Places of their Translations. But afterwards they were very much enlarged, and multiplied. We have already spoken of them in the XVIth. Article of the Part foregoing.

Sebastian Castalio translated his *Latin* Bible into *French*, and printed it with Notes, at *Basil*, 1555, in fol. This had still less Success than his *Latin* Bible.

The *French* Bible, printed at *Geneva* and at *Lyons*, in 1562, with large Notes, by *Nicholas de Gallars*.

Augustin Marlorat revised these Notes, augmented them, and had them printed in fol. at *Geneva* and *Lyons*, in 1563. *Henry Stephens*, who concealed his Name under that of *Henry Anastasius*, reprinted them at *Geneva*, in 1565. As to *Marlorat*, besides his Notes, he made Comments upon several Books of Scripture; or Expositions in 5 Vols. fol. printed in 1561, -62. These are a kind of *Bibliotheca*, wherein he has collected the Explanations of Protestants, of some Fathers, and *Erasmus*. To these he has only added his Annotations, which must have cost him a good deal of Pains. He undertook likewise a sort of *Thesaurus* of the Names, Words, and Examples in the whole Bible, whereof he only made a rough Draught. *James Fouquier* finished it, and printed it at *Geneva*, 1613, 1624.

The *French-Geneva* Bible, printed in fol. in 4to. and in 8vo. at *Geneva*, in 1588, has large Annotations, by *Theodore de Bèze, Anthony de la Faye, John Jaquemot, Simon Goulart*; and particularly by *Cornelius Bonaventure Bertram*. It may be proper to observe, that *des Gallars* made Notes only upon *Exodus* and the New Testament, and *la Faye* upon some particular Books, as did *Jaquemet*, or *Jaquemot*, *Goulart*, and *Beza*: But *Bertram*, besides his Notes upon the Scripture, published an Essay, shewing how to explain the most difficult Passages, under the Title of *Lucubrationes Frankentallenses*, because he was at *Frankentale* when he was about this Work. They are in the Great Criticks, tom. viii. p. 1120, 1164, and were printed separately at *Altorf*, 1647, in 8vo. the third Edition. There may be said to be a great deal of Judgment in this Piece, and that it is preferable to the large Comments wrote by those of his Religion. His Explanations are all Literal and Historical.

Bertram, Minister and *Hebrew* Professor at *Geneva* and *Lausanne*, was born at *Thouars*, a Town in *Poitou*, in 1531. He understood the *Oriental* Languages, and *Jewish* Antiquities very well: But *Vossius*, in his Critical Enquiries, reproaches him with Prejudices in favour of the *Jews*. He died at *Lausanne* in 1594.

Diodati's *Diodati*'s *French* Bible appeared in fol. at *Geneva*, printed for *Peter Chouet*, with Notes, in 1644. It was and is still much esteemed by the Reformed Protestants. *Wedelius* says, his Notes are all of Gold, which is a metaphorical Expression, shewing his great Esteem of them: They are more Literal and Historical, than Moral. There are none upon the Books which he looks upon to be Apocryphal; but he has a Critical Discourse on each, destroying their Authority.

Diodati was of *Lucca* in *Italy*, from whence he retired to *Geneva*, where he was made a Minister. He died there, in 1649.

The *French* Bible, vulgarly called *Des -maretz*'s Bible, was put out in 2 Vols. fol. at *Amsterdam*, and printed by *Daniel Elzivir*, in 1669. It would be a hard matter to add any thing to the Beauty of the Character and Paper, and to the Neatness of the Impression: In the Notes there is great Choice; for they being collected from several Authors, some of them are Literal, others Critical, others Dogmatical and Theological, and all according to the Tenets of *Calvin*.

Samuel Desmaretz, was of *Picardy*, born in the Year 1599. He studied at *Paris*, was made Minister in 1620, and Professor in 1642 at *Groninguen*, where he died in 1673, at the Age of 74.

The *French* Bible of *Geneva*, reprinted at *Amsterdam* for *Desbordes, Mortier*, and *Brune*, in two Vols. fol. for the Use of the Reformed *Walloon* Churches, was put into better *French*, and illustrated with Theological and Critical Annnotations, by the Diligence of *David Martin*. These Notes are more correct than those of *Desmaretz*; but it has been the Author's whole Concern to maintain his own Prejudices and Opinions. It was reprinted in 1707, in fol. with a Chronology at the End.

The History of the Bible, with Copper Cuts, at *Antwerp* for *Mortier*, 1700, in fol. The Prints are generally well designed, and the History is pretty correct. If the Author could have prevailed with himself not to have inserted the Opinions of his Party, the Work had been more universally useful.

We may mention here also *Mark Escher*, who made a Collection of several Passages out of *Liranus*'s Gloss, printed in the *Bibliotheca Philologica*, tom. 2. p. 389.

James Hasæus made Observations on the most difficult Places of the Bible. They are in the same *Bibliotheca*, tom. 2. p. 986, 1073.

Yves Gaukes has a Dissertation to explain all the Miracles related in the Old and New Testament. It is in the *Bibliotheca Philologica*, tom. 3. p. 581, 624. He was a Doctor of Physick.

Ruard Andula has explained some Passages in both Testaments, at *Franckar*, 1720. There is something of it in the same *Bibliotheca*, tom. 4. p. 589, 597.

John Christopher Pfaff has made a Dissertation on the Passages of the Old Testament cited in the New: This was printed at *Tubingen*, 1702, in 4to.

Article III. Of Jewish Commentators who have written on the whole Old Testament.

THE *Jews* have likewise had their Commentators, who are not to be neglected, since they knew their Law very well, and understood the Holy Scriptures in their original Language. We shall mention here the principal of them only, or those who have some Reputation among Christians; and this we shall do in a Chronological Order.

We shall begin with the *Aarons*. He of *Pesaro*, who flourished in 1581, put out a General *Index* of all the Passages in Scripture which are to be found in the *Babylonish* Talmud, printed at *Basil*, 1587, in fol. the third Edition.

Aaron the Son of *Samuel*, towards the End of the 17th Century, printed another *Index* of the Bible, disposed according to the Order of the several Books and Chapters, at *Frankfort* upon the *Oder*, 1690, fol.

Abraham the Son of *Techiel*, Priest, of *Porto*, published Allegorical Notes, or Cabalistical Expositions of the difficult Words in Scripture, at *Venice*, 1628, in 4to. the second Edition.

Abraham the Son of *Levi Konki*, born at *Herborn*, and Collector in *Flanders* of Alms for the Synagogues in *Palestine*, towards the End of the 17th Century, made a Comment upon all the ancient Books, entituled, *The Dust of the Scribes*, at *Amsterdam*, 1704, fol.

Rabbi *Bezaleél*, a *Portuguese*, the Son of *Solomon*, and Preacher to the *Jews* in 1674, put out Allegorical Discourses on several Places, in seven Parts, which he calls the seven Pillars, at *Dyrenfort*, 1693, in 4to.

Eizivir the Son of Rabbi *Manahem- Manes*, published the *Key and Index* to some Passages of Scripture, which are to be met with in the Book *Zoar*, at *Sulsbac*, 1684, in fol.

Rabbi *Gedaliah*, the Son of Rabbi *Joseph Jebhia*, made a *Catena* of Traditions, from *Adam* to the Year of *Jesus Christ* 761, in two Parts; and a third, wherein he treats of the Creation of the World. He died in 1448. His Work was printed at *Venice* in 1587, in 4to.

Bartolocci, in the second Tome of his *Bibliotheca Rabbinica*, speaks of one Rabbi *Hhaim Hhabria*, who lived in 1750, and wrote upon the whole Scripture.

Jacob Abendana, a *Spanish Jew*, and Prefect of the Synagogue at *London*, who died in 1685, published a *Spicilegium* of Explanations upon several select Places of the Scripture, at *Amsterdam*, 1685, in fol.

Solomon Jarchi, Rabbin, wrote a Comment upon the whole Old Testament, which *John Frederick Breithaupt* translated into *Latin*, and printed at *Gotha* in 1710, and 1714, 3 Vols. in 4to. This Comment may be of great Use for a Translation from the original Text, but can scarce be of any in acquiring the true Meaning of it; for this Comment often stands in need of another, No one but a Person so well versed in Rabbinical Learning, as M. *Britkaupt* could be qualified to attempt a *Latin* Translation of it. The learned Notes which he has inserted at the bottom of the Pages

are necessary Illustrations of it.

Rabbi *Jarchi* was born in *France*, at *Troyes* in *Champagne*, according to M. *Simon*; or at *Lunel* in *Languedoc*, according to *Bartolocci*. He lived in the 12th Century.

Jacob the Son of *Isaac*, a *German*, who lived in 1612, put out three Comments in the *German* Tongue upon the *Hebrew* Text in three Vols. fol. at *Amsterdam*, 1706, and in other Years at other Places.

We have Literal and Mystical Explanations, by *Joseph Karo*, the Son of *Ephraim*, a *Spaniard*, and Rector of the University in the Town of *Japheth*, divided into two Parts, and printed in *Hebrew* at *Amsterdam*, 1706, 1708, two Vols. in 4to. He died in 1575.

Isaac Abarbanel, or *Abravanel*, a *Portuguese Jew* of *Lisbon*, who died in 1508, made several Treatises, the Catalogue whereof may be seen in F. *le Long*, p. 803. col. 1. or in *Buxtorf*'s Rabbinical Library. It would be too tedious to repeat them here.

Rabbi *Issachar* the Son of *Nephthali*, a *Jewish* Priest of the Synagogue of *Russia*, has given us a Key and Index to explain the difficult Places of Scripture, under this Title, *The Priest's Vision*, at *Amsterdam*, 1673, in 4to. the second Edition; and the Sacerdotal Gifts, at *Frankfort* upon the *Oder*, 1692, in fol. the 4th Edition.

Rabbi *Moses Maimonides*, a *Spaniard* of *Cordoua*, who understood all the *Oriental* Languages, and died in 1205, wrote a great deal, and every thing of his composing is very much valued. See F. *le Long*, in the same Place, p. 869. We shall observe something of him in the fifth Part.

Moses Naphtali Son of *Asher*, a *German Jew*, published a Comment in the *German* Tongue, taken out of other Comments, and printed in *Hebrew* Characters at *Cracow*, in fol.

Rabbi *Solomon* the Son of *Isaac*, put out the *New Zohar*, or an Appendix of what was wanting to this Comment; printed at *Amsterdam*, 1701, in fol. with Additions, by Rabbi *Mordecai*, the third Edition. And *Solomon* the Son of *Melec*, a *Spanish Jew*, in the 16th Century, wrote a Comment upon the whole Old Testament, in *Hebrew*, printed at *Amsterdam*, together with a *Spicilegium*, by *Jacob Abendana*, 1685, in fol. Several have translated it into *Latin*, as may be seen in F. *le Long*, p. 941.

Rabbi *Simeon*, called *The Preacher*, a *German* of *Frankfort*, who lived in 1310, made a Collection of different Explanations, printed *ibid*. 1709, two Vols. in fol. with another Collection, by Rabbi *Samuel* the Son of *Gedaliah*.

Among these Commentators we may place *Philo the Jew*, who has written several Treatises upon Scripture, which he all along explains in an allegorical manner.

Josephus the Historian, who in his History of the *Jews*, and in his Books against *Appion*, has explained many obscure Places of the Scripture.

The *Targums*, or Authors of the *Chaldee* Paraphrases, *Onkelos, Jonathan, Joseph the Blind*, &c. of whom we have before spoken.

Lastly, the Rabbins collected in the Rabbinical Bibles of *Venice* and *Basil*. See the Article *Hebrew Bibles*.

The Fragments of *Origen*'s *Hexapla*, collected in two Vols. fol. by F. *Montfaucon*, with a *Hebrew* and *Greek* Lexicon, and learned Prefaces, are of great Use for the whole Old Testament, and make *John Drusius*'s Work of little Service, which Work is entituled, *Veterum Interpp. Græcorum in vet. Test. Fragmenta*, &c. at *Arnhiem*, 1622, in 4to.

Article IV. Catholick Commentators on the Pentateuch.

WE shall not repeat here the Authors whom we have been speaking of, who have put out Comments upon all the Scripture: Or, if we do, we shall but just name them; without being at all particular about them.

St. *Austin* has written *Questions on the Pentateuch*, or, rather, *Heptateuch*, that is to say, the Seven first Books of Scripture, *viz*. the five Books of *Moses, Joshua*, and *Judges*. They are in the third Tome of his Works, of the new Edition, p. 379. He calls this Piece *Questions*, because he has rather proposed Doubts than resolved them; *plus quaesita quam inventa*, as he himself says; though many of these Questions are answered by him: For he examines and explains principally the Ways of Speaking peculiar to the Sacred Authors, which are not usual in the *Latin* Tongue. St. *Austin* in general studies more the Dogmatical and Moral, than the Literal Sense of Scripture: But in the Questions we are now speaking of, he confines himself almost solely to the Literal Meaning. Sometimes he quotes the *Greek* Version.

St. *Austin* was born at *Tagasta* in *Africk* in 354, died in 430 at *Hippo*, whereof he was Bishop. If any one would be fully informed of what relates to this pious Doctor, he should consult the 13th Tome of M. *Tillemont*'s Memoirs,

our Fathers, in the 10th Vol. of the 2d Edition, M. *Godeau*, &c.

St. *Cyril* of *Alexandria* has made a Comment on the Pentateuch, which he calls *Glaphyra*, that is to say, a Work in Sculpture, wrought with great Delicacy and Art. His Explanations are finely spun, are Allegorical, and of little Use, because he does not insist so much on the Literal as the Spiritual Meaning. His whole Aim is to discover *Jesus Christ*, and the Mysteries of our Religion, in the Old Testament, grounding his Expectations on this Maxim, That the Old Testament is only a Figure and Shadow of the New. His *Glaphyra* are printed in the first Tome of his Works. St. *Cyril* was of *Alexandria*, Nephew to the Patriarch *Theophilus*, whom he succeeded in 421, and died in 444. See M. *de Tillemont*, tom. 14.

Theodoret, Bishop of *Cyr*, has also written Questions on the Pentateuch, and the following Books as far as *Esdras*, wherein he proposes several Difficulties, which he very solidly and very judiciously resolves; comparing often the Version of the Septuagint with those of the old *Greek* Interpreters, in order to discover better the true Meaning of the Text. He keeps close to the Literal Sense, and cites even the *Hebrew* Text. His Questions are in the first Tome of Father *Sirmond*'s Edition. This Author was very much attached to the Doctrine of St. *Chrysostom*, and shews every where great Judgment, Solidity, and Piety.

Theodoret was of *Antioch* in *Syria*. As for some time he took *Nestorius*'s part, this render'd him suspected; for which reason he is very differently spoken of. See M. *Tillemont*'s Memoirs. He died in the Year 457.

Procopius the *Sophist of Gaza*, who lived in the sixth Age, about the Year 520, wrote a Comment, or a kind of *Catena* of the Passages and Opinions of the *Greek* and *Latin* Fathers, endeavouring to reconcile them; where there seems to be any Opposition between them. He makes use of the old *Greek* Interpreters *Aquila, Symmachus*, and *Theodotion*, and even of St. *Jerom*'s Version, which *Sophronius* had translated into *Greek*; this Work has been translated out of *Greek* into *Latin*, and published in this last Language by *Conrad Clauser*, in fol. at *Zurich*, 1555.

This *Catena* is not only on the Pentateuch, but likewise upon *Joshua, Judges*; *Kings*, and *Chronicles*. We have only the *Latin* Version of his *Greek* Comment on the seven first, and the *Greek* and *Latin* of *Lavater*'s Translation on *Kings* and *Chronicles*, printed at *Leyden*, 1620, in 4to. with Corrections by *Meursius*, who procured this new Edition. There are besides other *Catena*'s, by *Procopius*, whereof we shall take notice hereafter.

Photius, who had read this Author in his original Language, says his Style is too florid for a Commentator. He follows particularly *Theodoret* in his Explanations. He often insists on Trifles, and expounds Terms which are sufficiently clear of themselves.

St. *Isidore* of *Seville*, who lived in the seventh Age, has written on the Pentateuch, *Judges*, the Books of *Samuel* and *Kings*, supposing it to be certain that every thing which is generally said to have been written by *Isidore* of *Seville* was really his; for F. *le Long* attributes a good part of his supposed Works to *Isidore* Bishop of *Cordoua*, called the Elder, who lived in the fifth Century, and died in 430. In his Preface he certainly declares that he has taken what he says from *Origen, Victorinus*, St. *Ambrose*, St. *Jerome, Cassian*, St. *Austin*, *Fulgentius*, and *Gregory* the Great, who lived at that Time, All that we can say in this Particular with most Assurance is, that they are not properly Comments, but Passages collected out of Ecclesiastical Authors: *Quod enim ego loquor illi dicunt, & vox mea ipsorum est lingua*, says one of the two in his Preface. *Bede* the Venerable, *Rabanus Maurus*, of whom we have before spoken, and Abbot *Rupert*, have all written upon the Pentateuch: The two former made a kind of *Catena's*, or Abstracts of the ancient Fathers.

3 The Method of the latter is, first, to explain the Letter of Scripture in a plain Manner, without any Critical Observations; then to enlarge upon the Moral or Allegorical Meaning. There is Wit and Learning in his Comment, tho' his Method is altogether singular. *Maldonat* recommends the reading of it, but wishes there were more Accuracy in it. We have other Works of his besides, which we shall hereafter speak of: We shall only mention in this Place the different Editions of them: One is of 1528, at *Cologn*, 3 Vols. fol. and at *Paris*, 1638, two Vols. in fol. We do not know exactly of what Country Abbot *Rupert* was, says D. *Massuet* in his Continuation of our Annals, tom. 5. p. 301. *Valerius Andreas*, who places him among the Writers of *Flanders*, says he entered early the Monastery of St. *Laurence* at *Liege*, which makes us conjecture that he was of this City, or thereabouts. Having afterwards been sent to the Monastery of *Duits* near *Cologn*, he was made Abbot of it, and died in 1135.

Bruno, born in the Diocese of *Asti*, whence he has the Sirname of *Astensis*, lived in the 11th Age, and died in 1120, or 1125. He is called also *Bruno Segniensis*, because he was made Bishop of *Segni* in *Campania*. He quitted this Dignity to be a Monk of Mount *Cassin*, whereof he was elected Abbot. At last, at the instance of Pope *Paschal*, he returned to *Segni*, and governed this Church till his Death. We have his Comments on the Pentateuch, *Job, Psalms, Isaiah, Canticles*, and *Revelations*, printed in the *Bibliotheca Patrum*, Tome 20. p. 1294. He is thought to be the Author likewise of a Comment on St. *Paul*'s Epistles, and of some other Works which are published under the

Name of *Bruno* Founder of the *Carthusians*. His Works have been collected into one Body by *Maurus Marchesius*, Dean of Mount *Cassin*, in 1651. This Author keeps principally to the Moral and Allegorical Interpretation.

Hugh of St. *Victor*, has also written short Annotations on the Pentateuch. They are sometimes Literal, and often Moral.

It may be proper to join *Richard de St. Victor* with *Hugh*, both these great Men having lived together. They were of the same Order, and wrote in the same manner; so that what belonged to one is frequently attributed to the other. Their Works were printed together at *Rohan*, 1648, and 1650. 4 Vols. in fol. non of St. *Victor* at *Paris*, and died in 1142, being not above 44 Years old. *Richard*, his Disciple, was a *Scotchman*: He recommended himself as well by his good Life as Learning. He died in a very advanced Age, in 1173.

Aplhonsus Tostatus has written four large Vols. in fol. on the Pentateuch. His Method is, to explain the *Latin* Text very succinctly, then to propose several Questions on the same Text, to treat them at length, to produce Proofs, *pro* and *con*, almost after the manner of the Schoolmen; and to resolve them, either by Arguments or Authorities. His Questions are often very foreign to his Subject, and of no Use. There is more a Shew of great Copiousness in them, and a Custom of disputing *pro* and *con* on all sorts of Subjects, than of solid Learning and good Taste. This was the Fault of his Age rather than of his Understanding. He is very diffuse indeed, but happy in Digressions. He abounds with Questions, which he proposes as his Text offers an occasion. The most compleat Edition of his Works is that of *Cologn*, 1613, in 13 Vols. fol. There are twelve upon the Scripture. *Tostatus* was born in *Spain*, in 1414, and studied at *Salamanca*; and in a little time made so much Progress in the Sciences, that he began to teach at the Age of two and twenty. He was at the Council of *Basil*, was made Bishop of *Avila*, and filled the first Employments of the Kingdom with great Honour. He died in 1454; being only forty Years of Age.

Santes Pagninus, besides his Translations of the Scripture which we have mentioned, wrote a Comment on the Pentateuch, with this Title, *Catena argentea in Pentateuchum*, printed at *Lyons*, 1536. F. *le Long* mentions neither the Edition nor the Form of it. He only refers to *Altamura*.

Thomas de Vio Cajetanus. See the Article above relating to him, among those who have made Comments on all the Scripture.

Augustinus Steuchus Eugubinus made learned Comments upon the Pentateuch, which were printed first at *Paris* for *Sonnius*, 1578, 3 Vols. in fol. with his other Works, the first whereof includes his Comments on the Scripture. He understood the Languages very well, and there is a great Mixture of Criticism in his Works. They are very concise, but I could wish they were a little more regular, methodical, and clear.

His Comment on the Pentateuch was printed separately at *Venice*, in 4to. 1529. and at *Lyons*, 1531, in 8vo. under this Title; *Veteris Testamenti ad Hebraicam iritatem Hugh*, born in *Flanders* towards the End of the eleventh Century, became Caritatem recognitio, five in Pentateuchum Annotationes.

He finds great fault with the Septuagint, and often without Cause, having but a moderate Knowledge of the *Hebrew*, says M. *Simon. Erasmus*, in the 34th Letter of his 26th Book, warns him to correct many things in his Work.

Steuchus, Canon-Regular of the Congregation of St. *Saviour*, flourished about the Year 1530. He was promoted to a Bishoprick in the Isle of *Candia*, and sent by *Paul* III. to the Council of *Trent*. He died in 1550. *Possevin* calls him the Ornament of *Italy*.

Nicholas Abram, a *Jesuit* of *Louvain*, was born in 1589, entered into the Society in 1606, made Profession of the Third Vow in 1623, and died in 1655. He has composed Works of several kinds; among others, *Pharus veteris Testamenti, seu sacrarum quæstionum libri* 15. *Paris. 1648*, *in fol*. This is well written, with a great deal of Solidity and Learning. The Questions are here fully treated of: But it is to be observed, that of these fifteen Books of Questions written by *Abram* on the Scripture, there are but eight on some Passages of *Genesis*, and the ninth upon *Exodus*, or the Sojourning of the *Israelites* in *Egypt*; those following are upon *Judges*, the transplanting the *Israelites* to *Babylon*, the Coming of the Messiah, and the Seventy Weeks. We shall speak of him in several Places. See his Title in the *Index*.

Jerom Olivier, or *Hieronymus ab Oleastro*, or *Oleaster*, has composed a learned Comment on the Pentateuch, printed at *Lisbon*, in four Vols. fol. 1556, 1558. and at *Antwerp*, 1569, fol. one Volume. He endeavours particularly to find the Signification of every *Hebrew* Word; but he is not always happy in the choice of his Interpretations.

Olivier was a *Portuguese*, turned *Dominican* in 1520. went to the Council of *Trent* in 1545, being sent by *John* III. King of *Portugal*, and died 1583.

Cornelius à *Lapide* on the Pentateuch is of good use. I have spoken of him in the first Article of this Part.

James Bonfrere, who has left an excellent Comment on the Pentateuch, printed at *Antwerp* in 1625, with very good Prolegomena. He keeps close to the literal Meaning. His Prolegomena, says *Simon*, deserve to be read, though they are not in the Perfection we could wish: For he might have omitted some Questions that seem useless. He would also have succeeded better in his Comment, if he had better understood the *Oriental* Languages.

Bonfrerius was born at *Dinant*, in 1573, and became a *Jesuit* in 1592; taught at Doway, and died in 1642 at Tournay. This Author had Judgment, Memory, and Learning, wrote easily and well.

Sacra Scriptura ubique sibi constans; *seu difficiliores Scripturæ loci in Speciem sibi pugnantes conciliati, operâ Joan. Pontasii, Doctor. Paris. tom. I. qui est in Penteuachum. Parisiis, 1698, in 4to*. This first and only Volume contains above three hundred and thirty Questions, with Answers supported by him with the Authority of the Fathers, and other most approved Commentators. He is not content with reconciling the seeming Contradictions of the Scripture; he further illustrates several Passages which seem to include Paradoxes, or appear contrary to the Christian Faith. Moreover there is herein an accurate Criticism of the different Readings in the *Hebrew, Chaldee*, *Syriac*, and other Versions. In a word, this Work is a kind of Library, including what otherwise we could not be acquainted with, unless we had abundance of Books. It were to be wished, that M. *Pontas* might continue his Design upon the rest of Scripture; or that some other would undertake to imitate his *Zeal* and Method.

Cornelius Jansenius, Bishop of *Ipres*, famous for the Disputes which since his Death have been occasioned by his Book entituled *Augustinus*, has composed a very good Comment on the Pentateuch. It is short, solid, and judicious, and was never charged with any Error, nor blemished by any Censure. It was printed at *Paris* in 1649, in 4to. There have been many other Editions of it.

Jansenius, born in 1585, took his Degree of Doctor in Divinity at *Louvain* in 1617, where he was Professor in the same Faculty. He was consecrated Bishop of *Ipres* in 1635, and died in 1638, at fifty-three Years of Age.

Francisci Sylvii in Genesim, Exod. Levit. & Numeros.

Sylvius's two Comments on *Genesis* and *Exodus* were at first printed separately at *Doway* 1639, and 1649, in two Vols. in 4to. But F. *D'Elbecque*, who published his Posthumous Work, at *Antwerp* in 1678, two Vols. in fol. which make the fifth and sixth Volumes, had these two Comments printed together, and added two others, which hitherto had not appeared; one on *Leviticus*, and the other upon *Numbers*.

Notwithstanding he is short in his Explanations, he is learned, clear, and copious; for he had the Art of intermixing the Literal Sense with the Spiritual, Mystical and Moral, which he borrowed from the Fathers.

Sylvius was born at *Braine le Compte*, in *Haynault*, 1581. He applied himself early to study; was Vice-Chancellor of the University of *Doway*, and Dean of St. *Amat* in the same Place. He died in 1649, at 69 Years of Age.

Commentarius in Pentateuchum reddens sensum litteralem Anagogico-Allegorico- Symbolicum, 2 Vol. in fol. Coloniæ, 1713. This Comment by *John-Laurence Helbig*, a *German*, and Curate of *Hissengen*, is joined with his *Pandesia Sacra*, or Prolegomena upon the whole Scripture. There is nothing very singular in this Comment. The Author here relates, in few Words, the different Opinions of People, out of which he chuses one, gives us allegorical Explanations, and makes moral Reflections. It will however be useful to such as cannot read many Books, but unserviceable to those who would have their Knowledge at the first Hands.

Disquisitiones Biblicæ Frassenii in Pentateuchum, at *Roan*, 1705, in 4to. This Book which F. *Frassen* had published containing Prolegomena on the Sacred Writings in general, made it to be universally desired that particular Comments on the Scripture might come out by the same Hand. He had been hitherto satisfied, as he himself says, with entering the Porch of this august Temple: There is no one who would not be glad to follow so safe a Guide into the farthest and most respected Parts of it. To this Purpose the Work we have named may very much conduce, the Author herein proposing to himself four things particularly, with relation to every Book of the Pentateuch which is explained by him. First of all, he enquires into the Literal Sense of obscure and perplexed Passages: Then he reconciles the Texts which seem opposite to each other: In the third place, he discusses those Chronological and Geographical Questions upon which the Learned are most divided. Lastly, he unravels the Mysteries which are wrapped up within the Cover of the Letter. There are besides abundance of curious Questions, and the Answers are equally accurate and solid: The Style is clear and pure enough: The Analyses both of the Books and Chapters are exact and well digested.

Pentateuchus Mosis cum Notis quibus sensus litteralis exponitur. Paris. 1702. *2 Vol. in 8vo*. It may be said that M. *Dupin* has avoided both the Length of great Comments, and the too concise Brevity of *Scholia*. He explains all those Places which may put a Reader to a stand, who is but moderately knowing in these Matters, and leaves no

Difficulty without clearing it. In these he mentions the various Readings of the Text and Versions, and the Explanations of the Fathers, Rabbins, and Criticks. He makes several Remarks upon Chronology, Geography, and the Meaning of the Words. Here likewise we find Reflections, but short and literal. In the Margin he has inserted the principal Differences of the *Hebrew* Text, and the Years of the World. There is a Preface at the Beginning, wherein he treats at large of the Author of the Pentateuch, and the Subject of the five Books, whereof it is composed. This Work may be convenient for those who adhere to the literal Sense of Holy Scripture; because while they are reading this Treatise, they will find every thing in the Notes which is necessary to the understanding it perfectly, without having recourse to many large Volumes, which will not give them more Light into things. For this Reason it was hoped that the Author would continue to publish Annotations of the like Nature upon all the other Books of Scripture, as he has done on the *Psalms*: But Death, which spares no one, deprived him both of the Opportunity and Means of doing so.

Article V. Of Protestant and Jewish Commentators on the Pentateuch.

1. Of *Protestant* Commentators.

Joannis *Marthii Commentarius in præcipuas quæsdam partes Pentateuchi*, *Lug. Batav. ann*. 1713. in 4to. This is a kind of exegetical Analysis of Prophecies by *Moses, Balaam*, and the Patriarch *Jacob*. For he wrote only on certain Places of the Pentateuch. He was a *Fleming*, a *Calvinist*, and Minister at *Leyden*.

James Altingius put out likewise an Exegetical Analysis of the first four Books, and a Comment upon *Deuteronomy*; the whole in the first Volume of his Works, printed at *Amsterdam*, 1687, five Vols. in fol. He was a *Calvinist*, born at *Heidelburg* in 1618, and died in 1679. The five hundred Letters written by him are sufficient Specimens of his Wit and Conduct.

Augustus Varenius's Comment was printed at *Rostock*, in 1676, in 4to. There would be Pleasure in reading this and the others made by him, says *Crovæus*, if there were as much Perspicuity as there is Learning in them.

He was born at *Hitziger*, in the Dutchy of *Lunenburg*, was Disciple to *Grave*, taught *Hebrew* at *Rostock*, and died in 1684, in the 64th Year of his Age. He was a Poet, Orator, Divine, and Interpreter of the Holy Scripture among the *Lutherans*.

We should not omit *John le Coq*,or *Cocceius*, who wrote so much on the Scripture. He began with a Comment upon several Chapters of *Genesis*, Observations upon *Exodus* and *Leviticus*, upon some Passages of *Numbers* and *Deuteronomy*; at *Franekar*, 1650, in 4to. separately, and since inserted in the Body of his Works, printed at *Amsterdam*, 1701, eight Vols. in fol. the third Edit. and two other Vols. *ibid*. 1706. in fol.

His Style is either that of Scripture itself, or altogether popular, being very easy to be understood: He is averse to the School Method, and his way of explaining Scripture is very pleasing to M. *Simon*; he however lays down abundance of Hypothesis which he does not prove, and which it would be hard for him to prove. He excels particularly in the Explication of the Prophets.

He was a *German*, born at *Bremen* in 1603, and died in 1669, at 66 Years of Age, after having form'd a kind of Sect, from him called *Cocceian*, which comes very near to *Socinianism*. He understood perfectly the *Oriental* Languages.

Herman Vander-Hardt published Philological Journals, in twelve Discourses, wherein he clears some Places of the Pentateuch, at *Helmstadt*, 1703, in 4to. the third Edition. We shall have Occasion to speak of him in another Place.

Sebastian Edzard, in opposition to *John le Clerc*, examined, whether the Pentateuch was written by a *Samaritan* Priest? at *Wittemburg*, 1695, in 4to. He has also composed other Works, which we shall take notice of hereafter.

Paul Fagius is one of the most celebrated of all the Protestants who have put out Notes upon the Pentateuch: His are printed in the Great Criticks of *London*, tom. I. They are not made from the *Hebrew* Text, but from *Onkelos's Chaldee* Paraphrase, which he translated into *Latin*, as we have already taken notice. However, they illustrate the Text as much as the Paraphrase. They are according to the Rules of Criticism, because it is his particular Care to give the most natural Signification of the *Hebrew* Words, and make the literal Sense of *Moses* understood.

He was a *German*, born at *Saverne* in 1504, was first a *Lutheran*, then a *Calvinist*, and died in 1550, at forty-five Years of Age. He was a good Critick, and made use of the Rabbins very much to the purpose; which is the Cause of his falling too much into the Rabbinical way of writing.

Herman Deusing published *Moses Evangelizans*, wherein he explains several Places in the Books of *Moses*, at *Utrecht* on the *Rhine*, 1719, in 4to. The Passages here explain'd by him are taken notice of in the Philological Library, tom. 2. p. 752, 758. We shall have another Opportunity of speaking of him in the Sequel of this Work. He was born at *Groninguen*, in the Year 1654. lost his Father in 1666, studied at *Leyden* and other Places, and died in 1722, in the 68th Year of his Age. See his Life, in the same Collection, tom. 5. p. 925, 935. in the Catalogue of his Works, p. 936, 940.

Pentateuchus Mosis, ex translatione Joannis Clerici, cum Paraphrasi perpetuâ, *Commentario Philologico, Dissertationibus criticis quinque, Amstelodami*, 1710, 2 Vols. in fol. This is the second Edition of this Work, the first having been published in the Year 1693, 1696, two Vols. in fol. The Author declares that he has reformed his Style in many Places, and made some Additions more considerable for the Number than the Length of them. There are three Dissertations prefixed to it; the first whereof treats of the *Hebrew* Tongue, the second is upon the Translators, and the third upon the Author of the Pentateuch; wherein he answers the Objections which are generally made to prove that it was not written by *Moses*. In the Body of the Work, every Page presents the Reader with the *Latin* Version, the Paraphrases, and Comment. There are two Dissertations at the End of *Genesis*; one upon the Destruction of *Sodom*, the other upon *Lot's* Wife changed into a Pillar of Salt. The Author, rather than believe this Miracle, understands the Words of *Moses* in a figurative Sense. Sometimes he inserts such Conjectures and Ideas in his Paraphrase as are not much to the purpose. At the End of *Deuteronomy* there is a Dissertation on the Passage of the *Red* Sea. He explains how this happened according to his own particular Ideas, and acknowledges that there is something miraculous in it. There is likewise a Translation of *Selden's* Treatise of Tythes, and some Geographical and Chronological Tables.

2. Of *Jewish* Commentators.

Among the *Jews, Obadiah Sphorno*, an *Italian*, and a Physician, who died in 1550, put out an Explanation, under the Title of *The Light of the Lord*, printed at *Ferrara* in 1567, in 4to. second Edit.

Abraham the Son of *David*, who lived in 1605, wrote upon the Targum of the Pentateuch, printed at *Frankfort* upon the *Oder*, 1681, in fol. second Edition. He published also in *Latin* three ways of explaining the Law, according to the *Jews*, at *Cambridge*, 1597, in 8vo.

Rabbi *Babbie*, or *Bebhai*, the Son of *Asher*, a *Spaniard* of *Sarragossa*, and a Philosopher, in 1291, wrote a Literal, Allegorical, and Cabalistical Explanation of the Pentateuch, in *Hebrew*, printed several times; the last Edition was of *Cracow*, 1610, in fol. *Simon* says that this Comment is very large.

Beer the Son of *Israel Leifer*, of *Bohemia*, and Director of the Synagogue at *Eulemberg*, in 1624, put out an Exposition of several Explanations on the Pentateuch at *Prague*, 1629. in fol.

David the Son of *Solomon* Physician of *Toledo*, Musician and Poet, in 1467, published *The Crown of the Law*: These are six hundred and thirteen Precepts taken from the Pentateuch, and printed in *Hebrew* at *Constantinople*, 1516, in 4to.

Elias Misdrabbi, or *Orientalis*, Rector of the Synagogue of *Constantinople* in 1490, put out a Comment, printed at *Cracow*, 1595, in fol. the fourth Edition. *Isaac Cohen* made an Abridgment of it, which was printed at *Prague*, 1604, in fol. and 1609 in two Vols.

Eliezer, a *German Jew*, wrote an *Hebrew* Exposition of the several Historical Relations in the Pentateuch, at *Cracow*, 1584, in fol. the second Edition.

Ephraim the Son of *Aaron*, Principal of the Synagogue of *Leopol*, about 1580. We have four different Works under his Name; but we are not certain that they are all his. They have been printed in different Places. See F. *le Long*, tom 2.

Hezekiah the Son of *Manoah* wrote a Literal and Mystical Comment printed together with the *Hebrew* Text, and Targum, at *Basil* 1606, in fol.

Hbaum the Son of *Joshua* of the Family of *Horwitz* composed Observations in two Parts, printed at *Dyrenfort*, 1690, and 1703, two Vols. in 4to.

Jacob Baal Hatturim, who died in 1328, wrote Marginal Notes, printed at *Venice*, in 1607, in 4to. the third Edition, and in the Rabbinical Bibles. There are several others of the same Name; such as *Joseph, Isaac, Moses, Solomon, Simeon*, and *Samuel*, whom we cannot take notice of in this Place.

If any one desires an exact List of such *Jewish* Authors as have written upon the whole Scripture, or any Part of it, or upon the Books relating to it, he may consult the *Bibliotheca Rabbinica*, by *Bartolocci*, and *Imbonati* a

Cistercian Monk, in 5 Vols. in fol. and in particular the Catalogue of all the Books mentioned in this *Bibliotheca Rabbinica*, which is to be found at the Beginning of the fourth Tome, p. 21, &c. F. *le Long's Bibliotheca Sacra*, tom. 2. p. 1079, 1083.

Article VI. Of Catholick Commentators upon Genesis.

ORIGEN has written seventeen Homilies upon *Genesis*, wherein a Comment on this whole Book is included. These however are but the least Part of his Performance on this first Book of the Bible; for he composed twelve, and perhaps thirteen Books of Comments, and two more of Mystical Homilies. M. *Huet* found some Fragments of these Books on *Genesis*, and printed them in *Greek* and *Latin*, in the first Tome of his Edition. *Sixtus* of *Siena* says, that the Homilies remaining with us in *Latin* only in the Edition of *Frobenius* and *Genebrard*, are Part of his Mystical Homilies. This is neither M. *Huet's* nor our Opinion, because they are not laboured sufficiently, and may be some of those which he pronounced *extempore*. The Merit of this Author in expounding Scripture is very well known. It is agreed, that no one is more succesful in the Allegorical and Moral way of Interpretation. As he was very well skilled in Languages, he was very capable of making likewise good literal Comments; and when he undertakes to explain any Passage literally, he generally performs it very well. It is of consequence to read him carefully, because he is both very ancient, and an Original; and the greatest part of those who have come after him, have consulted him, alluded to him, copied or confuted him.

Origen, who was born in *Egypt*, in 185, of Christian Parents, for his Father *Leonidas* suffered Martyrdom for the Faith in 202, was one of the greatest Genius's of his Age. His Doctrine has appeared always to be very ambiguous; but there is room to presume that his Writings have been corrupted. He was a perfect Master of all Sciences, Human and Divine; so that he was the principal Teacher of his Time. His Death happened in 253, when he was in his 69th Year.

St. *John Chrysostom*, Archbishop of *Constantinople*, wrote many learned Comments on the Scripture, and in particular sixty-seven Homilies on *Genesis*, wherein he explains all this divine Book. There are besides eight Homilies on different Places of *Genesis*, printed at the End of his Comment. This great Doctor is very justly esteemed the most excellent Interpreter of Scripture that the *Greek* Church has produced. He is clear, solid, learned and judicious. His common Method in all his Homilies, after he has well settled the literal Sense, is to add Moral and Spiritual Reflections, suggested by a deep Insight into the Matter he is handling. The *Greek* Commentators who have written since St. *Chrysostom*, have done little more than copied, or abridged him; so that when we have read St. *Chrysostom*, we may be said to have seen the best part of that which is contained in *Theodoret, Euthymius, Theophylact*, and *Oecumenius*. St. *Chrysostom*'s Works are very well known, and a new Edition of them is now actually in hand, which will be more perfect than any of the former.

St. *Chrysostom*'s sixty-seven Homilies in *Greek* are in the first Tome of *Savil*'s Edition, the other eight in the fifth, p. 1. and 31. in *Greek*; and in *Latin* in the second Tome of *Morel*'s Edition, p. 1. and Tom. 5. p. 773. Dom *Montfaucon* has published both the one and the other, in the fourth Tome of his new Edition. He has added a long and very fine Preface, wherein he mentions the Number of these Homilies, the Place and Time wherein they were pronounced. He has farther inserted Observations for the better Illustration of some difficult Passages. He has besides given us a ninth Homily, with an Advertisement, *ibid*. p. 645.

As to the Style of these Homilies, we may say, with *Photius*, that the Clearness, Beauty and Copiousness so usual in this Golden Mouth is throughout discernable: Sentences and Comparisons are likewise very frequent in them. These however are the first that he preached, and when he was only a Priest. His principal Aim in them is Morality, and to make his Hearers rather Good than Learned, without however neglecting the Literal Sense, as often as he thinks it necessary.

St. *Chrysostom* was originally of *Antioch*, where he was born about the Year 347. He had the Art betimes of uniting Wisdom with Eloquence. He was advanced to the See of *Constantinople* in the Year 398. He behaved himself in it with all the Firmness becoming a pious Bishop, to the Year 404, when he was sent into Exile, in which he died in the Year 407.

St. *Austin* has written twelve Books entitled *De Genesi ad litteram*, wherein he explains only the three first Chapters of *Genesis*. This is very far from being a Critical and Literal Comment. This holy Doctor treats here at large of several Theological Questions, and occasionally explains many things which some way relate either to the Letter or History of Scripture. In the second Book of his Retractations, he says, that he has proposed more Questions in this Work than he has resolved; *In quo opere plura quæsita, quàm inventa sunt; & eorum quæ inventa sunt, pauciora firmata*.

The same St. *Austin* has written an imperfect Book upon *Genesis*, wherein he attempted, soon after his Conversion, to try how far he was capable of making an Historical and Literal Comment upon Scripture; but he soon perceived that he was not sufficiently exercised in this kind of Study; and before he had finished one Book only, he gave over the Design. This imperfect Book goes no farther than the twenty-sixth Verse of the first Chapter of *Genesis*. He afterwards supplied what he could not then perform, by composing his twelve Books *De Genesi ad litteram*, whereof we have before taken notice.

Lastly, in the two last Books of his Confessions, he has allegorically explained the Beginning of *Genesis*, against the *Manichees*.

All that we have mentioned of St. *Austin*'s upon *Genesis*, is in the third Tome, Part I. of the new Edition.

Nothing is more humble than what he himself says of them in the first Book of his Retractations; *In Scripturis exponendis tyrocinium meum sub tantâ Sarcinæ mole succubuit*. *Cassiodorus* speaks otherwise of them, in the first Book of his Divine Institutions, where he says that he has excelled what others wrote before him on the same Subject; *Opus suum long*è *in aliam Summitatem Domino largiente perduxit*.

St. *Eucherius*, of whom we have spoken in the first Article of this Part, wrote a Comment upon *Genesis*, which is in the 5th Volume of the Great *Bibliotheca Patrum*, at *Lyons*, p. 861. This Author is not very well known; nor is he believed to be the Archbishop of *Lyons*; but whoever this Author may be, who perhaps as well as so many others, had a mind to make a Merit to himself of so great a Name, his Comment upon *Genesis* is nothing but a Medley of Passages or Extracts, taken from St. *Austin*, St. *Jerome*, and other Fathers who lived before him, and are copied by him without citing them.

St. *Jerom* has written a Treatise of *Questions, or Hebrew Traditions upon Genesis*, which may pass for a Critical and Literal short Comment on this Book. They are in the second Volume of the new Edition, p. 506, 549. Dom *Martianay* has added Observations for the better Explanation of some obscure Places, *ibid*. p. 550. With these Questions may be joined the three Letters which follow, since they concontain other Questions on some difficult Passages of *Genesis*, and resolves them. Herein this Saint explains the Meaning of many *Hebrew* Words, criticizes particular Places of the Septuagint and other *Greek* Interpreters, and introduces some Traditions of the *Jews*. St. *Jerom*'s great Learning, and the eminent Services he has done the Church, are known universally. His way of expounding Scripture is more literal, more critical and learned than that generally of other Fathers. He had read a great deal, and filled his Comments with the Flower of *Origen*'s Writings, of those by *Didymus, Apollinarius, Theodorus* of *Heraclea, Eusebius* of *Cæsarea*, and of others of the Ancients who preceded him. But as he does not cite them, it is no easy matter to distinguish what is his own, from what he has borrowed from these great Men, and to reconcile all the opposite Opinions observable in his Writings, which should indeed be placed to the Account of those Authors whom he copied, and should not be imputed to himself.

St. *Jerom*, born about the Year 378, the City of *Stridon* upon the Confines of *Dalmatia* and *Pannonia*, was by his Parents sent betimes to *Rome*, there to carry on his Studies. He made a great Progress in a short Time. After he had gone over the holy Places of *Judea* and *Syria*, to visit the *Anchorites*, who lived there in the most frightful Desarts, he retired to *Bethlehem*, and died there in 420.

St. *Basil the Great*, Bishop of *Cæsarea* in *Cappadocia*, has composed an excellent Work, entituled *Hexaëmeron*, upon the Beginning of *Genesis*, or the Work of six Days: It is a Master-piece of Eloquence and Learning.

St. *Gregory*, Bishop of *Nyssa*, Brother to St. *Basil*, has written a Book likewise on the *Hexaëmeron*; another on the Creation of Man; two Discourses on these Words, *Let us make Man after our own Image and Likeness*; and a Treatise *on the Life of Moses*. He discusses several important Questions in his Discourse on the Formation of Man; and all that he has written is agreeable and useful.

The Work of these two Saints, *Basil* and *Gregory*, is in *Greek* and *Latin*, in the first Volume of their Writings, together with what they composed with relation to *Genesis*.

The *Greek* Fathers admired that of St. *Basil*, as well because of the great Eloquence of its Author, as for a certain kind of Erudition which is very singular: For in it the perfect Orator is to be discern'd rather than the Interpreter of Scripture. St. *Gregory* is shorter in his Exposition; and without touching upon the same Questions, contents himself with explaining the natural Order of the Creation. He is more diffuse in his Treatise on the Creation of Man. As to the *Life of Moses*, it is rather a History than a Comment.

St. *Ambrose*, Archbishop of *Milan* has composed six Books on the *Hexaëmeron*, or Work of six Days, which are scarce any thing more than a Translation of St. *Basil* on the same Subject; a Book *concerning the Terrestrial Paradise*; two Books of *Cain* and *Abel*; one of *Noah* and the *Ark*; two of *Abraham*; one of *Isaac and the Soul*; two

others of *Jacob*, and a happy Life; one of the *Patriarch Joseph*; and lastly, a Book *concerning the Blessings of the Patriarchs*; all which relates to the Book of *Genesis*. St. *Ambrose*'s Method in his Writings upon Scripture, is to keep to the Allegorical and Moral Interpretation, rather that to the Literal, to History or Criticism. He follows very readily the Ancients who have wrote before him. As he understood *Greek*, he has taken a great deal from *Philo, Origen, Didymus, Hippolytus* the Martyr, and St. *Basil*. He is sometimes affected and obscure by reason of his Allegories, and the frequent Allusions which he makes to Scripture. His *Hexaëmeron*, and other Works that relate to *Genesis*, are in the first Tome of the new *Paris* Edition.

What he has written upon the Terrestrial Paradise is more elaborate and learned, because he set about this Undertaking the first Year he was made a Bishop. He is more elegant in his two Books upon *Cain* and *Abel*. There are a great many good Moral Instructions in it. In his Book of the Ark he adheres to the Literal Sense more than elsewhere, and reports the Opinions of others with great Erudition.

St. *Ambrose* was born in *Gaul* about the Year 340. He went through his Studies at *Rome*; and when he was Governor of *Milan*, he was by all the People chosen Bishop, in the Year 374, and died in 397. We need only read his Works to be acquainted with his true Genius, and with the Sanctity of his Life. *Eustathius* Bishop of *Antioch*, who lived in the fourth Age, has made a famous Treatise concerning the Witch of *Endor*, which we shall speak of on the Books of *Samuel*: See upon *Saul*. He is said to be the Author of a Work on the *Hexaëmeron*, to be met with in the great *Bibliotheca Patrum*, in *Latin*, and published by *Allatius* in *Greek* and *Latin* at *Lyons*, 1629, in 4to. with his Notes, and the Treatise on the Witch of *Endor*. But this is certainly very different from that published by *Allatius*; for it is only a *Latin* Version of St. *Basil's Greek Hexa- ëmeron*, which for this Reason has been inserted in the old *Latin* Editions of this Father, at *Antwerp*, 1616, in fol. p. 666. That put out by *Allatius* is also in *Latin* only, together with his Preface in the same *Bibliotheca Patrum*, tom. 27. p. 22. so that they are two very different Works. This Piece on the *Hexaëmeron* put out by *Allatius* is believed by some to be written by another Author, who, either assumed or really had the Name of *Eustathius*: But however this may be, there is a great Shew of Learning in it, with a good Mixture of Natural History. He abridges the History of the Bible, from the Beginning of the World to the Death of *Joshua*. The Work is short, and may be read with Pleasure and Advantage.

Eustathius was of the City of *Sida* in *Pamphylia*. He was one of the first who declared against the *Arian* Heresy, and opposed it, both by Word of Mouth and Writing; which drew upon him the Hatred of those who were Enemies to the Faith, who had recourse to Calumny in order to find some Pretence for deposing him, and procuring him to be sent into Banishment, in which he died about the Year 338.

There are two Pieces of *Venerable Bede* upon *Genesis*, one entitled, *Commentarii in Hexaëmeron*, tom. 4. p. 1, 2, 3. the other, *Expositio Venerabilis Bedæ Presbyt. in primum lib. Moysi, &c*. It is very dubious whether this last be *Venerable Bede's*; and the first is but a small Part of that which he did certainly compose on *Genesis*, as he himself shews, in the Catalogue of his Works. M. *Henry Wharton* published in 1693, in 4to. *Lond*. what was wanting of *Bede's* Comment, which is continued from the Birth of *Isaac* to the Dismission of *Ishmael* and *Hagar*.

We have already said above that Dom *Martene* has likewise published it in his *Anecdotes*. He has added Notes and Various Readings. See the first Article of this Part, where we have spoken of *Bede*. The little we have remaining upon *Genesis* is a succinct Exposition, and agreable to read. Herein we have an easy Explanation of the most abstruse Sense of Scripture, and fine Maxims for the Regulation of Life.

Alcuinus, or *Albinus Flaccus*, has written a very useful and succinct Work on *Genesis*, in the way of Questions and Answers. They were printed separately at *Hagueneau* in 1529, in 8vo. and since by Dom *Luke d' Achery*, in the second Part of his Edition of *Alcuinus*. He has added his Explanation on these Words, *Faciamus Hominem*, &c. p. 54. This is only as it were an Appendix to the first Work.

Alcuinus was an *Englishman* by Birth, invited by *Charlemain* into *France*, and died in 804, quite worn out with old Age; *Effœto jam corpore*, as he himself says, in his 17th Letter.

He was a wise, humble, modest, learned Man, and withal a good Christian, says M. *Baillet* in his Life, on *May* 19.

Anastatius Sinaita wrote eleven Books of Moral Reflections upon the *Hexaëmeron*, printed in *Latin* only, in the ninth Volume of the *Bibliotheca Patrum*, of the *Lyons* Edition, p. 857, *&c*. under this Title, *Anagogicarum Contemplationum in Hexaëmeron, lib*. 2. They were printed in *Greek* and *Latin* at *Paris*, in 1606, in 4to. by the Care of *John Tarin*. The 12th Book has been since published at *London*, 1682, in 4to. in *Greek* and *Latin*, by *Claude Allix*. We find some *Greek* Fragments of it in the new Edition of St. *John Damascenus* by *Le Quien*, tom. 1. p. 174. There are besides 154 Questions upon Scripture, said to be this Author's, with the Answers, printed in *Greek* and *Latin*, at *Ingoldstadt*, 1617, in 4to. These Works are scarce of any use in illustrating the sacred Text; nor indeed is

this the Author's principal Design, who is more intent upon making Reflections of a Moral and Spiritual Nature, than any that are Literal.

There are two Authors known by the Name of *Anastatius Sinaita*, the Elder and the Younger, who both professed a Monastick Life upon Mount *Sinai*, and were successively Patriarchs of *Antioch*; but we do not well know to which of them the two particular Pieces belong that we have been describing.

St. *Bonaventure* wrote three and twenty Discourses upon the *Hexaëmeron*: They are in the first Tome of his Works, p. 9. of the Edition of *Mentz*, 1609, in fol. seven Volumes. They had been before printed together with his *Psalter* at *Rome*, 1588, in 8vo. They abound with Moral and Mystical Reflections, and with tropological and figurative Interpretations.

St. *Bonaventure* was born in *Tuscany*, in the Year 1221, took the Habit of St. *Francis* in 1243, was made Cardinal in 1273, and died the Year following, in *July*. *Profundus est non verbosus*, says the learned *Gerson*, *Subtilis non curiosus, disertus non vanus; flammantia non inflantia verba proferens*.

John Pico of *Mirandola*, celebrated for the great number of his Works, and surnamed *The Faultless Monster*, has written seven Books upon the first Chapter of *Genesis*, entitled, *Heptaplus de opere Sex Dierum*, and printed in the first Volume of his Works. Every Book is divided into seven Chapters: The first treats of the Elementary World; the second of the Heavens, and the Cœlestial World; the third, of Angels, and the State of the Blessed; the fourth, of Man; the fifth, of all the several Worlds in particular; the sixth, of their Relation to one another; the seventh, of Eternal Happiness. This Work does not seem to me to be of much use in the Explanation of *Moses*; and the Author is too sublime for the generality of Readers. M. *Dupin* says his *Heptaplus* is rather an Essay than a compleat Work: It had been printed before at *Strasburg*, 1574, in fol.

Picus was an *Italian*, and Count of *Mirandola*, born in 1463. After having gone through all the Sciences in a very little Time, he died at *Florence* in the Year 1494, and the 31st of his Age. If he had Learning, as no one can question, he had still more Piety and Virtue: For he was a truly Christian Philosopher, who made no other use of his great Knowledge but to live and die well.

Aloysius Lippomannus, or *Lewis Lippoman*, has left us a *Catena*, taken from the *Greek* and *Latin* Fathers, upon *Genesis*, *Exodus*, and the *Psalms*: to these he has added the Remarks of *Strabus*, St. *Thomas*, and *Cajetan*, and his own Annotations, which are generally Critical and Literal.

The first Edition of his *Catena* is of 1546, in fol. at *Paris*, and afterwards at *Lyons*, in one large Volume in fol. *Fabricius*, in his *Bibliotheca Græca*, Book V. Chap. 17. p. 733, has given us the Catalogue of the sixty Authors whereof this Writer has made Extracts.

Catena's of this kind are of no great Use; it is much better to read the Explanations of the Fathers in their original Sources, than in the little Streams, the Water whereof is not always very pure.

Lippoman distinguished himself by the Innocency of his Life, and his Application to Study; for his great Affairs did not prevent his reading the *Greek* and *Latin* Fathers, nor his writing the Lives of the Saints, and much less his imitating them. He was Bishop of *Verona*, and died in 1559.

His Comment upon *Genesis* is in one large Volume fol. printed at *Lyons* in 1657. In this he has inserted Extracts of about sixty ancient and modern Authors.

Benedictus Pererius, or *Pereira*, a *Spanish* Jesuit, who was born at *Valentia* in 1535, and died at *Rome* in 1610, at the Age of 75, has left an excellent Comment upon *Genesis*, printed in two Vols. fol. or in four Vols. in 4to. The twelve first Chapters take up the first Volume, which is divided into sixteen Books, and into many Questions or Disputations, which the Author handles at large, relating what may be said *pro* and *con*. The second Part is treated in a more succinct Manner, and has more the Form of a Comment. *Pererius* was a learned, solid, and judicious Man, and his Comment alone may be instead of many others upon *Genesis*. The best and last Edition of it is that of 1685, at *Cologn*, in fol. because it contains all his Works on Scripture. *Montague* says it is a learned and laborious Work; *Doctum & laboriosum opus*.

Ambrosius Catherinus, a *Dominican*, has made a Comment upon the first five Chapters of *Genesis*, upon St. *Paul's* Epistles, and the Canonical Epistles. He often opposes *Cajetan*, though of the same Order. This Author is bold, and free in his Opinions. His Work was printed at *Rome*, 1552, and 1556, in fol. In it he treats particularly on such Questions as relate to the sacred Text, and sometimes to Divinity. To this his Annotations on *Cajetan's* Comments should be added, printed at *Lyons*, 1543, in 8vo.

Catharinus was born at *Siena* in *Tuscany* in 1487: At thirty Years of age he turned *Dominican*, was made Bishop of *Minori* in the Kingdom of *Naples*, whence he was translated by Pope *Julius* III. to the Archbishoprick of *Conza*.

He died in the Year 1553.

Ascanii Martinengi, Canon. Regul. Ordinis S. Aug. Glossæ magnæ in Genesim, two Vols. fol. *Patavii* 1597. This Author shews himself to be a Man of Learning, but he is a little too diffuse.

In this prodigious Work we find, says F. *le Long*, all the different Editions, Phrases, and *Hebrew* Expressions, Literal as well as Mystical Explanations, taken from near two hundred Fathers. He assures us, that what he had done upon the whole Scripture, was in the Library of St. *Saviour* in *Brescia*.

He was of *Brescia* in *Italy*, a Canon-Regular, Abbot, and General of his Order. He died in 1600.

Marinus Mersennus, a *Minim*, has written a long Comment on the six first Chapters of *Genesis*, in the way of Questions upon the most difficult and noted Places of this Book. The Title of this Work, as F. *le Long* reports it is, *Quæstiones celeberrimæ in Genesim, cum accuratâ Textûs explicatione*. He has added to it Observations and Corrections on the Problems of *George Venetus*, upon *Genesis*; the whole printed at *Paris*, 1623 and 1625, in fol. What is wanting on the rest of *Genesis* is in Manuscript in the Library belonging to the *Minims* of *Paris*, as F. *le Long* farther takes notice. In Reality, M. *Baillet*, in his Life of *Descartes*, tom. 1. p. 110. in 4to. says, that what is printed makes but the first Tome.

This is the Work rather of a Philosopher and a Divine than of a Commentator: In it he attacks particularly the Atheists and *Roscrusians*. It would be convenient to read *Sixtinus Amama's* Letter written hereupon to F. *Mersennus*: It is in the *London* Criticks, tom. 1. p. 60. This Monk was very well versed in the Languages and Mathematicks: He was born in 1588, turned *Minim* at *Paris* in 1611, and died there in 1648, and the 60th of his Age.

John le Mercier wrote in particular a Comment upon *Genesis*, printed with his other Works in fol. at *Geneva*, 1598, under the Direction of his Son *Josiah*. This Writer is one of the greatest Masters of the *Hebrew* that *France* has at any time produced. His Works are learned and elaborate, but very dry, and in them he keeps very close to the Grammatical Sense of Scripture.

This Author was of *Uzés*: He has been thought to be a *Calvinist*, but this is a Mistake. *Thuanus* in his History says he was a Man of admirable Candor, and great Learning, and that he led a very unexceptionable Life.

Florianus Nannius, has published a Comment upon *Genesis*, with this Title, *Catena argentea in Genesim*, in 4to. *Bononiæ*, 1587. In this there is only what he wrote upon the first Chapter; what followed, as far as the eighth, is in Manuscript at *Rome*, says F. *le Long*. So that *Crow* and M. *Dupin* are mistaken when they say that his *Catena* upon all the Scripture had been printed.

Nanni was an *Italian*, a Canon-Regular of *Lateran*, Bishop of *Scala* in the Kingdom of *Naples*. He died in 1598. His *Catena* is taken from the School Divines, which should not give us any great Idea of it.

Gulielmi Hameri Ordinis Prædicatorum Commentationes in Genesim plurimis clarissimorum linguæ Hebraicæ, Græcæ, Latinæ, Auctorum sacrorum & Profanorum Sententiis ornatæ. *Sixtus* of *Siena*, in his *Bibliotheca*, calls them learned, useful, and agreeable Explanations.

Hamer was of *Nuis* in the Diocese of Cologn, turned *Dominican*, and died in 1564.

Firmini à *Capitiis Expositio in Genesim*. His Exposition was printed at *Paris*, 1567, in 8vo. It goes no farther than the Birth of *Isaac*. He was by Nation a *Frenchman*, of the Order of St. *Francis*, in 1580.

Hieronymus Vielmius has written upon the first Chapters of *Genesis*, or the Work of Six Days. His Book was printed at *Venice*, in 4to. 1575.

Martin Delrio wrote a Book entituled, *Pharus Sacræ Sapientiæ*, printed at *Lyons* in 1608, in 4to. Properly speaking it contains only Literal Glosses upon *Genesis*.

He was born at *Antwerp* in 1551, went into *Spain*, where he turned *Jesuit*, and died too soon for the Execution of those great Designs which he had formed; for he was but fifty-eight at the time of his Deceafe.

Lewis de Ystella, a *Dominican*, who died in 1614, has written an Explanation of *Genesis* interlined, and *Scholia*, printed at *Rome* in 1601, in fol.

Gabriel à *Costa*, Professor of *Coimbra* in *Portugal*, made a Comment upon the xlixth Chapter of *Genesis*, and not upon nine and forty, as some have believed: For he explains only the Blessings of the Twelve Patriarchs. It is in fol. printed with his other Works, at *Lyons*, in 1641. The Author died in 1616, before his Works could come out.

Ægidius of *Viterbo*, or rather *Giles Colonna*, wrote a Comment upon the three first Chapters of *Genesis*, printed at *Venice*, 1521, 4to. and afterwards at *Padua*. He understood the learned Languages. He is particularly known for the great number of other Works composed by him. See upon the *Canticles*.

Giles Colonna was of the illustrious Family of the *Colonna's*, an *Augustinian* Hermit, and chosen General of his Order in 1292. He was afterwards nominated to the Archbishoprick of *Bourges*, and died in 1316, at 69 Years of Age.

Simeon de Muis wrote learned Notes upon *Genesis*, printed in the ninth Tome of the Great Criticks, p. 2605, and with his Comment upon the *Psalms*, at *Paris*, 1650 fol. The Title of his Notes is, *Varia Sacra in Pentateuchum*.

In these he explains the most difficult Passages of Scripture in a short and succinct manner.

We are obliged to Dom *Bernard Pez* and Dom *Martene*, for giving us four Pieces upon *Genesis*, which had not hitherto been published. The first is *Angelome's* Comment, in the first Tome of *Pez's Anecdotes*, p. 45. printed at *Augsburg* in 1721, 4 Vols. fol.

The Author, he says, herein explains the sacred Text, *nervosé & breviter*, by producing however Passages from St. *Jerom*, St. *Austin*, and other Fathers, according to the Custom of his Time. He was a Monk of *Luxieu*, and dwelt for some Time, as he himself says, in the Emperor *Lothaire's* Palace.

The second is *Honorius's* Comment of *Autun* upon the Work of Six Days, *ibid*. Tom. 2. p. 71. He speaks of it himself in the seventeenth Chapter of his Catalogue of Writers.

He was a Priest, and chief Master of the Schools belonging to the Church of *Autun* from 1090 to 1120. He is to be commended for having made large Collections; but in this Performance he did not use all the Diligence that was necessary, as M. *Dupin* says.

The third is *Remigius's* Comment of *Auxerre, ibid*. tom. 4. Part I. It is succinct and elegant. The Author is not satisfied with reporting what the Ancients have said; he inserts a great deal of his own composing, and has taken the Pains of an original Author.

He presided over the Schools of *Rheims*, and died about the Year 900. but he was not Archbishop of this City. He distinguished himself very much by his Learning.

The fourth is *Peter Abelard's* Treatise upon the Six Days Work, placed by Dom *Martene* in the fifth Tome of his Anecdotes, p. 1361, 1412. He follows the Literal, Allegorical, and moral Sense. His Wit and Learning were discernable in his Performance. His Adventures have made him so generally known, that it is not necessary to say any thing of him in this Place. We shall have occasion to speak of him elsewhere.

John de la Haye published Literal Comments upon *Genesis*, at *Paris*, three Vols. in fol. 1663, the third Edition; and others, which we shall take Notice of in the Articles upon *Exodus* and the *Revelations*.

There were two Authors of this Name and Surname; one a *Jesuit*, the other a *Cordelier*, who have both written a great deal on Scripture. We have already spoken of the *Cordelier*, in the general Article of Commentators; we shall say more of the other when we come to the Harmonies of the Gospels, or Introductions to Scripture.

John Paul Oliva has joined his Comment upon *Genesis* with that which he wrote on *Esdras*. See hereafter upon *Esdras*.There are others, who, without making Comments, have attempted to explain some Passages of *Genesis* which to them seemed difficult; or to form new Systems concerning the Creation of the World; such are the new Essays of Physical Explanations of the first Chapter, by M. *de Saint Rambert*, and others, whereof we shall say something in the next Article.

Curious Questions upon Genesis, in *French*, were published at *Paris*, 1685, in 12mo. These are a kind of agreeable and instructive Comment. For example, Enquiry is made, To which of the two, *Adam* or *Eve*, the Rib which was made use of in the Formation of the Latter, will be restored at the Day of general Resurrection; and the Answer returned is that given by *Tostatus*, who first proposed this Question, that there being no Necessity for Men to reassume at that time every Particle of their Substance, which is daily lost, and repaired by fresh Nourishment, for otherwise at their Resurrection they would be monstrous Creatures, the Rib must be restored to *Eve*, not to *Adam*; since at the time of God's taking it from him, he placed another in the room of it, which at the Last Day will be given him again.

In like manner, it is demanded, Whether it was the Serpent which tempted *Eve*, or the Devil in the Shape of a Serpent? *Cajetan* was of opinion that it was the Devil in his own proper Person, whom the Scripture calls a Serpent metaphorically only; to whom likewise the Use of Speech, and the Quality of Cunning may be supposed much better to belong, than to this Animal; but his Opinion in this Particular is contrary to that which is received with much more Reason, *viz*. That upon this Occasion there was a Devil and a Serpent both together.

The Examination into the Existence and Situation of Paradise is very curious: Here we see how it may be proved, by the Authority of the Fathers of the Church, by Scripture and Reason, that this delicious Place is still actually

subsisting: On the other side, we read likewise the Foundation which there is for our believing that it has been ruined and destroyed; which nevertheless, as the Author shews, has not happened so absolutely and entirely as not to have it said that this Paradise is in some manner in Being. As to the Situation of it, he observes, that it neither was extended over the whole Earth, as *Josephus* believed, nor under the Equinoctional Line, or in any Place of the *East-Indies*, as certain Catholicks have advanced; nor, lastly, confined to *Armenia, Mesopotamia*, or *Palestine* in particular, but spread itself at once into every one of these three Regions.

The Number of *Eve's* Children has likewise furnished Matter for a curious Question. It must certainly have been great, if we consider the Length of our first Parents Lives; but it is not credible however, that in the 930 Years which *Eve* lived with her Husband, she should bring him, as *Salian* will have it, eighteen hundred Children; nor again, says this Author, that their number was reduced to twelve Boys and two Girls, as *Epiphanius* has written.

Abbot *Goussault* wrote likewise Arguments upon *Genesis*, printed at *Paris* in 1679, in *French*, 12mo. These are not barely Reasonings upon what passed in the Beginning of the World; for every Historical Point is here fully treated of, and explained according to the Opinions of the Fathers. This Abbot *Goussault*, speaking of the Giants, shews, that St. *Austin*, St. *Cyril*, and many others, hereby understood proud, violent, imperious, cruel, and robust Men; Men given up to all sorts of Vices: Whence the Poets have taken occasion to represent them to us scaling Heaven, and declaring War against the Gods. While he is speaking of the Tower of *Babel*, he explains St. *Austin*'s Opinion concerning the Confusion of Languages, which he multiplies, with St. *Prosper*, to Seventy-two, in proportion to the seventy-two Families descended from the three Sons of *Noah*, which were all assembled together in order to raise this lofty Tower; and among the rest includes the *Hebrew* Tongue, which, from being general and universal, as it was at that time, became, according to these Fathers, and several Interpreters, the particular Language of *Eber*'s Family; from whence it was called *Hebrew*.

In the Memoirs of *Trevoux* for the Month of *December*, in the Year 1723, p. 2285. we have a Philosophical *Analysis* of the Beginning of *Genesis*, upon the Creation, by *Henry Hugonet*. It is the general Principle of this Author, that all the Texts of Scripture which speak of natural Things may be understood and explained literally; and that it is not allowable to restrain them to an allegorical Sense, unless when that which they present to the Mind is absolutely contrary to Truths known with an infallible Certainty.

According to this Principle, the History of the Creation written by *Moses* is literally and physically true, as to the Facts, the Order and Succession of these Facts, the Intervals, and other principal Circumstances which make the Subject of this History: There are only these Expressions, *God said, God saw the Light*, and the like, which should be understood in a figurative Sense, wherein no one can be mistaken.

The particular Principles he makes use of are pretty nearly these following. 1. He supposes that the World is finite, and has real Limits: 2. He supposes that the whole Mass, immediately upon the Creation, was terminated, and as it were included in a spherical Figure. The Expression of the Book of *Proverbs* viii. 27. seems to favour altogether this Opinion, which has been adopted by the common Prejudice of the World: 3. He supposes that God created all Matter really divided into finite Atoms: 4. Although these Atoms are absolutely indivisible, he supposes their Solidity to be such that they never are indeed divided by the ordinary Action of second Causes: 5. He supposes these Atoms for the most part were of a spherical Figure, tho' some were larger and some smaller: 6. He supposes the rest of them to be either all angular, and as it were cut facet-wise, or that their Sides were part round and part angular; but that these last were less than those which were altogether Polygons, though both were larger than the Spherical: 7. He describes these four Differences of Atoms, by the usual Names of First, Second, Third, and Fourth Element.

It were easy for him to justify his Hypothesis concerning the Nature of *Atoms*, by particular Applications, if this were a proper Place to treat of the Nature of Bodies; but he is content to defend them with that Liberty which every one has a right to, of forming such Systems as he pleases in Matters of a Physical Nature.

See in the same Memoirs of *Trevoux* his Explanations of the First Chapter of *Genesis*, according to the Principles abovementioned. He was of *Francke- Compté*, a Reform'd *Benedictine* Monk, of the Order of *Cluny*. He died very young, in 1727.

There is in the Memoirs of *Trevoux* for the Month of *May* in 1725, p. 922. an Explanation of some Passages of the Fourth Chapter of *Genesis*; it is not said who is the Author of it. The first and principal Passage there explained is God's Conversation with *Cain*, who had just killed his Brother, &c.

There is likewise a pretty long Letter by M. *Mallemant*, upon the second Verse of the Sixth Chapter of *Genesis*, wherein he explains what we are to understand by the Angels who fell in love with the Daughters of Men, and enlarges much upon the Situation of Paradise. This Letter is in the Memoirs for the Month of *September*, 1706.

Article VII. Protestant Commentators upon Genesis.

JOHN *Gerhard*, *Lutheran* Professor at *Salane* in *Saxony*, published a Comment upon *Genesis*, wherein he explains the *Hebrew* Text, proposes and resolves Difficulties, and reconciles seeming Contradictions. This Work was printed in 1675, and afterwards at *Lipsick* in 1693, in 4to. The Title, which gives a just Idea of it, is as follows; *Commentarius in Genesim, in quo Textus Sacer declaratur, quæstiones dubiæ solvuntur, Observationes eruuntur, & loca in speciem pugnantia conciliantur*. The *Gerhard* we are here speakng of is the Father. He was born in 1582, and died at *Jena* in 1637, being no more than fifty Years of Age. He was infinitely laborious, spending his whole time in Study. He understood the learned Languages, had read the Fathers, and argued like one well skilled in Controversy.

Paul Fagius published an Explanation of the *Hebrew* Words of the first four Chapters of *Genesis*, with this Title; *Expositio dictionum Hebraicarum litteralis & simplex, in quatuor capita priora Geneseos*, *Jenæ, 1542, in 4to*. He is larger here than in his Notes upon the Pentateuch, whereof we have already said something, as well as of the Author himself, in the fifth Article of this Part.

Abrahami Calovii Luther. Comment. in Genesim. in 4to. Wittembergæ, 1671. To this Comment are added Prolegomena, and Chronological Tables. He examines critically all the Words of the Text, and having settled the literal Meaning of it, he thence draws several moral Instructions. The same Author has written against *Grotius*, and has undertaken to confute almost all his Explanations of the Scripture, in a Work entituled, *Anti-Grotiana annotata in vet. & nov. Testamentum*. He is sometimes led away too far, by his too great Inclination to contradict his learned Antagonist. He was of *Prussia*, born in 1612, a *Lutheran*, and died in 1686, at 74 Years of Age. He wrote a great deal upon the Scripture; they reckon seventeen Volumes in 4to. of Dissertations only, without computing many others in fol. that we speak of according to the Matter which is the Subject of them. See his Title in the *Index*.

New Essays, to explain physically the first Chapter of Genesis, *by M*. St. Rambert, *or Ramperg, at* Utrecht, *1713, in 12mo*. This Author has endeavoured to explain the Creation of the World as related in the first Chapter of *Genesis*, according to *Descartes*'s System. If this be not the first Attempt which has been made this way, it is certainly the most ingenious, most elaborate, and best carried on. *Saint Rambert* protests, in his Preface, and at the End of his Work, that he is ready to relinquish his Opinions and condemn them, if they vary in any thing from the Creed of the *Roman* Catholick and Apostolick Church. He was was a *Frenchman*, as F. *le Long* says. Perhaps he is still living.

John Amerpoel had before published, without Disguise, *Cartesius Mosaisans*, at *Lenwarden*, in the Year 1676, in 12mo. It is an Explanation of the first Chapter of *Genesis*, wherein he seems to follow only *Descartes*'s Observation, who says in some of his Letters, that upon reading over-again this Chapter, he thought himself able, according to his Principles, to explain very easily whatever *Moses* had declared therein concerning the Creation of the World. *Amerpoel* asserts, that the Doctrine of this Philosopher contains nothing contrary to this History. So that his Work is properly nothing more than a Parallel drawn between this Chapter and the Principles of *Descartes*. He was of *Groninguen* in *Frizeland*, a *Calvinist*, and lived in 1669.

Another Author published afterwards, *The World in its Birth*, or, *The Creation of the World, and of Man*, according to the same Principles of *Descartes*, at *Utrecht*, 1685, in 12mo. This Treatise, which contains three Parts, is curious: Every thing in it is explained with great Order and Clearness.

Burnetii Archæologia Philosophica, *Londini*. 1692, in 4to.

Ejusdem Telluris Theoria Sacra. Londini, 1702. This Author proposes a new System on the Creation of the World, and the Manner wherein the Earth subsisted before the Deluge. He also explains how the Deluge was produced, according to his Hypothesis. His Opinions are pretty free, and have been confuted. See *Solomon Deyling*'s *Observat. Sacr. Tom*. 1. *Observat*. 4.

The Title of his two Pieces at full length is as follows: *Archæologia Philosophysica, seu Doctrina de rerum originibus, in 4to. Londini, 1692. Telluris Theoria Sacra*, *Orbis nostri originem & mutationes generales quas aut jam subiit, ant olim subiturus est complectens: Libri duo priores de diluvio & Paradiso, in 4to. ibid. Anglic*è, *1681. in fol*. 1684. Both at *Amsterdam*, 1694. in 4to. translated into *German*, at *Hamburg* 1698, in 4to. F. *le Long* says nothing of the Edition of 1702. As he was attacked by *Erasmus Warren*, he replied in *English, ibid*. 1690, in fol.

Thomas Burnet, as *Bayle* says, was an *Englishman*, and a Physician of the University of *Edinburg*: But, as F. *le Long* tells us, he was a *Scotchman*, and Clerk of the Closet to the King of *England*.

Christophori Cartwright, Electa Targumico-Rabbinica, sive Annotationes in Genesim ex triplici Targum seu Chaldaica Paraphrasi: Item, ex Rasi, Aben-Ezra, aliisque Englishman, a *Calvinist*, and Minister in the County of

Cumberland. *ifque Hebræis excerpta, unâ cum Animadversionibus subinde interspersis. Londini, 1648, in 8vo*. It is in the Supplement to the Great Criticks, tom. 2. This Comment is entirely Rabbinical, and very dry. The Author was an *Englishman*, born at *York*. He died in 1658, in the 56th Year of his Age. We may judge of the Solidity of his Judgment, and of his great Capacity to understand well the Writings of the *Hebrews*, by the Works which he has published.

Sixtini Amama Annotata in Genesim, in the first Tome of the Supplement to the Great Criticks.

He was of *Frizeland*, and a *Calvinist*. He taught at *Franekar*; went into *England*, and died there in 1629, not being very old; but he was worthy of a longer Life.

Petri Artopæi Christiana trium linguarum elementa de prima rerum origine vetustissimaque Theologia ex tribus primis capitibus Geneseos. Basileæ, 1546, *in* 8vo. *Crovæus* supposes him to be besides the Author of some Discourses taken from the three first Chapters of *Genesis*, and printed at *Stetin*, 1545. This probably is the same Piece, the Title whereof he did not know. The Author was of *Pomerania*, a *Lutheran*, and Minister at *Stetin*. He died, as some say, in 1593. He understood *Hebrew* very well, but was too much prepossessed against the Vulgate, too fond of his Prejudices, and the Opinions of his Sect.

Robinson published a Philosophical and Theological System concerning the History of the Creation as it is related by *Moses*, with the Defence of this System, printed in *English*, at *London*, 1709, in 8vo.

The Author's Design is to shew, that what *Moses* tells us of the Creation may without any Inconveniency be explained philosophically. He first of all gives us a great Idea of this holy Legislator, of his Learning in all the Sciences, and above all, in Philosophy. In the next place, he produces the Text of the first Chapter of *Genesis*, with his Philosophical and Theological Paraphrase, which fills a second Column, and contains particular Hypotheses, whereof he endeavours to demonstrate the exact Agreement with the Text of *Moses*. Lastly, he draws from thence a great number of moral Conclusions, which he distributes into several Classes, and forms so many Arguments for supporting the Belief of a God and Providence.

He himself speaks of this Work in his Specimen of the Natural History of *Westmorland* and *Cumberland*. He was an Another Author, who is unknown to us, put out *Moyse Eclairci*, or a Literal and Physical Explanation of the first Chapter of *Genesis*, at *Amsterdam*, 1709, in 12mo.

His whole Design is to propose a new System explaining Motion, by the Help whereof he pretends to prove, 1. That God is not made to act but by his own Will. 2. That the Principles of Motion are explained more clearly. 3. That many Difficulties are avoided, which he believes to be inseparable from the Explanations of Motion by the modern Philosophers.

Edmund Dickenson wrote a Treatise upon the Creation of the World, entituled, *Physica vetus & vera, sive tractatus de naturali veritate Hexaëmeri Mosaici*, at *London*, 1685, and 1702, in 4to. He has no other Design but to shew that the *corpuscular* Philosophy of Atoms is plainly established in *Genesis*. He was an *Englishman*, and Physician to the King.

Article VIII. Of Jewish Commentators upon Genesis.

THERE are two *Abrahams* who have written upon *Genesis*; one the Son of *Asher*, of the Town of *Japheth* in the Upper *Galilee*, who lived in 1567. his Comment was printed at *Venice*, 1561, in fol. in *Hebrew*, under the Title of, *Light of the Understanding*: The other surnamed *Samaria*, whose Comment, which he calls the *Light of Truth*, was printed at *Thessalonica* in 1604. in 4to.

Judah the Son of *Abraham-Jacob* of *Posnania*, published *Judas Maccabeus*, and a Comment upon *Genesis*, at *Cracow*, 1646, in fol. in *Hebrew*: And *Bartolocci*, in his *Bibliotheca Rabbinica*, tom. 3. p. 66. speaks of a Treatise upon the Six Days Work, which is *Judah's*, the Son of *Moses*.

Samuel Japhe, Son of *Isaac*, a *German*, who flourished at *Constantinople* in the Beginning of the seventeenth Century, wrote a Literal and Allegorical Comment, printed at *Tarth* in 1692, fol. the fourth Edition. And *Samuel* the Son of *Joseph*, a *Jewish* Priest, composed Discourses which were printed at *Venice* in 1604, in 4to.

Article IX. Treatises and particular Dissertations upon Genesis.

THAT we place these Dissertations, which are very numerous, in some Order, we shall range them under the Titles belonging to them, which have some relation to the different Passages of *Genesis* that these Dissertations or Treatises illustrate.

Upon *Genesis*, and *Moses* the Author of this Book.

An Author, whose Name we are not acquainted with, has written two Dissertations upon the Beginning of *Genesis*, and another upon the Original of the Law of Nature, in *Latin*, at *Mastricht*, 1713, in 4to. There is a large Fund of Erudition in this Work, but nothing singular in it: The Genius of the Author is seen by his Arguments; and as to the Style, the frequent Repetitions of the same thing are so tedious to the Reader, that he is less affected with what is so often represented to him, and cannot, without Difficulty, keep up his Attention.

Upon *Moses*, the Author of the Pentateuch, and consequently of *Genesis*, see what has been written by *R. Simon, le Clerc*, *Hobbes, Spinoza*, &c. F. *Alexander*, F. *Frassen*, M. *Dupin*, &c. and in particular *Solomon Deyling's Observationes Sacræ*, tom. 1.

Moses vindicatus, seu veritas historiæ creationis mundi, adversus Burnetii Archæologias Philosophicas. This Work, printed at *Amsterdam*, in two Volumes in 4to. or rather in 12mo. 1694, is by *John Graverol* of *Nismes*, a *Calvinist*, and Minister of the *French* Church at *London*, who died in 1694. In this he produces Proofs for the History of the Creation, agreeably to what *Moses* says of it.

Joan. Henr. Hottingeri Historiæ Creationis Examen. Heidelburgæ, in 4to. 1659. This was printed a second time at *Zurich*, 1663, in 4to. and at *Heidelburg*, a third time, in 1672, after the Author's Death.

He was of *Zurich*, born in the Year 1620, taught the *Oriental* Languages at *Heidelburg*; and going to *Leyden*, was cast away, in 1667, in the 47th Year of his Age. His Reputation was so great, notwithstanding his being a *Calvinist*, that the Learned wrote to him from all Parts, to consult him: He wanted nothing but Moderation and Accuracy in his Works; for, as *Simon* says in his Critical History, he was too hasty in composing them. *Jacobi Martinii, seu Eliæ Faddelii Disp. de primo creationis triduo, apud Cren. Fasc*. 4. This Piece had been before printed at *Wittemberg* in 1654, in 4to. together with his *Pentas Quæstionum Biblicarum ex Genesi*.

He was born at *Halberstadt* in 1570. was *Lutheran* Professor at *Wittemberg*, and died there in 1649, in the 79th Year of his Age.

Melchior Leidecker published an *Archæologia Sacra*, wherein he sets out the History of the Creation and Deluge, according to *Moses*, against *Burnet*: It is at the End of his Commonwealth of the *Hebrews*, at *Amsterdam*, 1704, fol. He is particularly known for his History of *Jansenism*, was a *Calvinist* of *Zealand*, and was still living in 1721.

James Hasæus has also treated of *Moses* and the Pentateuch, in his *Philological Library*, tom. 6. p. 769, 895. He was a *German Lutheran*, and lived in the Beginning of the seventeenth Century. This is all that he has written, and the only time that we shall speak of him.

Eusebii Bohemi Quæstiones Biblicæ de luce primigenia, in *Crenius's* second *Fasciculus*. This had been printed at *Wittemberg* in 1625, in 4to. The Author was a *German* of *Misnia*, and a *Lutheran*.

John Leonard Heubner has a Dissertation on the Chaos mentioned by *Moses*, at *Wittemberg*, 1701, in 4to. We shall take notice of another Piece of his in another Place. He was a *German*, and a *Lutheran*, and lived in the Beginning of the 18th Century.

John Meisner treated of the Creation, in a Book printed at *Wittemberg*, 1652, in 4to. *De luce primigeniâ, ibid*. 1662, *in 4to*. *De Proto Evangelio, ibid. in 4to*. Of the Confusion of Languages, and other Treatises, which we shall take notice of hereafter.

He was of *Saxony*, and Professor at *Wittemberg*. He died a *Lutheran*, in 1681. He has also published Controversial Works, whereof M. *Dupin* has made a List in his Tables, tom. 4. p. 762. He calls him *Misnæus*.

Andrew Virginius has a Theological Disputation upon the Creation, printed at *Derpt*, 1647. We shall speak of this Author again upon the *Psalms*.

He was a *German* of *Pomerania*, a *Lutheran*, and Professor at *Derpt* in *Livonia*. He died in 1664.

John-Andrew Van-der-Meulen wrote Philological Dissertations upon the first and second Chapters of *Genesis*, relating to the Creation of the World, at *Utrecht*, 1713, in 4to. He was a *Hollander*, and a *Calvinist*. He was still living in the Beginning of the 18th Century.

John Nicolai, a *German Lutheran*, Professor of Antiquities in the University of *Tubingen*, who died in 1708, wrote a particular Dissertation upon the Name of *Alpha*, given to *Moses*. It was printed at *Leyden*, 1703, in 16to. in *Latin*. The Author's whole Design is to vindicate the *Hebrew* Legislator from *Helladius*'s Ridicule of this Term which is applied to him. It is in his *Chrestomathy*, whereof *Photius* made an Extract, and it may be said that the Sieur *Nicolai* has succeeded well enough in his Design.

For he makes this Surname *Alpha* turn to the Honour of *Moses*; 1. In that he was distinguished by his natural Beauty, and the Lustre which God communicated to him upon his Descent from Mount *Sinai*. 2. Because he was the Head and Conductor, the Master and Teacher of his People. They who have excelled in their way, and been at the Head of others, have been often called by the Name of the first Letter in the Alphabet, *Alpha*. 3. *Moses*'s Meekness may have been the Occasion of giving him this Name, which is an Epithet appropriated to Sheep and Oxen, the gentlest of all Beasts. 4. His having been Mediator between God and Men, and honoured several times with a familiar Conversation with God, may have been Reasons for this Appellation.

These latter Etymologies are taken by *Nicolai* from the *Arabic*. It appears from this little Piece that he was not unacquainted with the learned Languages. From *Moses* he passes to *Jesus Christ*, who in the *Revelations* is called *Alpha* and *Omega*, the Beginning and the End, the First and the Last. The Sequel of this Work leads to some Reflexions, which might have their Place here; if we were not apprehensive of being too long.

Royal History, or *Questions upon Genesis in general, in the way of Letters*; dedicated to the King, by *Nicholas de Hauteville*, a *Paris* Doctor, at *Paris*, 1665, in 4to. 1666, *ibid*, three Vols, in 4to. and 1667, 2 Vols. in 4to. A Work of very little Use: The Title, however, imports that he handles in it the most curious Questions of the Sacred History. He was a *Frenchman* by Nation, and Canon of St. *Peter* of *Geneva*.

Nicolai Abram de opere sex Dierum, in his *Pharus*, whereof we have already said something, *Lib*. 1.

Upon the Terrestrial Paradise.

Mosis Bar-cephæ, Commentarius de Paradiso, printed at *Antwerp*, 1569, in 8vo. *John Masius* translated it into *Latin*; It was printed afterwards in the *Bibliotheca Patrum*, tom. 17. of the *Lyons* Edition, p. 458, 500, in the Great Criticks of the *Amsterdam* Edition, 1698. and in the Supplement of 1701, at *Frankfort*, tom. 2. p. 327. *Dupin* has given the Analysis of it in his *Bibliotheque Ecclesiastique*, the Tenth Century, p. 12.

Bar-cephas was by Nation a *Syrian*, and wrote his Treatise in the *Syriac* Language. He died in 914. He repeats frequently the same thing; which Defect is corrected by *Masius* in his *Latin* Translation.

Thomæ Malvenda, de Paradiso voluptatis, at *Rome*, in 4to. 1605. This Treatise, small as it is, is more esteemed than all that he has published in five Vols. in fol. on the Scripture. This is M. *Dupin*'s Opinion, who has made a pretty large Abstract of it, tom. 1. of the Seventeenth Century, p. 262.

He was of *Valentia* in *Spain*, born in 1565, turned *Dominican*, and died in 1628, at 63 Years of Age. He was a great Genius, was Master of abundance of Learning both Sacred and Prophane, had a solid Judgment, a great Memory, and very vigorous Health, in a small, but nervous and well-set Body. He went to the bottom of every thing he handled. He was often a little diffuse.

Georgii Gasparis Kirkmaier, Dissertatio de Paradiso, Arcâ Noe, Diluvio, &c. in *Crenius's Fasciculo quarto*. This Dissertation was printed at *Wittemberg* in the Year 1662, in 4to. The Author was a *German Lutheran*, and a Philosopher. He died in 1700.

Joannis Hopkinson, Descriptio Paradisi, in Crenius Fasc. 2. This Description was printed at *Leyden* in 1594, in 4to. and in the Great Criticks, tom. 10. p. 845.

This Treatise, taken out of several Authors, is short, but judicious and well written in *Latin*, tho upon a Subject on which it is difficult for any one to express himself in this Language. He has shewn, as *Dupin* thinks, that he understood *Hebrew*, and had read the Rabbins.

He was an *Englishman*, lived about the End of the sixteenth Century, taught the *Oriental* Languages, and spent his last Years in composing this Work.

Joannis Markii Hist. Paradisi. We have spoken of this Author on the Pentateuch. He has illustrated the History of the Terrestrial Paradise in four Books, printed at *Amsterdam*, 1705, in 4to.

Joannis Frischmuth, Proto-Evangelium Paradisiacum. This was printed at *Jena* in 1675, in 4to. We meet with it in the first Tome of the *Thesaurus Philologicus*, together with other Dissertations, to the number of fifty-six, put out by the same Author. We shall speak of them in another Place.

Nicolai Abram, de Fluviis, & loco Paradisi, in the 3d Book of his *Pharus*. He is of opinion that Paradise was in *Palestine*.

Solomon Vantil had a learned Dissertation upon Paradise, printed at the End of his Comment upon *Malachi*, wherein he confutes M. *Huet*'s System in a very solid manner. No one indeed has treated this difficult Subject with more Accuracy and Care. His Dissertation is divided into three Books, with an Addition. The first contains an exact Description of ancient *Mesopotamia*, and the neighbouring Countries of *Syria*, which were watered by the

Euphrates; that is to say, of *Comagena, Cyrrhesta*, and *Palmyra*, of *Assyria*, *Chaldea*, and the Lands of *Cush* and *Havilah*. The last Chapter of this Book determines the Position of the Country called *Eden*: The second Book treats of the Rivers of Paradise, of the *Euphrates, Tygris, Pison, Gibon*, and the River of *Eden*. These two Books explain the *Oriental* Geography more than had been done hitherto, the Knowledge whereof is so necessary to the understanding Scripture. The third Book examines the several Opinions concerning the Situation of Paradise; and the Author having first confuted all besides, proposes his own in the last Chapter. The Addition is nothing but a large Comment upon the Description of Paradise included by *Moses* in seven Verses of the Second Chapter of *Genesis*.

The Author in this whole Work shews as much Reading, and more Critical Skill than in his Comment upon *Malachi*; and we may say, without flattering him, that his Dissertation deserves a distinguished Place among the most curious and useful Compositions. We shall speak of him upon *Malachi*.

M. *Huet*'s Dissertation was written first of all in *French*, and printed at *Paris* in the Year 1691, afterwards in *Latin*, with Augmentations, at *Lipsick*, 1694, in 12mo. and at the End of his *Demonstratio Evangelica, ibid*. 1694. in 4to. at *Amsterdam*, 1701, in 12mo. Lastly, in the Supplement to the Great Criticks, tom. 2. p. 737. The Author in this Dissertation endeavours particularly to find the true Situation of Paradise. We shall have occasion to say more of him in another Place. See his Title in the *Index*.

F. *Hardouin*, in his new Edition of *Pliny* the Elder, tom. 1. p. 359. has inserted a curious Dissertation on the same Subject, wherein he shews the Agreement of this *Pagan* Author with *Moses*, relating to the Situation of Paradise. As to what concerns him, see his Title in the *Index*.

M. *Mallement*, in the Letter abovementioned, Article VI. treats likewise very largely of this Matter. Herein he enquires after the true Situation of Paradise, and endeavours to fix it precisely. We mention this learned Author in several Places.

All that we can say after so many learned Writers, is, that altho' *Moses* has described the Situation of Paradise with the utmost Exactness, yet the Change which has since happened to the Places that he speaks of, and our Ignorance of the ancient Geography, have so darken'd his Description, that no Critick has hitherto been able absolutely to clear it. This perhaps is the obscurest Place of the whole Scripture; and by this Obscurity has given occasion for the greatest Diversity of Opinions. The best of it is, that it is a Point which we are at liberty to think of as we please. The Fathers agree in nothing thereupon, the Church has never decided any thing about it, and every one may speak his Thoughts of it.

Upon the Tree of Life, and the Serpent the Seducer.

Ziegra's Dissertation upon the Tree of Life was printed at *Wittemberg*, 1679, in 4to. and is to be found in the *Thesaurus* of Theological Dissertations, tom. 1. as well as in *Crenius*'s *Fasciculus*, together with *Chemnitius*'s Disputation, which had been printed at *Jena* in 1687, 4to. the third Edition, and four others on the same Subject, *ibid*. 1679, in 4to. the second Edition. They were both *Germans*, and *Lutherans*, and lived almost at the same time.

Thomas Crenius, in the Beginning of his *Fasciculus*, has inserted a particular Exposition on God's Command to *Adam* and *Eve*, permitting them to eat the Fruits of all the Trees in Paradise, but forbidding them to touch the Tree of Life. This Treatise was printed at *Leyden*, in 2 Vols in 8vo. He was a *German Lutheran*, and lived in the Beginning of the 18th Century.

Joan. Frischmuth, de Seductione Serpentis antiqui. This Treatise does not differ from his *Proto-evangelium*, whereof we have taken notice above.

Cornelii Paschii, de Serpente seductore. This Dissertation was printed at *Wittemberg*, 1687, in 4to. and in the *Thesaurus* of Philological Dissertations, tom. 1. He was a *German Lutheran*.

Andriæ Tillimanni Rivinii, Serpens iste, antiquus seductor & seductus, wherein he follows the Sentiments of the *Jews* and *Christians*. It is printed at *Lipsick*, 1686, in 4to. the second Edition. He too was a Gera *German Lutheran*, and Professor of the *Hebrew* Tongue. He died in 1692.

Ryftius's Work of *Man's Dispute with the Serpent*, was printed at *Antwerp*, 1519, in 8vo. F. *le Long* takes no notice of this Piece.

To these we may add *John Frimel* and *Christopher Wegleitter*, both *German Lutherans*, who wrote upon the same Subject. The Dissertation of the former is in the first Tome of Philological Dissertations; the latter's Treatise was printed at *Altorf* in 1697, in 4to.

Statius Erhenberger wrote a Dissertation on Man's Delusion by the Serpent, printed at *Helmstadt*, 1684, in 4to.

On Adam *and* Eve.

John Nicholas Hardschmidt wrote a Dissertation upon *Adam*'s Sleep; *De somno Adami divinitus immisso*; printed at *Strasburg*, 1700, in 4to. and another which we shall speak of upon *Kings*. He was a *German Lutheran*, and Professor at *Strasburg* in the Beginning of the 18th Century.

George Lanus wrote of *Adam*'s Rib; *De Costâ Adami*. This Dissertation was printed at *Lipsick*, 1687, in 4to. and *George Frederick Heupel* has a Disputation concerning the Creation of *Eve* out of *Adam*'s Rib; *De creatione Evæ ex Costâ Adami*; printed at *Wittemberg*, 1690, in 4to. These two Authors were *German Lutherans*, and lived about the End of the 17th Century.

John Gezel put out *Adam*'s *Nomenclator*, containing the different Names given by him to Animals, printed at *Abo* in 1667, in 4to. He is of *Denmark*, and a *Lutheran* Bishop.

Christiani Frederici Sinneri, de nuditate primorum parentum, in the *Lipsick Miscellanies*, tom. 1. in 8vo. F. *le Long* had no Knowledge of this Work. The Author was a *German Lutheran*, of the seventeenth Age.

Julii Bartolocci, de peccato originali, secundum Rabbinos, in his *Bibliotheca Rabbin*. tom. 2. p. 43.

Salom. Deyling, in hæc verba Genes. 3. 8. Cum audissent vocem Domini perambulantis in Paradiso, in tom. 3. of his *Observationes Sacræ*, which we have already spoken of.

John Helvicus Willemerus, his Disputation, *De Tunicâ Adami pelliceâ*, was printed at *Wittemberg*, 1680, in 4to. It relates to the Coat of Skin made by the first Man for the covering his Nakedness. It is likewise in the *Thesaurus Dissert. Theol*.

Michterleim's Dissertation *de Tunicis pelliceis*, or *Nuchterleen*'s, as F. *le Long* calls him, is not in the first Tome of Philological Dissertations. Both were *German Lutherans*, and lived towards the End of the 17th Century.

Joan. Fromme de Cherubim & gladio flammante, in the *Thesaurus* of Philological Dissertations, tom. 1. It had been printed at *Wittemberg*, 1670, in 4to.

John Francis Buddæus has an Hypothesis, *De Cherubim Paradisiacis*, printed in the Observations of *Hall*, tom. 10. Observat. 11. We shall speak of both these Authors in another Place. See their Title in the *Index*.

Deyling, in Gen. 4. 7. Sub te erit appetitus tuus, tom. 3. Obs. Sacr. c. 3.

The *Desiderium Gentium confessione Evæ*, by *Henzel*, was printed at *Wittemberg*, 1676, in 4to. and in tom. 1. of the Philological Dissertations. The Author was a *German Lutheran* of *Silesia*, who lived about the End of the 17th Century.

Helvicus has joined his *Proto-Evangelium Paradisiacum* with his *Desiderium Matris Evæ*, both printed at *Giessen* in 1613, in 4to. 1620, in 8vo. and in the Great Criticks, t. 8. p. 54, 82. M. *Dupin* has given us the Analysis of them, in his *Bibliotheque des Heretiques*, tom. 2. p. 52. He was of *Sprendlingen* in *Germany*, born in 1587, was *Lutheran* Professor at *Giessen*, and died in 1617. If we believe *Crow*, he distinguished himself by his Learning.

Hasæus's *Proto-Evangelium* was printed at *Bremen*, 1691, in 4to. and in the same *Thesaurus* of Dissertations. He was a *German*, a *Calvinist*, and Professor towards the End of the 17th Century.

There are also three others who have put out each their *Proto-Evangelium*, namely, *Christian Langius*, a *Lutheran* of *Saxony*, who died in 1657. His Disputation was printed at *Lipsick*, 1641, in 4to. *Christian Korthold*'s at *Kiel*, 1678, in 4to. We shall speak of him in the Article upon *Numbers*: And *Martin Troste*'s of *Wittemberg*, 1631, in 4to. He has likewise published, *Depulsio nebularum falsæ Interpretationis, ibid*. He was a *German* of *Westphalia*, a *Lutheran*, and died in 1631.

Peter Carbo wrote a Treatise on these Words, *Ipsa conteret caput tuum*, at *Prague*, 1580, in 8vo. He was a *German*, of the *Carthusian* Order, and died in 1590.

John Berthold, a *Lutheran*, towards the Close of the seventeenth Century, wrote upon the same Subject. His Book was printed at *Helmstadt*, 1703, in 4to.

Abraham Coster, a *Flemish Calvinist*, in the Beginning of the seventeenth Century, pretends that this Passage should not be understood of the blessed Virgin, at *Leyden*, 1614, in 8vo. *Nicholas Hughes* has likewise put out the *Proto-Evangelium Paradisiacum*, at *Coburg*, 1633, in 4to. He was a *German Lutheran*, and lived in the Beginning of the 17th Century. This is all that he has written.

John Himmel put out a Piece under this Title, *The first Gospel proposed to our first Parents in Paradise*; upon *Gen*. iii. 15. It was printed at *Jena* in 1618.

Martin Gejer has also treated of the *First Gospel*, in his Works, whereof we shall say something upon the *Psalms*, in the Article of General *Protestant* Commentators.

Herman de Hardt wrote a Letter upon this Subject, printed at *Helmstadt*, 1705, in 8vo. We shall speak of him in another Place. There has been something written against him. See *Liebentants*.

Samuelis Andreæ, De Salute Adæ, in the *Thesaurus* of Philological Dissertations; separately at *Marpurg*, 1678. He wrote another Dissertation, upon the *Burial of the first Man*, printed *ibid*. in 1679. He was a *German*, a *Calvinist*, and Professor of Eloquence at *Marpurg*, about the Year 1680.

Harving, or *Philippus Bonæ Spei Abbas*, has also treated of *Adam*'s Salvation, in a Discourse which we find in p. 345 of his Works, printed at *Doway*, 1621, in fol. We shall speak again of him, upon *Solomon* and the *Canticles*.

F. *Alexander* has written a Dissertation on the same Subject, which is the third in the first Tome of his History of the Old Testament, p. 73. It is against *Tatian* and the *Encratites*. We speak of him elsewhere. See his Title in the *Index*.

Upon all the Apocryphal things which are said of *Adam*, see *Fabricius*'s *Codex- Pseudepigraphus*, printed at *Hamburg* and *Lipsick*, in the Year 1713, in 8vo. It contains all the fabulous Stories that have been told of him, and the spurious Pieces which have been attributed not only to *Adam*, but to all the old Patriarchs. It had been better, in my Opinion, to have left this sort of Writings in Obscurity, which deserve so little to be published, and can inform us of nothing besides the Extravagancies which the Mind of Man is capable of, when it is left to itself. *Fabricius* has done the same for the New Testament, and when we come to it we shall say more of him.

Thomas Sherlock has written a Dissertation upon what the Ancients before *Jesus Christ* thought concerning the Circumstances and Consequences of *Adam*'s Fall. It is at the End of a Book entitled, *The Use and Intent of Prophecy*, printed at *London*, 1726. *Upon* Cain *and* Abel, Enoch, Seth, *and* Nimrod.

John Fecht has put out Critical, Philological, Historical, and Theological Notes upon the History of *Cain* and *Abel*, at *Rostoch*, 1704, in 4to. He was a *German Lutheran*, Minister-General at *Rostoch* in the Beginning of the 18th Century.

John Adam Osiander has treated of *Cain* and *Abel*'s Sacrifice, at *Tubingen*, 1678, in 4to. He too was a *German*, born at *Vayhing*, and died in 1697, a *Lutheran*. See upon the Pentateuch, where we have spoken of his Works.

Deyling is not the only one who has treated of the City built by *Cain*; with him we must join *Frederick Gotter*, a *German Lutheran*, of *Altembourg* in *Misnia*, who printed his *De Henochia Urbs prima*, at *Jena*, 1705, in 4to.

Paul Stockman wrote likewise a Dissertation upon *Cain*, printed in the *Thesaurus Dissert. Phil*. tom. 1. He too was a *German* and a *Lutheran*. See upon St. *Matthew*.

John Andrew Dantz has one likewise upon the Name of *Cain*, *ibid*. and printed at *Jena*, 1682, in 4to. He was a *Lutheran*, Professor of the *Oriental* Languages at *Jena*, about the close of the 17th Century.

Nicholas Langius has treated on *Cain*'s Discourse with *Abel*, and with God; this was printed at *Wittemberg*, 1695, in 4to.

Others have written only on the Mark fix'd on *Cain*; namely, *John Pasch*, at *Wittemburg*, 1685, in 4to. *Christian Neubaur*, at *Erfurt*, 1673, in 4to. *Paul Stockman*, in the *Thesaurus Dissert*. *Philol*. tom. 1. And *John Christian Ortlob*, at *Lipsick*, 1701, in 4to. to which he has added *Cainus non desperans ejusque vindiciæ, ibid*. 1706. All these Authors are *German Lutherans*, of the 17th Century, as well as the following Authors.

Drusius's Dissertation upon the Translation of *Enoch*, was printed at *Franekar* in 1615, 4to. and in the Great Criticks, tom. 8. p. 2029. He examines in this Piece, whether *Enoch* be dead or alive?

Augustus Pfeiffer has a Philological Dissertation on the same Subject, printed at the End of his Comment upon *Obadiah*.

Adrian Vanvesebe, a *Flemish Calvinist*, has treated of the Life and Death of *Enoch*, at *Amsterdam*, 1698, in 8vo.

Andrew Keiler has put out the History of *Enoch*, at *Wittemberg*, 1702, in 4to. See upon the *Psalms*.

John-Philip Pfeiffer has a Dissertation on the Murder committed by *Lamech*, at *Koningsburg*, 1670, and in Tom. 1. of the Philological Dissertations.

John-William Hilliger has also a Treatise entituled, *Homicidium & vindicta Lamechi*, at *Wittemberg*, 1673. and in the first Tome of Philological Dissertations.

F. *Alexander*, in his fourth Dissertation, speaks of the Polygamy of *Lamech*.

John Michael Langius wrote a Disputation, *de primâ Sethitarum cognominatione*, at *Altorf*, 1705, in 4to. Another upon the Murder committed by *Lamech*, *ibid*. 1700. in 4to. and a third upon *Nimrod the Hunter*, *ibid*. 1706. in 4to.

George-Henry Gortzius, and *John Christopher Uden*, *German Lutherans*, have treated of *Cain*'s Salvation, printed by the last, at *Helmstadt*, 1682, in 4to. As to the first, see his Title in the *Index*.

See also our Dissertation upon *Enoch* and his Book, before our Comment upon the Epistle of St. *Jude*.

Ægidii Strauchii, De columnis Sethianis, apud Cren. Fasc. *3*.

Upon these Pillars, see Josephus Antiq. Lib. 9. c. 2. Fabric. Apocryph. vet. Test. p. 139, 148, &c. and the Authors there cited.

Upon the Præadamites, and long Lives of the Patriarchs.

Upon the *Præadamites*, see *la Pereira*, and *Bayle*'s Dictionary, under the Article *Pereiræ*; and M. *Simon*, Tom. 2. of his *Epitres Choisies*, Letters 1, 2, 3, 4.

See likewise *Vossius* of the Seventy Interpreters, *George Stramer, Bartholemew Crodelbach*, upon the same Præadamites; *Christopher Engelka, Præadamitismi incrustati examen*, 1707, and *Abraham Calovius*.

The first Author of the Opinion that there were *Præadamites*, was *Isaac de la Peirere* of *Bourdeaux*, born a *Calvinist*, but afterwards converted. He died with the Fathers of the *Oratory* near *Paris*, 1677 in the 80th Year of his Age. His Work was printed in *Latin* in *Holland*, 1655. He employed 30 Years in bringing it to perfection. He was attacked immediately by a great number of Adversaries, who are these following.

John B. Morinus, of *Ville Franche*, and Doctor of Phyfick, was one of those who undertook to confute him. His Book is in 16to. printed at *Paris* in 1656, under this Title, *Compendiosa refutatio erronei ac detestandi Libri de Præadamitis*. The rest may be seen in *Lipenius*'s *Biblioth. Theol*. tom. 2. *& Phil*. tom. 2.

Samuel Desmaretz among the *Calvinists* took up his Pen likewise, and in 1656 published a Book, in 12mo. at *Groninguen*, entitled, *Refutatio fabulæ Præadamiticæ*.

The Work of *John Conrad Danhaver*, entitled, *Præadamita Utis*, that is to say, *Nullus Nemo*, or *Fabula primorum Hominum ante Adamum conditorum explosa*, at *Strasburg*, 1656. in 8vo. It is a Dialogue, wherein he introduces two Persons speaking under borrowed Names. It contains near 600 Pages. It deserved very well to have been taken notice of by F. *le Long*, with the other Works of this Author. See his Title in the *Index*.

What *Philip Priorius* has performed under the Name of *Eusebius Romanus*, is a Letter wherein there are Remarks upon the Book of the *Præadamites*, addressed to *Peyrere* himself. It was printed at *Paris* in 1658, which F. *le Long* was not acquainted with, since he takes no notice of this Author. He was a *Frenchman*, and died in 1680. He was a Catholick, and is particularly known for his learned Notes upon *Tertullian, Optatus*, and St. *Cyprian*.

The Work of *John-Henry Ursinus*, Lutheran Minister at *Ratisbon*, tho' by Birth of *Spire*, who died in 1666, or 1662, was printed at *Frankfort* in 1656.

Anthony Hulsius published the *No Præadamite*, printed at *Leyden*, in 1656. He was a *Fleming*, a *Calvinist*, and died in 1685.

John Hilpertus's Book, is an Enquiry, printed in 1656. at *Amsterdam*. He was a *Lutheran* of *Franconia*, and died in 1680.

Caspar Dornavius, Mathusela vivax seu de causis longævitatis Patriarcharum Thes. *Theol. Philol*. tom. 2. p. 974. This Dissertation was printed separately at *Frankfort*, 1619, in 4to. wherein the Author examines how the first of Mankind came to live so long. He was a *German Lutheran*, and a Physician, in the Beginning of the 17th Century. *Morhof* says of him, *Diligens fuit in nugis, sed eruditis*.

He was not the only one who wrote upon this Subject; long before him *Engelbert*, a *Benedictine* Abbot, in 1297, composed a Book which is among D. *Bernard Pez*'s *Anecdotes*, tom. 1. Part I. p. 429. His Work contains one and forty Chapters, wherein he examines this Matter to the bottom.

Among the *Lutherans*, *Godfrey Sprotta* has a Dissertation printed at *Lipsick*, 1668, in 4to.

Lewis Roger wrote an Examination of F. *Tournemine*'s Conjecture on the Difference of the *Hebrew, Samaritan*, and *Greek* Texts, concerning the Years of Patriarchs: This is in *French*, in the Memoirs of *Trevoux*, 1703, sect. 140. We shall speak of the Author in the Article upon *Isaiah*.

Upon the Giants, otherwise called *Nephi- Hieronymi Magii de Gigantibus. Paris*. *Comelin*. 1603, in 4to. This Dissertation is also in the eighth *Fasciculus* of the Historical and Philological Works in 12mo. 1697. at *Rotterdam*. He was an *Italian*, taken by the *Turks* and strangled in 1572. *Thuanus* speaks much in his commendation, in his

Account of Transactions in the Year 1568. They who have spoken of him, call him, *Librorum Helluo*, a De-vourer of Books; an Expression denoting his passionate Love of Study.

Jacobi Boulduc, de Ecclesiâ ante Legem, l. 1. c. 2, 8, 9, and 11. and l. 3. c. 2.

Anonymi Exercitatio de Nephilinis Gigantibus vulgo dictis contra Jacob. Boulduc. *Thomas Bange* is the anonymous Author who wrote this *Latin* Exercitation against F. *Boulduc*, in answer to what he had published against the Existence of them. It was printed at *Copenhagen* in 1652. The Author was of *Finland*, and a *Lutheran*. He died in 1661. *Chassagnon de Gigantibus*; or rather, *Joannis Cassanii de Gigantibus, contra Joan*. *Gorop. Becanum*, at *Basil*, 1580, in 8vo. and at *Spire*, 1587, in 8vo.

Goropius, in his Origin of the City of *Antwerp*, printed at *Antwerp*, 1580, in fol. the second Edition, and larger than the first, spoke of Giants; and as he de-nied that there ever were any, *John Chassagnon* wrote a Book against him. This Person is very little known; but *Goropius* is in great Reputation. He was born in *Brabant*, in 1518, and died in 1572, at the Age of 53. *Justus Lipsius* styles him, *Ingenium acre, facile, felix*.

Antonius Terillus, de termino magnitudinis & virium in animalibus, in his Mathematical Problems, printed at *Parma*, 1660, in 12mo. He was an *Englishman*, of *Dorchester*; but a Catholick, and a *Jesuit*.

Athanas. Kircher, Mundi Subterranei, l. 8. sect. 2. c. 4. Father *Kircher*, in the Place cited by us, p. 56, 64, pretends to prove, that there were Giants, by Bones of a prodigious size found in Caverns.

Voetius, Vol. 1. *Disput. de creatione*, *parte* 8. p. 704.

Matthew Hiller wrote likewise, *De antiquâ Gigantum gente & sedibus ex Genesi*, at *Tubingen*, 1701, *in* 4to.

John Christopher Keisewetter made a Disputation concerning Giants, at *Jena*, 1694, 4to.

John Frederick Rachneé has examined when Giants first appeared, and how long they continued, at *Lipsick*, 1704, in 4to.

Andrew Senner has an Historical and Philological Dissertation on the same Subject, 1663, in 4to. They were all four *Germans*, and *Lutherans*. They lived about the Close of the 17th Century.

See our Dissertation upon Giants, printed in the Collection of our Dissertations, in 4to. at *Paris*.

A True History of the Giant *Theudobochus*, at *Paris*, 1613, 8vo. and the Works published at that time for and against the Existence of Giants, by *Guillemot*, and *Halicot*, both *Paris* Surgeons.

Item, *John Riolan's* Gigantomachy, and Gigantology, *Paris*, 1613, 1618, in 8vo.

Upon the Ark, Deluge, and Rainbow.

Joannis Buteonis, de Arcâ Noe, in Criticis Sacr. Buteo, or *Beutel*, speaks of the Form and Capacity of the Ark in a geometrical Manner: This Piece is among his Geometrical Works, printed at *Lyons*, 1554, in 4to. and since separately, in the Great Criticks, tom. 8. p. 83. This is looked upon to be a learned and laborious Composition. The Author was of *Vienne* in *Dauphine*, a Monk of St. *Antony*, and not St. *Antonine*, as we read in F. *le Long*. He died of Melancholy for want of Books, in 1564, of his Age 75.

Matthæi Hosti Inquisitio in fabricam Arcæ Noe in Critic. This was printed at *Frankfort*, 1575, in 8vo. and at *Leyden*, 1695, in 4to. two Vols. together with his Treatise of Weights and Measures; since that in the Great Criticks, tom. 8. p. 104. He was a *German*, and a *Lutheran*. He died in 1567, at not above 25 Years of Age.

M. *le Pelletier* of *Rohan*, concerning *Noah's* Ark, at *Rohan*. His Dissertation was printed in *French* in 1700, 8vo. and M. *Dupin* has given us a long Extract of it in his *Bibliotheque* of the 17th Century, tom. 7. p. 53. He was of *Rohan*, and died in 1711. being only a Layman, and a Merchant.

John Philip Hein has Critical Observations on the Thickness of the Covering of the Ark; in the Literary News of 1716, p. 139. He was a *German Lutheran*, and may be still living.

Arias Montanus whom we have spoken of upon the Polyglots, has written a lite-ral Description of the Ark. It is the 6th Book of his *Jewish* Antiquities, printed in the eighth Volume of his Polyglot, and afterwards, in the Great Criticks of *England*, tom. 8. p. 606.

John Bec, in *Latin, Becius*, has treated of the Deluge and *Noah's* Ark in *Flemish*, at *Arnheim*, 1640. He was a *Flemish Calvinist*, and flourished about 1640. There is a Letter of his among those of some Protestant Divines, written in 1606, with an Answer, p. 168.

George Mœbius put out a Discourse under this Title, *Arca Noë conservatrix generis humani*. at *Lipsick*, 1686, in 4to. and among his Theological Disputations, *ibid*. 1694, in 4to. He was a *German Lutheran*, born at *Lauche* in *Thuringe*, a *Lutheran*, Professor at *Lipsick*, and died in 1697, in the 81st Year of his Age. *Fabricius* speaks of him

and his Works in the History of his Library, tom. 5. p. 372, -74. We shall mention him again upon *Exodus*, and in other Places.

Among the Ancients Venerable *Bede* put out an Allegorical Explanation with the Figure of the Ark, which he supposes to be thirty Cubits high, and three hundred in length, in the second Tome of his Works, p. 350. of the *Basil* Edition. We have said something of him in the Article of General Commentators.

Hugh de Saint Victor gives us only a Mystical and Moral Description of it in tom. 2. of his Works, p. 286, of the *Roan* Edition. We have spoken of him, *ibid*.

Jerom Savonarola wrote Discourses on *Noah's* Ark, printed at *Venice*, in 1536, 1580, and upon other Books of Scripture. See *Exodus*, and the following Articles.

Upon the Deluge, see Isaac Vossius, de ætate Mundi, p. 283.

Some have treated in particular this Subject: *Christopher Reuchelin* wrote a Philological Dissertation upon it, printed at *Wittemburg*, 1684, in 4to.

Abraham Vander Myle has written upon the Universality of the Deluge, at *Geneva*, 1667, and at *Hall* 1705, in 8vo.

John Moller has an Enquiry, *de formâ & quantitate anni Diluviani*, at *Frankfort* 1652, in 8vo.

George Kirchmaier put out a Description of the Deluge, together with what he wrote upon the Terrestrial Paradise.

William Bonjour has discoursed of the Time of the Deluge, in his Select Dissertations.

Yves Gukes made a Physical, Geometrical, and Theological Dissertation on the Deluge in thirty Articles, in the Philological Library, tom. 4. p. 798.

Michael Christian Tieroff, put out the Sacred and Profane Deluge, at *Jena*, 1672. We shall speak of his other Works *infra*. He was a *German Lutheran*, and lived about the End of the 17th Century.

In the Memoirs of *Trevoux* for 1724, we have some Thoughts upon the Deluge, by Dom *Hugonet*. He endeavours particularly to find out from whence the prodigious Quantity of Water could come which overflowed the whole Earth. We have spoken of him upon *Genesis*.

There was a *Latin* Dissertation upon the Deluge printed at *Geneva* in 1667. in 12mo. It is divided into Eleven Parts, with a Corollary, which may be taken for a Twelfth. In the first the Author produces all the Passages of Scripture, and the several Reasons which establish the Universality of the Deluge. In the second he explains philosophically how this Universality was possible, and how so great a Deluge could cease. In the third, he proposes the Doubts which People might have concerning the Universality of it, and mentions a great number of Passages, as well as Conjectures, which seem to favour them. In the fourth, he examines what Part of the Earth would have been overflown, supposing the Deluge not to have been universal. In the fifth, he proves, by many Authorities, that Man at that time inhabited only some particular Country; and from thence concludes, that there was no Necessity for its being universal. In the sixth, he brings other Proofs to shew that the whole Earth was not inhabited before the Deluge. In the seventh, he maintains that a great Part of the Earth, tho' not the whole of it, was overflowed. In the eighth, he explains the Term *Universality* applied to the Deluge, as meaning that the whole Earth which was inhabited was overflowed. In the ninth and tenth, he answers the Objections which are offered against this Opinion. In the eleventh, he enquires where *Enoch* was at the time of the Deluge, and believes the Place where he was, to be different from Paradise where *Adam* was created.

He finishes his Corollary with submitting his Dissertation to the Judgment of the Learned. He calls himself a Child of God, Son of the Church, and a declared Enemy to new Opinions.

Another Anonymous Author of the seventeenth Century put out the History of *Noah*, and the universal Deluge explain'd by the Fathers of the Church, and the Interpreters of Holy Scripture, at *Paris*, 1687, in 8vo. in *French*. They who handle one and the same Subject, do not acquit themselves equally well of their Undertaking; every one follows his own particular Genius and Taste. He whom we are speaking of studies only how to put a Spiritual and Moral Sense upon things. His Work is divided into three Books, and every Book into several Parts. He does not begin to treat of the Ark and Deluge, which are his principal Subjects, till he comes to the second, and here he lets loose abundance of ridiculous and low Conjectures. The preceding Book contains only Matters of Morality, which are very foreign to his Purpose. He concludes the third with the Confusion of Languages.

F. *Alexander*, in his Ecclesiastical History of the Old Testament, has written a Dissertation particularly upon the Ark and the Deluge. It is the tenth, p. 106. of tom. 1. divided into five Articles. In the first he shews that the Ark,

such as *Moses* describes it, might contain Beasts of every kind: In the second he speaks of the mystical Signification of the Ark: In the third, he proves that the following Words of *Genesis, And his days shall be a hundred and twenty Years*, should be understood of that Space of Time which God allowed Men for Repentance before the Deluge, and not as relating to the Duration of Man's Life: In the fourth, he treats of the Universality of the Deluge; and in the fifth, of the eternal Damnation of those who perished in the Waters.

D. *Petit-Didier* spends the second and third Section of his seventeenth Dissertation in speaking of *Noah*, the Ark, and Deluge. It is no more than an Abridgment of all that others had said thereupon before him. He follows *Buteo* particularly as the best: He answers the Objections of the Præadamites against the Universality of the Deluge.

The terrible and just Vengeance which God had taken on the Sins of Mankind by such an universal Deluge as spared nothing, engaged him to give some certain Mark, as an Indication that his Wrath was appeased: To this End he chose the Rainbow, which subsisted before the Deluge, but was appointed by God afterwards to be the Sign of his Reconciliation. Some have asserted, that it did not appear till after the Deluge: Others have maintained the contrary.

Solomon Deyling has explained himself hereupon pretty fully, in his *Sacred Observations*, tom. 1. to whom we may add the generality of the large Commentators.

George Albert Hamberger, in his *Academical Dissertations*, printed at *Jena*, 1708, in 4to. has made one upon the *Iris*, or Rainbow. It is divided into four Chapters. In the first, he sets forth the principal Phænomena of this Meteor, which are thirty-three in number. In the second, he establishes the Principles designed for the explaining these Phænomena. In the third, he endeavours to account for all these Phænomena. In the fourth, he decides the Question, Whether the Rainbow appeared before the Deluge, or since only by a particular Miracle.

He is at no trouble about what Side he is to take in this Dispute. He is persuaded that this Effect is purely natural, and that the same Cause which produces it now, produced it before the Deluge: That God proposed it to *Noah*, not as a miraculous Effect, capable of encouraging him against the Fears of a second Deluge, but only as a remarkable Sign, and therefore the more proper to renew the Promise which God had made this Patriarch; that the Rainbow is almost always attended with Rain, the Scourge made use of by God in punishing Mankind. In every thing which he here sets forth, there is nothing said by him but what is well supported with Arguments, and discovers great Learning.

Upon Noah, *and his Sons*, Shem, Ham, *and* Japheth.

Nicolai Abram, S. J. de Benedictionibus Noe, l. 3. *Phari V. T. item*, l. 5. With him we may join *Bernard Gosman*, who has a Dissertation relating to the Blessing of *Shem*, printed at *Rostoch*, 1657, in 4to.

On the contrary, *John-Philip Olearius* has made one upon the cursing of him, at *Lipsick*, 1707, in 4to.

Abraham Calovius has also treated of *Noah's* Prophecy concerning the Tents of *Shem*, at *Wittemberg*, 1702. the second Edition, in 4to.

John Busch put out a Dissertation on the sweet Savour of *Noah's* Sacrifice, at *Wittemberg*, 1683, in 4to. and in the *Thesaurus Dissert. Philol*. tom. 1. These were all *German Lutherans*.

F. *Alexander* is almost the only one who has written a Dissertation on *Noah's* being drunk: It is the third in his second Age of the World, p. 146. tom. 1. of his Ecclesiastical History. With him we should join *Calovius*, who in his seventh Disputation speaks *de Noe retecto*. See the Article upon *Lot*.

Fabricius, in his *Codex Apocryphus V. T.* produces every thing that has been ascribed to *Noah* and his Sons. 1. His preaching to Mankind, and exhorting to Repentance, that they might appease the Wrath of God, before the Deluge happened, in *Greek* and *Latin*, p. 234, 239. 2. The Prayer he used every Day in the Ark with his Wife and Children. 3. The Precepts he gave them when they left the Ark, p. 244. 4. His Will, *ibid*. p. 265. 5. The Seven Precepts of the Sons of *Noah*.

F. *Alexander, ubi supra*, has also written a particular Dissertation on these Precepts, p. 143. with his Comment. We have mentioned them likewise in our Comment upon *Genesis*.

Upon the Tower of Babel, *the Confusion of Languages, and transplanting of Nations*.

We referr'd ourselves to this Place to speak of F. *Kircher's* Work on *Noah's* Ark, because of its relation with that concerning the Tower of *Babel*; both one and the other were printed with his *Oedipus Ægyptiacus*, at *Amsterdam*, 1673, 1675. in three Vols. fol. In the first he shews what was the real Structure of the Ark, in the last he treats of the Life of Man after the Deluge, of the building of the Tower, Confusion of Languages, and the transplanting of the several Nations.

Kircher was of *Fulda* in *Germany*, born in 1602, turned *Jesuit*, went to *Rome*, and died there in 1678, and the 76th of his Age. *Morhof*, in his *Polyhistor*, speaking of the last Work, says it is *Operosum opus plenum iconibus*; and for the Author he calls him *Centum Doctor artium*.

Joachim Columbus has likewise discoursed concerning the building of this Tower, in *Latin*, at *Koningsberg*, 1675, in 4to. He was a *German Lutheran*.

Conrad Dieterricus, in his Antiquities of the Bible, speaks of this, p. 116, and the Division of the Nations, *ibid*. p. 128. We shall have occasion to say something of him in another Place.

John Joachim Zentgravius, another *German Lutheran*, who died in 1707, has also a *Latin* Disputation on this Tower, at *Wittemberg*, 1674, in 4to.

Abraham Pungelar has put out several Dissertations on this Subject; at *Herborn*, 1710. in 8vo. He was a *German*, and *Calvinist*, and lived in the Beginning of the 18th Century. He was born in 1679. made Doctor at *Franekar*, in 1701. His other Works upon the Scripture are mentioned in the Philological Library, Tome 5. p. 166.

See our Dissertation on the Tower of *Babel*, in the Collection of our Dissertations, in 4to. tom. 1. *Nicolai Abram, de divisione Linguarum*.

Salom. Deylingii, de Babelis origine, & confusione Linguarum, tom. 3. Observ. Sacra. c. 4.

Joan. Buxtorfii, de Confusione Linguarum, Basil, in 4to. This is *Buxtorf* the Son, who in his Dissertations on the *Hebrew* Tongue, speaks of the Confusion of Languages, at *Basil*, 1645, in 4to. We shall say more of him elsewhere. See his Title in the *Index*.

Joan. Meisner, de confusione linguarum Babylonica. What *Meisner* has written on this Subject was printed at *Wittemberg*, 1664, in 4to.

Georg. Dav. Ziegra, de Confus. linguarum. His Dissertation was printed at the same Place, 1679, in 4to.

Christ. Crinesii, de Confusione linguarum apud Cren. Analecta. This was published at *Nuremberg*, 1629, in 4to. The Author was a *Lutheran* of *Bohemia*. He died in 1629. With this Piece we may join *Frederick Vic*, who wrote Philological Dissertations upon the Confusion of Languages, at *Wittemberg*, 1654, in 4to. See below, in the Article upon *Joseph*.

John-Andrew Quenstedt has written on the Mixture of Languages, at *Wittemberg*, 1656, in 4to. See upon *Exodus*.

The Confusion of Languages, which happened while the Tower of *Babel* was building, has given the Criticks an Opportunity of enquiring, Which was the First, and most ancient of all Languages.

Joan. Buxtorfii, de Linguæ Hebrææ, *antiquitate & origine*, at *Basil*, 1645, in 4to.

Henrici Kippingii, de Linguâ primævâ, in *Crenius*'s *Analecta*, printed at *Amsterdam*, 1699, in 8vo. He was a *German*, and a *Calvinist*.

Joan. Vorstii, de lingua omnium primâ: This must be in his *Miscellanea Academica*, or in his Sacred Philology, which we shall mention in another Place.

Stephani Morini Exercitationes de Linguâ primævâ ejusq; Appendiciis. Ultrajecti, in 4to.

Gasper Calovius has treated of the Origin of Languages in his Work entitled, *The Glory of Moses*. See lower.

Our Dissertation on the First Language, in the Collection of our Dissertations, tom. 1. p. 1.

Abraham Mile wrote of the transplanting People and Animals into all Countries of the World, after the Deluge, in *Latin*, at *Geneva*, 1667, in 12mo.

Although it is the Author's principal Design to shew how this Transmigration happened, he nevertheless goes back as far as the Original both of Men and Beasts. His Treatise turns particularly upon this; and though in itself it be very small, there is a great deal of Study and Learning discernible in it.

As to what relates to the Original of Men and Beasts, he speaks at first like a Philosopher, of their Creation, and that of the World, and confutes those who have believed it to be eternal; whereupon he says some very curious

things, and shews the Conformity between the Opinions of the ancient Philosophers, and what *Moses* has written concerning the History of the Creation.

He proceeds afterwards to the Transmigration, and enquires, with great Accuracy, what the first Country was which Mankind inhabited, without ever departing from what *Moses* has said of it. He is the faithful Guide whom this Author follows continually. He enlarges much upon the Deluge, the Descendants of *Noah*, and the Land of *Ophir*. Lastly, he examines, how it was possible for Men to disperse themselves from their first Habitation, which was *Asia*, into *Africk*, *America*, and *Europe*. This with regard to Terrestrial Animals seems to him most difficult to explain. However, he endeavours to untie this Knot, and shew how it was practicable.

He concludes this Work with informing us, that he was seventy Years of Age when he finished it, and thanks God for having given him Strength enough, both of Mind and Body to put the last Hand to it. Upon Sacred Geography, *Tarshish* and *Ophir, &c*. see the Article of Geography.

Upon Cainan the Son of Arphaxad.

There were three of this Name, who are mentioned in *Genesis*; one, who was the Son of *Enos*, about whom there is no Difficulty; and two others, whom some believe to be the Sons of *Shem*, or *Arphaxad*, and others have improperly inserted in the *Greek* Text of the Septuagint.

James Usher's Dissertation upon *Cainan*, printed at *London*, 1655. together with his *Syntagma lxx. Interp*. and afterwards at *Lipsick*, 1695, in 4to. It is likewise in the Great Criticks, tom. 9. p. 400. He asserts that there was one only of this Name, the Son of *Enos*, and that the other was added to the Sacred Text.

Frederic. Spanheim. de eodem, Dub. Evangel. Dub. 23. We shall speak both of him and his Work, in the General Article of the New Testament.

As to *Usher*, he asserts there was but one of this Name, *viz*. the Son of *Enos*; that the two others were added in the Sacred Text, because they are not in the *Hebrew*, nor in *Onkelos*'s Paraphrase, and much less in the genuine *Greek* Version. We have spoken of him in the Article of Various Readings.

F. *Alexander* is one of those who is most copious on this Point. What he says in his fourth Dissertation of the second Age of the World, tom. 1. p. 148. wherein he asserts, that *Cainan* is spurious, or added to the Text. This likewise is the common Opinion.

Upon Abraham, Melchisedech, and Lot.

The same F. *Alexander, ibid*. p. 156. has a Dissertation upon the Year of *Abraham*'s Birth. It is the sixth of the second Age, p. 54. where he maintains that he came into the World when his Father was already 130 Years old.

Upon the Patriarch Abraham, see St. Ambrose, and Nicholas Abram, in his Pharus, l. 7.

St. *Ambrose*'s Treatise which is in the first Tome of the new Edition, p. 282. is more Moral than Critical, according to the Custom of this Father, who studied rather to instruct than to dispute.

Joan. Gotleb & Christ. Wagnirus, de Ur Chaldæorum in Thes. Philol. Wagner's Piece had been printed before, at *Lipsick*, 1681, in 4to.

Andrew Sennert, wrote likewise a Philological Dissertation upon the same Country, printed at *Wittemberg*, 1665. in 4to. And *John Sebastian Mitternachius*, a Dissertation's on *Abraham*'s Name and Country, at *Gera*, 1661, in 4to.

Mich. Leibentantz, de Terrâ Moriah, & monte visionis Dei. This is a Philological Dissertation, printed at *Wittemberg*, 1663, in 4to. and in the Thesaurus of Philological Dissertations, tom. 2. p. 895.

Upon the Oath required by *Abraham* of his Servant, saying, *Put thine hand under my thigh*, Gen. xxiv. 2. see *Joan. Henr. Otto Lexic. Rabbinico-Philolog. Selden. l*. 2. *de Synedriis, c*. 11. *Samuel Petit, var. Lect. c*. 16. *Jac. Perizonius, Præfat in Lib. Maimon. de jure jurando latius reddito* à *Frider. Miegio. Leid*. 1706. *4to. Dan. Fesselius, l*. 1. *adverf. sacr. c*. 4. To those who have written upon *Abraham*'s Oath, we should add *Herman de Hardt*, who hath shewn, in a Comment on this Subject, that it was made by this Patriarch's Wrist, and not his Thigh. His Dissertation was printed at *Helmstadt*, 1711. He was of *Osnaburg*, a *Lutheran*, and was living in 1725. He has the honourable Title given him of Lover of the most remote Antiquity.

John Pitron wrote a Dissertation upon the Degree of Consanguinity between *Abraham* and *Sarah*, printed in the Memoirs of *Trevoux* in 1709, for the Month of *June*, Article 84. with F. *Dauche*'s Answer. In this Dissertation Enquiry is made, whether *Sarah* was *Abraham*'s Sister, or Niece; the Author believes it to be much more probable, that *Sarah* was his Sister, which he proves by shewing first of all that she was not his Niece; then he proceeds to a more direct Proof, and undertakes to demonstrate that *Sarah* was this Patriarch's own Sister: Lastly, he objects the

Authority of the Fathers, who seem to contradict this Opinion, and the Reason borrowed from the Law of Nature, which seems to prohibit Marriage between Brothers and Sisters; and he takes pains to answer these two Difficulties.

They who say *Sarah* was *Abraham*'s Niece, prove it from *Genesis* xi. 29. where it is said, that *Haran*, one of this Patriarch's Brothers, left two Daughters. To this he replies, 1. That these two Daughters are called, one *Milcah*, the other *Iscah*, and not *Sarah*. To pretend that the Latter had two Names, is, says he, to assert a Fact without Proof, and propose a Conjecture without having the least Foundation for it. 2. *Sarah* was but ten Years younger than her Husband, *Gen*. xvii. 17. *Haran* was *Abraham's* younger Brother, *ibid*. xi. 26, 27. therefore if *Sarah* was *Haran's* Daughter, *Haran* must have been her Father at eight or nine Years of Age.

To prove the second Part, he supposes, with St. *Austin*, and several other Fathers, that *Abraham* did not lye in affirming as he did, that *Sarah* was his Sister. Now (says he) both he and *Sarah* herself had said what was not true, if she had not in reality been so, but had been only his Niece: *Abraham* says to *Abimelech*, She is indeed my Sister, and I married her: *Ver*è *soror mea est*.

To the Authority of the Fathers, he answers, that as to this Point, there is no constant and uninterrupted Tradition; that indeed there is a Respect due to their Authority in Matters of Faith and Morality; but that it is by no means decisive in an Historical Point, and a mere Matter of Fact, so remote from the Time wherein they lived.

To the Argument taken from the Law forbidding Marriages between Brothers and Sisters, he answers, that Marriages of this kind were not prohibited in *Abraham's* Time, as he proves by the Example of *Jacob*, who married two Sisters successively. This we may see at full length, in the Memoirs of *Trevoux* for the Month of *June*, 1709, the 84th Article.

Giles Stauchius, a German Lutheran of Wittemberg, who died at *Dantzick* in 1682, and of his Age 50, wrote upon the Year of *Abraham's* Birth and Calling, at *Wittemberg*, 1653, in 4to. 1661, in 4to. the second Edition; and upon *Melchisedech*, at *Dantzick*, 1672. in 4to.

George Frederick Nicheneck, another *German Lutheran, of Rostoch*, in the Beginning of the 18th Century, made an Exegetical and Polemical Dissertation on the three Angels who appeared to *Abraham, at Rostoch*, 1707, in 4to.

John Winkelman, a rigid *Lutheran* of *Hamburg*, who died in 1626, and the 75th of his Age, wrote a Disputation concerning the Covenant of God with *Abraham*, at *Giessen*, 1618, in 4to.

Godfry Jungt wrote an Exercitation on *Abraham's* Feast, when he weaned *Isaac*; at *Bremen*, 1708, in 4to. See upon *Exodus*.

Gaspar Sibel has a Treatise, *De Sacrificio Abraham*; at *Daventer*, 1637, in 4to. He was of *Holland*, born in 1587, and died in 1658, a *Calvinist* Minister of *Daventer*.

Upon *Melchisedech*, see St. *Jerom's Epistle to Evangelus*, tom. 2. p. 570. nov. *Edit*. wherein he disputes with an anonymous Author, who asserted, that *Melchisedech* was the Holy Ghost. He proves that he was really a Man, and perhaps *Shem*, or some other. He explains how he might be Priest of the Most High, King of *Salem*, and without Father and Mother.

St. *Chrysostom* wrote a Treatise against the *Melchisedechians*, who would have it that *Melchisedech* was greater than the Son of God. It is an Homily, in the sixth Tome of the new Edition, p. 265.

An anonymous Author of *Denmark* pretends to trace the two Dignities of *Melchisedech*, the Sacerdotal and Royal, as high as *Japheth* his Grandfather. This he does in a Problematical and Historical Essay, printed at *Copenhagen*, 1710, in 4to.

Joan. Owen, Dissert. de Melchisedecho non Enocho. Amstel. 8vo. *John Owen* was an *Englishman*, and Head of the Independents. He died in 1684. He wrote upon the Epistle to the *Hebrews*, printed in *Latin* at *Amsterdam*, 1700. two Volumes in fol. and in *English* at *London*, 1688. There are two Letters in the *Bibliotheca Philologica*, tom 3. p. 879. written on this Subject, to *John Owen*.

Hugh Broughton, an *English Calvinist*, who died in 1612. believes *Melchisedech* to be *Shem*. See a Treatise printed by him at *London*, 1591, in *English*, 4to. and in *Latin, ibid*. 1596, placed afterwards with his other Works, *ibid*. 1662. in fol. He was profoundly skilled in the *Hebrew* Antiquities.

Solom. Deylingii, de persona Melchisedechi tom. 2. Observat. Sacr.

Henry Hulse maintains that *Enoch* began to revive in the Person of *Melchisedech, Enoch redivivus*, at *Amsterdam*, 1706, in 8vo. He was Brother to *Anthony Hulse*, a *Fleming*, and a *Calvinist*, whom we have spoken of above.

James la Peyre, who went also by the Name of *Auzotes*, a Catholick, who died in 1642, wrote on the Time which *Melchisedech* lived to; this is an Apology against *Salinus*, printed at *Paris*, 1626, in 8vo. *Salian* replied in his Preface to the fifth Tome of his Annals, and proves against what the other advanced, that *Melchisedech* is not *Enoch*.

Matthew Van-Rein has also a Dissertation on what is written of *Melchisedech* in the seventh Chapter of the Epistle to the *Hebrews*: It is in the second Tome of Philological Dissertations.

Christopher Schlegel put out Questions, which are in the tenth Tome of the Great Criticks, p. 829. Herein he reports all the different Opinions of Authors, and maintains that *Melchisedech* was really a Man, but an extraordinary one, and raised up by God for the Execution of his Designs. These Writers were both *German Lutherans*: The last died in 1678.

James Gaillard a *French Calvinist*, who was living in 1704. made a Treatise to shew that *Melchisedech* is *Jesus Christ* himself: This was printed at *Leyden* in 1686. It is particularly against him that D. *Petit Didier* wrote a Dissertation purposely on this Subject; it is the eighteenth in the Collection of his Critical Dissertations.

Lastly, *Fabricius*, in his *Codex Apocryphus vet. Test*. has published a List of those modern Criticks who have written on it; which may be a Supplement to those whom, for brevity's sake, we have omitted.

The just Punishment of *Lot*'s Wife has appeared to be something so extraordinary, that particular Dissertations have been thought necessary in order to a full Examination of it.

Henrici Bauman, de Statuâ Salis. Thesaur. Th. Philol. tom. 1. It was printed also at *Wittemberg*, 1674, in 4to. the second Edition. The Author was of *Misnia* in *Germany*, a *Lutheran*. He died in 1669.

Joan. Clerici, de Statuâ Salis, ad calcem Comment. in Genes. Ejusdem de Sodomæ & finitimarum urbium Subversione, ibid. Le Clerc, in his Dissertation on the Burning of *Sodom*, examines, whether there were any Miracle in it, and is of the Opinion which is most agreeable to the Scripture; in the Second, he pretends that *Moses*'s Words are not to be literally understood; that the Fright only made *Lot*'s Wife immoveable, and choaked her. We shall speak of this Author elsewhere. See his Title in the *Index*.

David Constantius, de Statuâ Salis, printed at *Lausanne* in 1691, in 4to. See upon *Exodus*.

Joan. Saubert, de eâdem. Whether it be the Father or the Son who wrote upon this Statue we cannot well tell.

Christopher Herman, in his Enquiry upon the Fate of *Lot*'s Wife, maintains, that there was no Miracle in it. It was printed at *Jena* in 1706, and 1708, in 4to. the second Edition, enlarged. He was a *German Lutheran*, and was living in the Beginning of the eighteenth Century. See upon the Gospel of St. *John*, and the Epistle to the *Philippians*.

John Laurence Fischer entitles his Work upon this Subject, *Statua Salaria*, printed at *Dantzick*, 1680, in 4to. He was a *German* of *Prussia*, and a *Lutheran*, who lived towards the close of the 17th Century.

Cæso Grammius has an Exercitation on the Metamorphosis of *Lot*'s Wife, at *Keil*, 1664, 4to.

Isaac Philman wrote a Dissertation, printed at *Abo*, a City of *Sweden*, in South *Finland*, 1707, in 4to.

Michael Tieroff speaks also of it, in his *Disquisitio de Sacris Judæorum vinculis*, printed at *Jena*, 1657, in 4to.

See our Comment upon *Genesis*, ch. 19. 2d Edition.

Upon Circumcision enjoined Abraham.

We make elsewhere a particular Article of Circumcision considered as a Sacrament among the *Jews*, and in all its Circumstances; here we shall speak of it in general only, and very succinctly, to avoid Repetitions.

Julii Bartolocci, de Circumcisione, t. 3. *Bibl. Rab. p*. 468.

Jacobi Interbuch, an pueri Hebræorum non baptizati aliquo modo salventur. This Author was a *Carthusian* of St. *Saviour*'s near *Erfurt*.

Salom. Deylingii, de origine Circumcisionis, t. 2. Observ. Sacr.

Zachary Grapius compos'd an Examination, wherein he enquires, whether Circumcision was transmitted from the *Egyptians* to *Abraham?* at *Rostock*, 1699, in 4to.

Sebastian Schmid has proved it to be the first Sacrament of the Old Law, in his Exposition of the seventeenth Chapter of *Genesis*, at *Strasburg*, 1661, in 4to.

Harman Vander-Hardt has put out a *Prodromus* upon Circumcision, at *Helmstadt*, 1700, in 8vo.

Andrew Coler, wrote upon the same Subject, against *Lightfoot*, at *Kiel*, 1688, in 4to.

Daniel Lundius published a Dissertation at *Upsal*, 1709, in 8vo. and *John Scherzer* a Treatise to the same Purpose; at *Lipsick*, 1655, in 4to. These were all *Lutherans* or *Calvinists*.

Upon Isaac, Esau, Jacob, Rachel, *and* Leah.

John George Baier, who was a *Lutheran of Germany*, wrote a Disputation on the sweet Scent of *Esau's* Cloaths, at *Altorf*, 1705, in 4to.

That it may be well understood what this agreeable Smell was, and what these Cloaths were, it is necessary to say something concerning *Esau's* Right of Seniority, and see wherein particularly it consisted.

This we have very well explain'd by M. *Petit-Pied*, in his learned Treatise relating to the Rights and Prerogatives of Ecclesiasticks in the Administration of Secular Justice. In this he shews, from a Passage out of St. *Thomas*, that the Honour of the Priesthood, joined with a lawful Authority, which was a sort of Magistracy and Regality, was, by the Descendants of *Noah*, who continued in their Obedience to God, annexed and restrained to the Heads of Families only, and their eldest Sons; *hanc dignitatem primogenitis attribuebant*; who, in conjunction with their Fathers, performed this Function in their numerous Families: And in this the Right of Primogeniture principally consisted, which was so considerable in the Houses of the Patriarchs.

The *Jewish* Tradition mentioned by St. *Jerom* in his *Hebrew Questions*, upon the twenty-seventh Chapter of *Genesis*, informs us, that the eldest of the Patriarchs Sons was Priest; that he had particular and very rich Vestments, in which he was dressed, that so he might offer Sacrifices with Dignity. Some Commentators have from hence taken occasion to believe, that the Cloaths which *Jacob* put on by the Advice of *Rebeccah*, in order to approach his Father, and obtain his Blessing, were the Sacerdotal Robes, remarkable for the Richness of them, and their agreeable Odour, which belonged to *Esau* as the Eldest, and were by him sold to his Brother, together with the Rights annexed to the Primogeniture: *Primogenitura autem erat vestis Sacerdotalis, quâ induti majores natu cum benedictione patris, victimas*, *Deo velut Pontifices offerebant*, says the common Gloss upon *Gen*. xxv.

It is the Opinion of the Fathers, of the ancient Rabbins, and of all those who have written upon *Genesis*, excepting two or three modern Authors, that the Eldest was really Priest, and offered Sacrifices. *Jacob* having by Surprize obtained his elder Brother's Blessing, sacrificed several times in his way to his Uncle *Laban's*, and at his Return.

We see even from *Exodus*, that the Eldest had the Priesthood, which afterwards devolved solely to the Tribe of *Levi*. The Eldest being the Lord of the Family, all sort of Honour was paid him; he had the first Place at Table; a double Portion of his Father's Fortune was allotted him, by reason of his Dignity: He had besides the Power of a Judge, to terminate Differences among his Brethren, and reconcile them to one another. Such was the Right of Seniority in the Old Law, and before it too, as we see from the Instance of *Esau*.

Joan. Drusius de Mandragoris, in Criticis Sacr. This Treatise is in the first Tome of the Great Criticks, p. 286. It had been before printed at *Amsterdam*, 1632, in 4to. the second Edition at the End of his Comment upon *Ruth*: He herein explains of what Nature the Mandrakes were.

Michael Leibentantz, de Rachelis dudaim, Thes. Theol.

Antony Deusing has likewise a Dissertation on the same Subject, at *Groninguen*, 1659, in 12mo.

Philip Codurc pretended to prove, that these Mandrakes are not the Dudaims mentioned in the xxxth Chapter of *Genesis*, but Tuberoses, *Tubera*, at *Paris*, 1657, in 8vo. the second Edition. See upon *Job*.

Ægidius Strauchius, de Statua Sepulchrali Rachelis, at *Wittemberg*, 1661, in 4to.

Augustin Knericht, de fœturâ Jacob artificiosa. He is not the only one who has written concerning the innocent Artifice made use of by *Jacob* to help the Fertility of his Ewes. *Godfry Vockerod* has done the same; in a Dissertation on this Subject, printed at *Jena*, 1689, in 4to. Both were *German Lutherans*, and living at the same time.

Sam. Bochart, de Animal. Sacr. parte 1. *l. 2. c. 49. p*. 544.

Abrah. Calovius, de lucta Jacobi cum Angelo. This was printed at *Wittemberg*. *Gasper Fink*, has likewise written on the same Subject, in *German*, at *Giessen*, 1612, in 4to.

Here likewise we must insert *Campegius Vitringa*, whose Dissertation is in the Philological Library, tom. 1. p. 773, to 804. divided into two Chapters: In the first he sets forth and explains the Passage; in the second he proposes some Doubts relating to this historical Fact, and gives the Solution of them. He wrote a second Dissertation on the same Subject, which is in tom. 2. *ibid*. p. 5 - 48.

Andrew Musculus, Minister-General at *Frankfort* upon the *Oder*, who died in 1580. has written upon *Jacob*'s Ladder, at *Frankfort*, 1578, in 8vo.

John Simon has enquired into the natural Causes of the supposed Artifice used by *Jacob* to make his Ewes prolifick, at *Wittemberg*, 1675, in 4to. He was a *German Lutheran*, and lived about the End of the 17th Century.

Philip Roesler has treated of the Blessing which *Jacob* stole from his Brother *Esau*, at *Tubingen*, 1706, in 4to. This Author, who was a *German Lutheran*, wrote in the Beginning of the 18th Century.

Upon Joseph, and the other Patriarchs.

William Bonjour made a Dissertation upon the Name which *Pharaoh* gave *Joseph*, at *Rome*, 1696, in 4to. He was of *Toulouse*, of the Order of St. *Augustin*, and was living in the Beginning of the 18th Century.

Ludovicus Alvarez, a *Portuguese* of the Diocese of *Coimbra*, who died in 1681, put out *Joseph. Illustratus*, at *Lyons*, 1675, in fol.

John Francis Buddæus wrote a Dissertation, and *Maurice Wagner* a Disputation concerning *Joseph*'s Cup; the one printed at *Wittemberg*, 1606, in 4to. the other in the Select Observations of *Hall, Observat*. 4.

Godfry Scheliger asserts it to be a Mistake to say that he divined by his Cup, at *Lipsick*, 1704, in 4to.

John Reinard Rus published two Disputations on the head Baker's Dream, explained by *Joseph*, at *Jena*, 1701, in 4to.

James Trigland has a Dissertation on the Patriarch *Joseph* adored under the Figure of a sacred Ox, at *Leyden*, 1700. He was a *Dutch Calvinist*, and died in 1706.

See what relates to *Joseph* in the *Testament of the Twelve Patriarchs, G. L.* among the Apocryphal Books of the Old Testament, by *Fabricius*. *John Frederick Frosch*, a *German Lutheran*, has discoursed of *Joseph* sold unjustly, upon *Gen*. xxxvii. at *Wittemberg*, 1695, in 4to.

James Laurent put out an Exposition of *Joseph*'s History, entitled, *Carcer Regius*, at *Amsterdam*, 1670, in 4to. the third Edition. He was of *Amsterdam*, a *Calvinist*, and Minister. He died in 1644, *Dupin* mentions his other Works, in his Tables, tom. 4. p. 10, 18, 20.

Andrew Selnecer wrote seven Dialogues upon the Patriarch *Jacob* and his Sons who sold their Brother *Joseph*, and his Grief upon the Occasion.

Frederick Viccius has treated of *Pharaoh*'s high Commendation of *Joseph*, mentioned in the xlist Chapter of *Genesis*, ver. 44. This was printed at *Wittemberg*, 1657, in 4to. We shall speak again of this Author upon *Exodus*.

Sebastian Schmid has treated of the number which *Jacob*'s Family was composed of, at *Strasburg*, 1688, in 8vo. . *Bernard de Marollos* published Critical Letters, in order to reconcile what *Moses* and St. *Stephen* have said of them; in *French*, at *Utrecht*, 1705, in 8vo.

John Masson put out the same Work, printed *ibid*. which occasions a Conjecture that this may be the same Author under different Names. He was a *French Calvinist*.

The *Testament of the Twelve Patriarchs*, by *Fabricius*.

Upon Jacob's Twelve Blessings.

De Benedictionibus Jacob in filios. See *Helvicus, Didacus Celada, Adam Osiander, Gabriel* à *Costa, Perrerius*, and other Commentators; and among the Ancients St. *Ambrose* and *Rusinus*.

Didacus Celada's Comment is Literal and Moral, printed at *Lyons*, 1657, in fol. the second Edition. He was a *Spanish Jesuit*, and died in 1661. He was well versed both in Sacred and Profane Learning.

What *Adam Osiander* put out on the same Subject, is more particular, printed at *Tubingen*, 1669, in 4to. See above.

As for *Gabriel* à *Costa*'s Performance, we have already taken notice of it above.

Benedict Perrerius wrote a whole Book upon the Twelve Blessings, printed at *Ingolstadt*, 1591, in 8vo.

What *Dennis de Arriola* has written upon the same Subject is preserved in Manuscript in the University of *Alcala*.

John Brunus has likewise distinguished himself by his Comment and Questions on the same Subject, printed at *Venice* 1604, in 4to. See their Title in the *Index*.

S. *Ambrose*'s Treatise in the 514th Page of the First Tome. In it he asserts that these Blessings are all Prophetical, and makes a just Application of them. *Rufinus*'s Treatise was printed with his other Comments, at *Paris*, 1680. in

fol. In it he proves these Blessings to be accomplished either in the Church, or in the *Jewish* Tribes. He was of *Aquileia*, contemporary with St. *Jerome*, and his Antagonist, as is well known. Pope *Gelasius* calls him *Vir Religiosus*.

Many have written in particular on the celebrated Prophecy relating to the Sceptre of *Judah. Solom. Deylingii, de Sceptro* à *Juda non recessuro, Genes*. xlix. 10. t. 2. *Observ. Sacr*. and besides him, *Philip Caroli*, a *Lutheran* of *Newburg*, whose Dissertation was printed at *Altorf*, 1640, in 4to. He died a Catholick in 1638. *Christopher de Cheffontaines*, or, à *Capite Fontium*, at *Lyons*, 1578, in 8vo. He was made General of the *Cordeliers* in 1571, and Archbishop of *Cæsarea* by *Gregory* XIII. He wrote well in *Latin*, and had a very good Talent at Argumentation, as M. *Dupin* says.

Critical Letters by M. *de J. Amsterd*. upon the Sceptre promised to *Judah*.

We should never have done if we were to take notice of all those who have written on this Prophecy; they may be seen in F. *le Long*.

We cannot omit F. *Tournemine*'s Explanation of *Jacob*'s Prophecy, inserted in the Memoirs of *Trevoux*. In this Prophecy he finds five infallible Marks whereby the Messiah may be discovered. 1. The Time of his Coming: He shall come before God forsakes the Tribe of *Judah*, and permits it to be driven out of the *Holy Land*, and dispersed like the other Tribes. 2. The Family he will be of: He shall be born of the Race of *Judah*. 3. The Place where he will appear: The *Holy Land*. 4. A memorable Event which will distinguish him from every Man besides; and this is the Reunion of all Nations in one Church. 5. A very singular Circumstance of his Triumph: He will make use of an Ass, and the Foal of an Ass. The *Jews* do not deny him to be of the Race of *Judah*. They agree, that he appeared in the *Holy Land* some few Years before the entire Dispersion of the Tribe of *Judah*.

A Dissertation on the same Prophecy of *Jacob*, which is in the Memoirs of *Trevoux* for the Month of *October* 1719, and *February*, 1721. In this Dissertation there are two Parts: In the first an Attempt is made to overthrow this invincible Argument used by Christians. In the second, the *Jews* are attacked in a new way: The Proofs which are produced against them are not stale, thread-bare Arguments, but such as no one till now had ever thought of employing; which, however, for this very Reason are much to be suspected. What Judgment we are to make of them may be seen in the Memoirs of *Trevoux*, where all the bad Reasons of this Author are at full length, in the Part for the Month of *February*, 1724, p. 107, 138. His Objections too are there answered, *ibid*. p. 139, -- 178. The Examintion of this Dissertation is continued in the Month of *February* of the same Year, p. 311, -- 354.

Upon the Testament of the Twelve Patriarchs.

A Dissertation, with Notes, upon the Testaments of the Twelve Patriarchs, by M. *Macé*, at *Paris*, 1713, in 12mo. The Author, who had been employed eight Years in explaining the Prophecies of the Old and New Testament, did not venture to insert those which were offered to him by the Book of *Enoch*, and the Testaments of the Twelve Patriarchs, without prepossessing the Publick with something said in behalf of the Authority of these Books. He spends a whole Dissertation, written with great Art, in justifying their Antiquity; and omits nothing to make way for admitting them as the genuine Works of those whose venerable Names they bear. He would have it believed that they are apocryphal only as they were concealed from the People by the *Jewish* Doctors, and in no other Sense. But for what Reason should a Book so edifying as the Testaments of the Twelve Patriarchs be concealed from them? There can be no plausible one ever given for it. How comes it that the Apostles, in their Sermons and Epistles, never make use of such clear Predictions of our Saviour's Divinity and Passion as are contained in the Book of the Twelve Testaments? It is certainly the Work of some *Hellenistical Jew* converted to Christianity, but who upon embracing the true Religion, did not renounce that Genius for Fables which prevailed among the *Alexandrian Jews*, and put them upon forging so many Writings. We need only read that which we are speaking of, to be convinced that it is spurious: The Morality of it is excellent, but the Fictions in it are gross, and the Prophecies clearer than those of Scripture. The Impostor who composed it is probably the Author of the apocryphal Book of *Enoch*, whereof there are only some Fragments remaining. The Error of the Angels Conversation with Women before the Deluge, is taught in these two Pieces, and the Book of *Enoch* is cited with Affectation in that of the Twelve Testaments. As to any thing farther, these two spurious Books may be older than *Origen*, who quotes them, without attributing any great Authority to them. They are indeed much older than *Origen*, if our Conjecture be true, and they are the Work of the same Impostor: For *Justin*, *Irenæus*, and *Tertullian* had read the Book of *Enoch*. Some have asserted that even St. *Jude* cited it in his Epistle, which would make it to be much more ancient: But it is more probable that St. *Jude* mentions the Prophecy of *Enoch* upon the Credit only of Tradition; and that his Citation was what put it into People's Heads to ascribe the Book which was in the Hands of the Fathers to the Patriarch *Enoch*; the Fragments whereof, which were preserved by *Syncellus*, do evidently prove its being spurious. M. *Macé* thought he could justify this Book, and that of the Twelve Patriarchs by an ingenious Conjecture. He asserts that the *Hebrew* Word *Elohim*, which in *Greek* has been translated *Angels*, should be translated, *The Great*, *The Powerful*. *Elohim* has indeed these two Significations. But, besides our having no Proof that the Twelve Testaments, and the Book of *Enoch* were composed in *Hebrew*, the Error of the Angels being conversant with Women is expressed too clearly, to justify them with an ambiguous Word. M. *Macè* however will have the Glory of defending a bad Cause as well as it was capable of being defended.

This Testament of the Twelve Patriarchs is in *Greek* and *Latin* among the Apocryphal Books of the Old Testament by *Fabricius*, together with *Grabe*'s Preface, p. 497, --- 748. There likewise he draws up the Chronology of their Age, according to *Dodwel*.

Upon several Places of Genesis.

John Deutschman put out *Pentecostalis Pneumatologia Paradisiaca*, at *Wittemberg*, 1692. The *Harmony of Harmonies*, on *Jehovah Elohim*, *ibid*. 1700. in 4to. Upon the Name of *Cain*, *ibid*. 1654, in 4to. Upon the Order of *Noah*'s Sons, *ibid*. 1671, in 4to. Upon the Patriarch *Jacob*'s Vow, and a Disputation concerning the Sceptre of *Judah*, *ibid*. 1646. in 4to. This Author was a *German* of *Saxony*, a *Lutheran*, and died at *Wittemberg* in 1705.

John Frederick Mayer wrote a Dissertation on the Tree of the Knowledge of Good and Evil, at *Wittemberg*, 1685, in 4to. Upon the Sins and Penalties of Beasts, in the first Tome of *Thesaur. Dissert. Theol. Philol*. with the preceding Dissertation. Upon *Jacob*'s Marriage with two Sisters, at *Lipsick*, 1674, in 4to. Upon the twelve Patriarchs, at *Gripsvaldt*, 1707, in 4to. The Author was a *Lutheran* of *Lipsick*. He died in 1712. *Fabricius* calls him the *Chrysostom* of *Pomerania*.

Thomas Sherlock, an *Englishman*, wrote a particular Dissertation upon *Judah*'s Blessing, joined with that written by him upon *Adam*. See the *Index*.

We may mention here again the celebrated *Philo*, whom we had placed at the Head of such Commentators as were *Jews*, and who is properly to be taken notice of in this Place; since he wrote, 1. upon the Cherubim of Paradise; 2. upon *Abel*'s and *Cain*'s Sacrifices; 3. upon the Vine planted by *Noah*, and his drinking to Excess; 4. upon the Giants; 5. upon the Confusion of Languages; 6. upon *Abraham*, *Joseph*, and *Moses*; 7. upon Circumcision; Lastly, upon the Six Days Work: The last Edition at *Frankfort*, 1691, in fol. He was of *Alexandria*, and lived about the 40th Year of *Jesus Christ*.

We might mention still many more, but it is time to proceed now to *Exodus*.

Article X. Catholick Commentators upon Exodus.

ORIGEN has composed thirteen Homilies upon the first twenty-seven Chapters of this Book: Besides these, which are in *Latin* only, in the Editions of *Basil* and by *Genebrard*, M. *Huet* has published some Fragments of them in *Greek* and *Latin*, in his first Tome, p. 17, 26.

I do not again mention St. *Austin*, *Theodoret*, *Procopius*, *Bede*, *Rupert*, and others, who have written on the whole Pentateuch.

Lewis Lippoman has made a *Catena* of Passages taken from the *Greek* and *Latin* Fathers upon *Exodus*. It was printed at *Paris*, 1550, fol. and at *Lyons* 1657.

Benedict. Perrerius has composed an hundred and forty-seven Disputations, which are, as it were, so many Dissertations on the fifteen first Chapters of *Exodus*. They were printed at *Venice*, 1607, in 4to. the second Edition.

Jerom Oleaster, or *Leonardus Marius*, and *Francis Titelman*, have written nothing particularly on this Book; but they have all excelled in explaining it in their Comments upon the Pentateuch in general, and upon the whole Bible. Among the rest, *Titelman*.

Honorius of *Autun*, among the Ancients, explained, after a Spiritual manner, the Ten Plagues of *Egypt*, in *Pez's* Anecdotes, Tom. 2. p. 91. Part the Second.

Lewis de Istella, a *Dominican*, who died in 1614, has made *Scholia*, and a kind of Comment interlined upon the same Book. It is with that printed upon *Genesis*. See above.

Sebastian Barradas, a *Spanish Jesuit*, wrote *Itinerarium filiorum Israel ex Ægypto in terram repromissionis*, printed at *Antwerp*, in fol. 1621. The Author was a Man of Piety and Learning. He died in 1615, at the Age of seventy-three. His Work may serve instead of a good Comment upon a great part of *Exodus*.

It is, without Contradiction, his best Performance upon Scripture: He joins the History with his Moral Observations. Besides the abovementioned Edition, there is one at *Venice*, in 4to. 1623, and at *Mentz*, 1627, fol.

John de la Haie, besides his large, and very large Bible, wrote Literal Comments upon *Exodus*, as well as *Genesis*, as we have shewn in the Article relating to this Book. These were printed at *Paris* in 1639, -- 1641. two Volumes in fol.

Firminus Capito has an Exposition upon *Exodus*, continued as far as the Death of the Firrst-born in *Egypt*, and divided into several Homilies, at *Paris*, 1576, -- 1580, in 8vo. We have said something of him upon *Genesis*, and this is all he has written; so that we have no Reason to say more of him hereafter.

Henry Lewis Chastenier, besides his Exercitations upon *Genesis*, has written others upon *Exodus*, &c. at *Poitiers*, 1629, in 4to. and upon other Books whereof we shall take notice hereafter, as we have already spoken of him in the Article of General Catholick Commentators.

Haimo Corius put out three Vols. in fol. of Literal and Moral Comments upon the Ten Plagues of *Egypt*, under the Title of *Pharao-Flagellatus*, at *Milan*, 1660, 1677. He was an *Italian*, born at *Milan*.

John Fery, in *Latin Ferus*, besides his *Enarrationes* upon *Genesis*, published some likewise upon *Exodus*, &c. at *Cologn*, 1574, the second Edition, in 8vo. We have already spoken of him, in the Article upon *Genesis*, and shall again say more of him, *infr*à.

John Nodin put out, *The Victory of the Hebrews over the Egyptians*, or a Comment upon the fifteen first Chapters of *Exodus*, upon the Usefulness of Preachers, at *Lyons*, 1611, in fol. He was by Nation a *Frenchman*, and a *Cordelier*, Doctor in Divinity of the *Paris* Faculty, and died before 1611, as *Crow* says.

William Pepin, who wrote upon *Genesis*, as we have observ'd already, wrote such another Exposition upon *Exodus*, printed at *Paris*, 1534, in 8vo. M. *Dupin* takes notice of his other Works in the first Tome of his Tables, p. 956.

Galeasse Trissin wrote select Expositions upon *Exodus*, printed at *Venice* in 1614, in 4to. And this is all we have of his, with what he published upon *Genesis*. See the Article wherein we have spoken of him.

Article XI. Of Protestant and Jewish Commentators upon Exodus.

Among the Protestants, without repeating here the Names of those who have written upon the whole Bible, or upon the whole Pentateuch, *John Drusius* may be consulted, *Sixtinus Amama*, and *Christopher Cartwright*.

What *Cartwright* published consisted of Annotations, entitled, *Electa Targumico-Rabbinica*, at *London*, 1653, in 8vo. They are in the Supplement to the Great Criticks of the last Edition. We have taken notice of him upon *Genesis*.

We shall add *Solomon Van Til*, who made a sort of Comment from the xxvth to the xxxth Chapter of *Exodus*, printed at *Amsterdam*, 1714, in 4to. in *Latin*. It is a literal and slight Comment upon that Part of *Exodus* where *Moses* describes the Structure of the Tabernacle, the Ark, the Table of Shew-bread, the Candlestick with seven Branches, the Altar for Sacrifices, and of Incense; the Dress and Consecration of Priests; a difficult Subject requiring much Examination, wherein the Author does not engage himself. With what he has said, he has joined allegorical Allusions to *Jesus Christ* and the Church.

We shall add *John le Coq*, who has put out Observations upon *Exodus*, printed together with his Comment upon *Genesis*, at *Franekar*, 1650, in 4to. as we have said already upon the Pentateuch.

Nicolaus Gallasius, a *French Calvinist*, and Minister at *Geneva*, who died about 1570, made a Comment, which was printed at *Franekar*, 1560, in fol. and afterwards in 1640, in 4to.

John Lightfoot, with his Chronological Harmony, joined Annotations upon *Exodus*, *odus*, in *Latin* and *English*, at *London*, 1641, in 4to. There are many who have written only on some Chapters of *Exodus*; but we shall take no notice of them in this Place: This would carry us too far. Among the *Jews*, we shall mention only *Samuel Japhé*, a Rabbin, who put out a Comment, printed at *Cracow*, under this Title, *In Rabboth*, in *Hebrew*, 1654, in fol.

Article XII. Treatises and Dissertations upon Exodus. WE shall begin this Article with pointing out those which relate

to the Person of *Moses* and the *Israelites*, which are the principal Subject of it. *Moses* here describes the whole History of his Life, that of God's People, and what the Almighty wrought by his Ministry, in order to deliver this People out of their Captivity in *Egypt*, and conduct them into the Promised Land. To these two Heads are referred all that is contained in this second Book of the Scripture.

Upon Moses and the Israelites.

Nicolas Abram, de Pharaone: Item, de morâ filiorum Israel in Egypto, in his *Pharus*, l. 8. and 9. and *Solomon Deyling* in his Sacred Observations, tom. 1. Obser. 11.

Upon the Person of *Moses*, consult *Josephus* the Historian, in his *Jewish* Antiquities, l. 2. ch. 5. The Life of *Moses*, by *Gaulmin*, translated out of the *Hebrew* into *Latin*, and printed at *Paris*, in 8vo. 1629.

Caroli Imbonati, Dissertatio de Mose Prophetâ secundum Hebræos, in the Continuation of his *Bibliotheca Rabbinica*, tom. 4. p. 115. *Item, Blasphemiæ Judæorum in Mosen, ibid*. p. 130, 134, 138. *De Virga Mosis, ibid*. p. 128. *De Asino super quem Moyses equitare fecit filios suos, ibid*. p. 130, 131.

John Helvic Willemer, a *German Lutheran*, who was living in the Beginning of this Century, wrote likewise a Disputation upon *Moses*'s Rod, printed at *Wittemberg*, 1680, in 4to. See also *Albert Fabricius*'s *Codex Apocryphus* of the Old Testament. There are several Pieces upon *Jethro*, the Father-in-law of *Moses*, upon *Jannes* and *Jambres*, upon *Moses* and his Sister *Miriam*. *Thadæus Dunus, Quæstio quamdiu Israelitæ fuerint in Egypto*, printed at *Zurich*, 1595, in 4to. *Danielis Angelocratoris Appellatio contra D. Thadæum Dunum*, printed at *Gasal* in 1603, in 4to. To this should be joined *Thadæus Dunus*'s Apologetical Answer, which came out the same Year, at *Zurich*. We shall speak of both these in some other Place. See their Title in the *Index*.

Francisci Grisendi, Epistola, de Anticipatione liberationis Populi Israel de Egypto.

See M. *Boivin* the Elder's System upon the Time of the *Israelites* sojourning in *Egypt*, or in the Supplement to our Comment, printed at the End of the *Revelations*, p. 56, 57.

Upon the different Names of GOD.

Joan. Drusii, de nomine Elohim, & Pauli Burgensis de nomine Tetragrammato, in Twelve Questions, with *Drusius*'s *Scholia*; the whole printed together at *Franekar*, in 1614, in 4to. and at *Amsterdam*, 1534, in 4to.

A Dissertation upon the Names of *God*, *El, Sadai*, and *Jehovah*. See the Collection of Critical Dissertations, printed at *Paris* for *Wite*, 1715, in 4to. *Item*, in the same Collection, the Dissertation upon *Exodus* vi. 3. *Nomen meum Adonai non indicavi eis*. These Dissertations are by F. *Souciet* the Elder, a *Jesuit*.

The Place in Chap. vi. 3. which he undertakes to explain is indeed obscure: No Passage in Scripture has perhaps been subject to so many Interpretations.

The *Vulgate* has rendered exactly the Sense of the *Hebrew* Text. *Ego Dominus, in Hebrew Jehovah, qui apparui Abraham, Isaac, & Jacob, in Deo omnipotente, Sadai, & nomen meum Adonai*, *Jehovah, non indicavi eis*. All the other Versions agree with one another, and the *Vulgate*, and are liable to the same Difficulty as the Text; which Difficulty consists in the apparent Contradiction of this Passage, which seems to say that the sacred Name *Jehovah* was not known by the Patriarchs, to several other Passages of *Genesis*, where we read the Name of *Jehovah*, pronounced by the Patriarchs, and even by the Strangers.

The Interpreters are divided, and each Opinion is supported by the Number and Reputation of those who espouse it. *Josephus*, St. *Basil, Diodorus of Tarsus*, St. *Cyril, Theodoret, Steuchus, Nieremberg*, and *Lewis Capellus*, cut the Knot, and confess that the Patriarchs did not know the Name of God *Jehovah*. *Moses* has put it in the Mouths of the Patriarchs, they say in the way of Anticipation, which is not unusual among the Poets. They add, that it is not at all probable, that Strangers and Infidels should know this Name, and pronounce it: And if *Moses* puts it in their Mouths, by way of Anticipation, he might as well put it in the Patriarchs Mouths with the Help of the same Figure. They insist much upon its being evident from several Passages of *Exodus*, that *Moses* was not acquainted with this Name of God. The Reader may find in the Dissertations themselves what F. *Souciet* urges in opposition to these Authorities, which are so much to be respected. In the Article of Prolegomena upon Scripture, we speak of other Dissertations contained in his Collection.

Salomon. Deylingii, de vocibus El Sadai, in his Sacred Observations, tom. 1.

Thomæ Gatakeri, Dissertatio de nomine Tetragrammato, in the 2d Tome of his Works, printed at *Utrecht*, 1697, in fol. and separately at *London*, in 1645, with his Defence against *Lewis Capellus*.

Ludovici Capelli, de nomine Tetragrammato, at the End of his *Critica Sacra*, p. 666. and his Defence against *Gataker, ibid*. p. 713.

S. Hieronymi, de decem nominibus Dei, *ad Marcellam*, in the 2d Tome of his Works, p. 704. of the new Edition.

Upon the Burning Bush, and Zipporah.

Francisci Moncæii, Historia apparitionum Dei Moysi factarum in Rubo & in diversario, in *Crenius's* ninth *Fasciculus*, and separately at *Arras*, 1592, -- 1597, in 4to. *Monceaux* was of *Arras*, a Lawyer, and a Poet.

John Frischmuth, de Circumcisione Sephoræ, in the *Thesaurus Dissert. Philol*. and separately at *Jena*, 1663, in 4to.

Francisci Moncæii, Dissertatio de eadem Circumcisione; that is to say, of the Circumcision performed by *Zipporah* on her Son, which gave her occasion of saying to *Moses, Sponsus Sanguinis tu mihi es*.

Upon the Jewish Passover, and the Sabbath.

Georgii Ludov. Goldneri de Agno Paschali inter duas vesperas mactando, in the *Lipsick Miscellanies*, t. 2.

Ægidii Strauchii, de Paschate primo, *& exitu Israelitarum ex Ægypto*, in the Philological Dissertations, tom. 1.

Theodori Dassovii, de accubitu ad agnum Paschalem veterum Hebræorum, ad illustrandum accubitum Salvatoris cum Discipulis, at *Wittemberg*, 1698, in 4to. We shall speak of him in several Places. See his Title in the *Index*.

Joannis Buxtorfii, de Cœnæ Dominicæ primæ ritibus ac formâ ejusque adversus Capellum vindiciæ.

Liber Ritualium Paschalium, ex versione Joan. Stephani Rittangelii, otherwise *Liber Jasian & Jezrai*, at *Amsterdam*, 1642, 1643, in 4to.

Julii Bartolocci, Relatio Rituum quos antiquitus servabant Judæi in Cœna Paschali celebranda, & an Christus eos servaverit, in his *Bibliotheca Rabbinica*, tom. 2. p. 736, 745. There is besides a particular Dissertation upon the Passover of the ancient *Hebrews*, p. 389.

Nicholas Durand has written a Treatise concerning the Accomplishment of the *Jewish* Passover, against the *Calvinists*, at *Paris*, 1569, in 8vo. He went by the Name likewise of *Villegagnon*, was of *Provence*, and a Knight of *Malta*, about the Year 1570. *Dupin* has given us a Catalogue of his Works, in the first Tome of his Tables, p. 1227. He was a great Master of the *Belles Lettres*, and had a great deal of Wit and Courage.

Paul of *Middleburg* wrote a Treatise upon the Observation of the *Jewish* Passover, at *Fossomborne*, 1513, in fol. He was of *Zealand*, born at *Middleburg*, and Bishop of *Fossomborne*, in the Beginning of the 16th Age.

Basil Ponce. The principal of his four Questions upon the Scripture relates to the Sacrifice of the Paschal Lamb. They were printed at *Salamanca*, in 1600, 1611, in fol. and since, in the new Edition of *Menochius*, 1719. He was of *Granada* in *Spain*, an *Augustine* Monk, Professor in Divinity, and died in 1629. *Dupin* takes notice of his other

Works, in his Tables, tom. 2. p. 1661. We shall speak of him again upon the *Revelations*.

Lewis de Leon made a Treatise upon the true Time of sacrificing the Paschal Lamb, the Figurative of the Old Law, and the Real one of the New, at *Salamanca*, 1590. and at *Madrid*, 1604, in 4to. F. *Daniel* so much esteemed it that he translated it into *French*, with his Remarks, at *Paris*, 1695, in 12mo. As this *Spanish* Author has a particular Opinion in his System, pretending that the Paschal Lamb, anciently, and in its first Institution, was sacrificed in the Evening preceeding the fourteenth Day of the Moon in *March*, consequently on the thirteenth, several took their Pens in order to refute him.

Among the rest, a Doctor of the *Sorbonne*, in a Letter written to another Doctor, printed at *Paris*, 1695, in 12mo.

F. *Lamy* F. *Lamy* had before entered the Lists, both in his Harmony of the Gospels, and in his Historical Treatise of the Passover, printed at *Roan*, 1693, in 12mo. where he maintains that *Jesus Christ* did not eat the Paschal Lamb the Evening before his Passion. This other Opinion appearing very extraordinary to the late M. *Tillemont*, and even contrary to the ancient Belief of the Church, he wrote a long Letter to him, with great Modesty and Learning, wherein he proposes his Objections, and argues against his System, in a very friendly Manner: It is at the End of the second Tome of his Ecclesiastical Memoirs. He had before touched upon this Matter in a Note of the first Volume. He may be said to be the Person who has searched deepest into it. Not that F. *Lamy* should by any Means be deprived of the Honour of having written very well upon this Subject; but by desiring to say something new, he has fallen into very useless Enquiries. We have put all these different Treatises here together, because they have a great Relation to one another; and altho' the Passover of *Jesus Christ* is the principal thing in view, there was no Possibility of avoiding to touch upon every thing that concerns the ancient Passover of the *Jews*, which should serve both for this Place of *Exodus*, and for that of the Gospels, where the last Passover is mentioned.

F. *Mauduit* not having spared his Brother *Jesuit* upon this Occasion, in his thirty-first and thirty-second Dissertations upon the Analysis of the Gospel; the Latter made Reflections thereupon, which are printed in this very Volume. In it he has added a fine Letter to M. *de Tillemont*, as an Answer to his; wherein he endeavours to satisfy his Objections, nevertheless, without losing sight of his new System. Nothing can be more civil than the Manner of his replying, without the least Passion or Acrimony, as M. *Tillemont* had done, which is rare between two Adversaries. The Reason of this extraordinary Behaviour may be said to be their being both acted by the sole Desire of discovering Truth; this alone directed their Pens. F. *Lamy* has likewise at the End of his second Volume, inserted F. *Daniel's* Reflections upon *Lewis de Leon's* System, and a short Extract of it. Moreover there are Reflections made by him upon the Letter from the Doctors of the *Sorbonne*, printed at *Toulouse*, 1692, in 12mo. and upon F. *Pezron's* Evangelical History; two Letters written by him to F. *Bessin*, a *Benedictine* Monk of the Congregation of St. *Maur*, concerning the Reflections which he had made upon his System. These Reflections were printed at *Roan*, 1697, in 12mo. and the two Letters the same Year. *Lewis de Leon*, who has given the Occasion of our mentioning all these Authors, was originally of *Beaumont* in the Kingdom of *Leon*, born perhaps at *Madrid*: He studied at *Salamanca*, where he betook himself to the Order of the *Augustin* Hermits in 1544, and there taught Divinity and the Scriptures. Being already advanced in Years, and Master of many Scholars, he notwithstanding put himself under the Discipline of St. *Theresa*, and *Lewis of Granada*. He died in 1591, at 64 Years of Age. *Arias Montanus*, who was his Friend, commends him for his Eloquence, and the Beauty of his Diction; God had blessed him, says he, with a truly Christian Devotion, in his Manner of expressing himself. *Nicolas Antonio* speaks not otherwise of him in his new *Bibliotheca Hispanica*, tom. 2. p. 36, 37. where he takes notice of his Works; and M. *Dupin*, in his *Bibliotheque Ecclesiastique* for the 16th Century, tom. 4. p. 545. and in the first Tome of his Tables, p. 1345.

M. *Dupin*, in his *Bibliotheque Ecclesiastique*, the Seventeenth Century, tom. 4. p. 346. has collected all those who have written on the Passover, and made faithful Extracts of them; which may be of great help to such as have not these Authors, and would be glad to have a thorough Knowledge of this Matter. After his Example, we join them all here together, as having had a Share in this famous Quarrel among the Learned of the last Century.

M. *Piednud's* Work was printed at *Paris*, 1690, in 12mo. and his Answer to F. *Lamy*, in the Acts of the Learned for 1695, sect. 4. both in *French*. We shall speak of F. *Pezron's* upon the *Gospels*, and of him in the fifty-ninth Article upon the *Prophets*.

James Piednud, or *John*, according to M. *Dupin*, was of *Normandy*, Professor of Humanity in the College of *Harcourt*, and Royal Professor of the *Greek* Tongue, in 1698. He died in 1703.

As the same M. *Dupin, ubi supra*, p. 419, informs us, that M. *Witasse* is the Doctor of the *Sorbonne* above-mentioned, who attacked *Lewis de Leon's* System, it is but just that we should say something of him, since we shall have no more an Occasion of doing so. He was of *Chably* in the *Isle of France*, Doctor of the *Sorbonne*, and Professor of Divinity; well known on the account of the several Treatises in Divinity, and the other Works

published by him. It may be necessary to know, that besides the Letter mentioned by us, there are others upon the Passover, in the *Journal des Sçavans*, for 1696, sect. 10, 34, and 36. and for 1697, sect. 8.

The Sieur *Beaumont*, otherwise *Ragot*, wrote a Dissertation, wherein he pretends to prove that the Paschal Lamb could not be slain in the Temple, printed at *Roan*, 1701, in 12mo. in *French*. He was a *Parisian*, and a Priest, in the Beginning of the Eighteenth Century. This, perhaps, is the M. *Ragot*, Archdeacon of *Alet*, banished to *Concarneau*, who wrote a Letter in justification of M. *Pavillon*, formerly Bishop of *Alet*. It is of 1703, printed in a Collection of several Letters.

Giles Bucherius wrote a Treatise concerning the old Paschal Cycle of the *Jews*, printed with his Comment of the Doctrine of the Times, at *Mons*, 1664, in fol. the third Edition. This is all that he has written which relates to Scripture, which engages us to speak of him in this Place. He was born at *Arras*, in 1516, became a *Jesuit* in 1598, and died in 1665. He was a Man of great Reading, and very skilful in calculating Times and Years.

John-George Dorscheé, besides what we have already mentioned of his, *supra*, upon *Exodus*, wrote a Dissertation upon the Paschal Lamb, at *Strasburg*, 1644, in 4to.

Humer Bond put out a Dissertation upon the Term, or Time, of the *Jewish* Passover, at *Lunden* in *Schonen*, 1705, in 4to. He was a *Swede*, a *Lutheran*, and Mathematical Professor in the Beginning of the 18th Century. Perhaps he may be still living.

John Molther wrote an Historical and Mathematical Disquisition concerning the different Manner of the *Jews* and of our Saviour's eating the Paschal Lamb, at *Marpurg*, 1595, in 4to. He was a *German Lutheran*, and *Hebrew* Professor, towards the End of the 16th Century.

The *Jews* have particularly endeavoured to explain that Passage of *Exodus*, which relates to the Sacrifice of the Paschal Lamb, the Time and Ceremonies then observed.

Abarbanel wrote a *Hebrew* Comment upon the Order of the Paschal Festival, at *Venice*, 1545, in 4to. in *Hebrew* and *Italian*, by *Leo* of *Modena*, with Cuts, *ibid*. 1609, in fol. in *Hebrew* and *Spanish, ibid*. the same Year and Size; in *Hebrew* and *German, ibid*. the same Year: In *Hebrew*, *German*, and *Latin*, by *Rittangel*, at *Mont-Real*, 1644, in 4to. in *Hebrew* and *German*, with Comments, *ibid*. 1664, in fol. All which different Editions and Translations are an evident Mark of the Goodness of this Work.

Elias the Son of Moses has made a Treatise in *Hebrew* on the Passover. We have several Fragments of it in *Selden. de Synedriis vet. Hebræorum*, *lib*. 1. p. 93. and *lib*. 2. p. 34, 37.

Judas Arieh wrote an Historical Narration of the Passover, in *Italian*, in *Hebrew* Characters, with the Text and Prints, at *Venice*, 1609, in fol. He is more known under the Name of *Leo* of *Modena*, Son of *Isaac*, Rabbin of *Venice*, and Rector of the Synagogue. He died in 1654. He is particularly celebrated for his famous Book of the *Jewish* Ceremonies, which we have Occasion to speak of elsewhere.

Upon the *Sabbath*, see *Osiander's* Dissertation, *John Selden, de Jure Natur. & Gent. Lib*. 3. *Cap*. 10, *&c*. *John Spencer, de legibus Ritual. Hebræorum, Lib*. 1. *Cap*. 4. *Gomar, de Origine Sabbati, Cap*. 4. *Rivet & Bartolocci Biblioth. Rabbin*. p. 411. *& seq*. *Upon the Passage of the* Red-Sea*, and the* Destroying Angel.

See our Dissertation upon this Passage in our Comment upon *Exodus*.

Joannis Clerici Dissertatio de trajectione maris Idumæi, in his Comment upon *Exodus*; and *Solomon Deyling*, in his sacred Observations, *tom. 3. ch. 5*.

George Nicholas Ockelein wrote a Dissertation upon the Journey of the *Israelites* out of *Egypt* to the Land of *Canaan*, at *Rostock* 1707, in 4to. He was a *German* Lutheran of the 18th Age.

Michael Muller has treated of the Presents which the *Israelites* received from the *Egyptians*. His Book was printed at *Tubinge* in 1702, in 4to, which was the year of his Death. He too was a *German* Lutheran. *Andrew Kempfer*, another *German* Lutheran, wrote upon the surprizing Passage of the *Israelites* thro' the *Red-Sea*, at *Giessen* 1696, in 4to.

Christiani Henrici Bromel, de Angelo exterminatore, in the *Thesaurus Dissert*. *Philol*. and separately at *Jena* 1685, in 4to. He was a *German*, a Lutheran Minister, and died after seventeen hundred and five.

Of the *Magicians, Manna*, and *Pillar of* Cloud.

We have discoursed of true and false Miracles, in our Comment upon *Exodus*, on occasion of those wrought by *Moses*, and the Impostures of the *Magicians*.

Josias Shute wrote of the false Miracles of the *Magicians*, printed at *London* in 1645, in 4to. He was an *Englishman* of *York*, and died in 1640, or 1643.

John Joachim Zentgrave composed an Historical Dissertation upon *Jannes* and *Jambres*, *Pharaoh's* two celebrated *Magicians*, mentioned by St. *Paul*. It was printed at *Strasburg* 1669, in 4to. See what we have said of him above.

Upon *Manna*, See *Buxtorf's* Dissertation *de Manna, Claude Salmasius de Manna*. The first in the Exercitations printed at *Basil* in 1660, in 4to, the second at *Paris* 1664, in 8vo, with other Exercitations.

Bochart de variis Mannæ Speciebus, in the second Tome of his *Geograph. Sacr. p*. 871 of the *Leyden* Edition 1707, in fol.

John Frederick Stapeln, de vocula Mannæ, in the *Thesaurus Dissert. Philol*. tom. 1. and separately at *Wittemberg* 1664, in 4to. He explains the term *Manna*. He was a *German* Lutheran.

See likewise our literal Comment upon *Exodus*, ch. 16. *John Michael Walter* wrote likewise a Dissertation upon this Subject, printed at *Jena* 1664, in 4to, the fourth Edition. There were the Father and the Son, both *German* Lutherans. *Caroli Josephi Imbonati, de Manna; cur vocetur cibus levissimus, quando cæperit*, *quando desierit*, &c. in his Continuation of the *Bibliotheca Rabbinica*, tom. 4. p. 151, 155. *Martin Bohem* has likewise a Treatise in *German* upon *Manna*, printed at *Wittemberg* 1627, in 4to. *David Klug* wrote too upon the *Manna* from Heaven, mention'd by St. *Luke*, ch. 2. printed at *Wismar* in 1664. See their Titles in the *Index. Lipenius* takes notice of several others in his *Bibliotheca Theologica*, tom. 2.

Frederick Valentin wrote a Dissertation upon the *Pillar of Cloud*, and of Fire, printed at *Lipsick* 1680, in 4to; and *Christian Sahm*, ibid. 1689, in 4to, both *German* Lutherans, who lived towards the end of the 17th Century. *Toland*, in his *Tetradymus*, printed at *London* in 1720, writes upon the same Subject. See the *Literary Memoirs of Great Britain*, p. 361. tom. 6.

Upon Tythes, and the Golden Calf, or Idolatry of the Jewish People.

Josephi Scaligeri, de Decimis, in the great Criticks. See likewise *Selden* and *Sixtinus Amama*, upon Tythes, in the same Collection; and the other Authors cited by us in the Article of Tythes and Oblations.

Josephi Hall, de vitulo aureo, in the body of his Works printed at *London* in 1662, 3 vol. in fol. This is in the fifth Book of his Contemplations, *p*. 352. according to the Edition mention'd by *Lipenius*, in his *Bibliotheca Theologica*, tom. 2. He was an *Englishman*, and Bishop in the Church of *England*: He died in 1656, aged 88.

Francisci Moncæii, de vitulo aureo, seu Aaron purgatus, printed at *Arras* in 1606, in 8vo, at *Frankfort* 1675. In the great Criticks of *England*, tom. 9. p. 4416, 4532. In the Antiquities of the Bible at *Lipsick* 1689, in 12mo.

R. Visor wrote against *M. de Monceaux's* Work, under the title of *Destruction du Veau d'Or purgé ou justifié*, at *Paris* 1608, in 8vo.

See *Selden de Diis Syris*, ch. 4. with the Additions of *Andrew Beyer, Bartolocci* in his *Biblioth. Rabbin*. continued by *Imbonati*, tom. 4. ch. 25, 27, 28. and p. 146 to 154.

Georgii Mæbii Moscholatria Populi Israel, printed at *Lipsick* in 1666, in 4to, in four Dissertations.

John Henry Heidegger has likewise a Dissertation on this Subject; and another upon the People's Reconciliation with God, both in the 3d tome of his Dissertations printed at *Amsterdam* in 1690, in 4to. He was a Calvinist of *Zurich*, born in 1633. He died there in 1698, aged 65.

Upon the Reception of the Law and Decalogue.

Salom. Deyling. de vultu Mosis radiante, Exod. 34. ver. 30,35. in his sacred Observatons, tom. 3. *Michael Liebentants, de facie Mosis cornuta*, in the *Thesaur. Dissert. Philol*.

Imbonati de cornibus Mosis, in his Continuation of the *Bibliotheca Rabbinica*, tom. 4. ch. 31. p. 157. *Item de duabus Tabulis lapideis*, Ibid. p. 138, 139, 145.

Chr. Walter wrote upon the same Subject; it is in the *Thesaurus* of *Philological Dissertations*, tom. 2. p. 907. separately at *Koningsberg* in 1679, in 4to.

Hug. Grotii in Decalogum, at *Amsterdam* in 1640, in 8vo, and in the 1st tome of his Works of the Edition of 1679, *Ibid*. in fol. See too the Commentators on the 20th chap. of *Exodus*, and the Authors cited in the Article of Laws and the *Jewish* Religion, or in *Lipenius's Bibliotheca Theologica*, upon the *Decalogue*, tom. 1.

Upon the Tabernacle, and Ark of the Covenant.

Andrew Dan. Habichhorstius, de mulieribus quæ vigilabant ad fores Tabernaculi, Exod. 38. v. 8. in the *Thesaurus* of *Philological Dissertations*, tom. 1.

Upon the Tabernacle in particular, see the Article relating to the Tabernacle and the Temple.

George David Ziegra de oleo unctionis sacro, ad Exod. cap. 30. v. 22. *Thesaur. Theol. Philol*. tom. 2. p. 900. *Fortunati Schacchi Myrothecium*. This Author was of the Order of *Augustin Hermits*; he has treated of all the Unctions mentioned in Scripture, such as that of Kings, Priests, Prophets, and things sacred; and even of the Oil belonging to Lamps, and the Oil of Perfumes, *&c*. and he introduces several incidental Questions, which he treats with great Learning. His Book, which was pretty rare, is become more common since the Edition of *Amsterdam* by *Halma*, in fol. 1701.

Joan. Buxtorfii Exercitationes de Arca Fœderis, ignis Sacri, &c. at *Basil* 1654, in 4to.

Andreæ Sennert de rebus in Arca contentis Exercitatio, printed at *Wittemberg* 1680, in 4to.

Salom. Deylingii de Arca Fœderis, in his sacred Observations, *tom*. 1.

Sebastian Schmidt, in his Answer to *Benedict Carpzovius*, where he proposes this Theological and Philological Question, *Quorsum Arca Fœderis pervenerit*. With it he joins a Catalogue of the Books of several *Hebrew* Authors, whose Opinion he approves or rejects, at *Strasburg* 1658, in 4to.

John ab Hamm has made sacred philological Exercitations on the inside of the Ark, and its Ministers, printed at *Herborn* 1715, in 4to. He was a *German* Lutheran, Professor at *Herborn*, and perhaps is still living.

John Palmroot has a Dissertation upon the Ark of the Covenant, printed at *Upsal* in 1700, in 8vo. Another upon *Moses's* sacred Oil, and two others which are mention'd in another Place. See his Title in the *Index*. He was of *Sweden*, a Lutheran Minister, towards the end of the 17th Century.

Of the Priests Habits, *the* Urim *and* Thummim.

Of the *Urim and Thummim*, see *Spencer de legibus Hebræorum Ritual*. and *Philip Riboudeault*, who wrote against him, printed at *Geneva* in 1685, in 12mo, and *John James Gantesviller*, who wrote upon the same Subject, under the title of *Lux* è *tenebris*, at *Hanover* 1675, in 4to, and the rest set down in the particular Article upon this Subject. In like manner for the *Priests Habits*, they too being there spoken of.

We shall here take notice only of *Nicholas Polman*, a *German* Lutheran of *Luneburg*, who wrote upon the *Urim and Thummim*, printed at *Wittemberg* 1666, in 4to, and upon the Darkness of *Egypt*, at *Bremen* 1693, in 4to.

It may be necessary to add something concerning *M.Riboudeault's* Opinion, which is opposite to that of *Spencer*. It is *Spencer's* Opinion, that the *Urim* was a small hollow Statue in a human Shape, which the High Priest concealed in the Lining of his Pectoral, by the help whereof God or an Angel answered his Questions; in a word, that it was a real Teraphim. As to the *Thummim*, this likewise, according to *Spencer*, was another small Statue, different from the *Urim* both as to Use and Form, but held concealed near the other under the Pectoral.

M. Riboudeault, who confutes both these Opinions in this Work, shews in the first place as to the *Urim*, that altho God sometimes accommodated himself to the Customs of other People, that he might more easily get the better of the bent and inclination which the *Jews* had to Idolatry, this nevertheless concludes nothing in particular for the agreement of the *Urim*, with those Statues which were made serviceable in false Oracles; since it is certain, that God forbad his People, as we have seen, abundance of things, because they were practised in idolatrous Countries.

He replies afterwards to many other of *Spencer*'s Arguments, examines the Authorities borrowed by him, partly from Scripture, and partly from other Books, to support his Opinion; and upon this occasion enquires at large into *Micah*'s Action.

As to the *Thummim*, the Establishment whereof is believed by *Spencer* to have been regulated by God, from what was practised in *Egypt*, where the High Priest wore a Figure hanging at his Neck, formed of precious Stones, which was called *Truth*. The Author pretends there is more probability that the *Egyptians* herein imitated the *Jews*, which he confirms by replying very ingeniously to the Remarks made hereupon by this learned *Englishman*: After which he relates, in few words, the Opinions of several Authors concerning the *Urim* and *Thummim*.

Salomon Deyling, quo ordine & situ panes facierum coram Jehova collocati fuerint, in his sacred Observations, *tom. 2. De aqua amara* à *Mose mitigata*. Ibid. *tom. 3. cap*. 6.

Joannis Braunii de vestibus sacerdotum Hebræorum, 2 Vol. in 4to. at *Amsterdam*, in 1701. This Edition is better than the first, which came out in 1680. It is a kind of Comment upon the 28th and 29th chapters of *Exodus. Braunius*

was a *German*, of *Alsace*, and a *Calvinist*; he died in 1708.

Frederick Wiccius wrote in particular of *Aaron*'s Pectoral, upon the 27th chapter of *Exodus*, at *Wittemberg*, in 1678, in 4to. See above.

Didacus Castillo, a *Spaniard*, Archbishop of *Sainte Foy* in *New Granada*, about 1590, wrote a literal and moral Comment upon *Aaron*'s Robes and Ornaments; at *Lyons*, 1654, in fol.

Other Dissertations *upon divers Places of* Exodus.

As the different Dissertations of the same Author upon several Subjects, could not be placed under one and the same Title, no more than certain Dissertations too short to make a particular Title, we have reserved them for the end of this Article; a Method which we have observed already, and shall again observe hereafter.

Joannes Spencerus de Legibus Hebræorum Ritual. Cambridge, 1685, fol. This Author, an *Englishman*, discourses first of the original of Sacrifices; 2dly, of Purifications; 3dly, of new Moons; 4thly, of the Ark, and the Cherubims; 5thly, of the Temple; 6thly, of the *Urim* and *Thummim*; 7thly, of the Scape-goat; 8thly, of Circumcision; 9thly, of the distinction of pure and impure Meats; 10thly, of Idolatry; 11thly, of the Theocracy of the *Jews*. This Writer is profoundly learned. He draws a Parallel all along between the Laws and Customs of the *Jews*, and the Practices of the *Egyptians*; and believes that *Moses* borrowed a great deal from the latter.

M. *Bochart*, in his Remarks upon St. *Aman*'s Poem, intitled, *Moses preserved*, relates many curious Things upon the Book of *Exodus*; for example, concerning the Habitation of the *Egyptian* Kings in the Time of *Moses*, and the Abode of the *Israelites* in *Egypt*, &c. See *tom. 2. Geogr. Sacr*. p. 1095. *Edit. Leyd*. 1707.

Calvorius has four Disputations on the Pillar of Cloud and Fire, upon *Manna*, *Moses*'s shining Face, the Clothes of the *Israelites*, which did not wear out; printed with others already mentioned by us.

Michael Liebentants has two Exercitations on the Cherubims of the Mercy-seat, at *Wittemberg*, 1663, in 4to. Upon *Aaron*'s Pectoral, and Frontlet, or Goldplate, *Ibid*. 1659, and 1662. 2 vol. in 4to. Upon *Moses*'s Face all radiant with Glory, *Ibid*. 1659, in 4to.

John Andrew Quendstedt wrote of the First-fruits and Tithes of the *Hebrews*, at *Wittemberg*, 1685, in 8vo. Of the Paschal Lamb, 1699, in 4to. Of the Destroying Angel, *Ibid*. 1676, in 4to.

John Frischmuth treated of *Zipporah*'s circumcising her Son; printed at *Jena*, 1663, in 4to. Of the Paschal Lamb, *Ibid*. 1660, in 4to. Of the Ark of the Covenant, *Ibid*. 1676. the second Edition, in 4to. Of the High-priest's sacred Habit, 1669, in 4to.

John Benedict Carpzovius made a Dissertation on *Joseph*'s Interment, at *Lipsick*, 1647, in 4to. Another upon the Medals, which represent *Moses* with two Horns. *Ibid*. 1659. in 4to. Two others upon the Ark of the Covenant, at *Strasburg*, 1658, in 4to. See below.

Lewis George Treviran wrote a Dissertation upon the thirty-third chapter of *Exodus*, ver. 21, 22, 23. relating to the Glory of God, à *posteriori*. In the *Bibliotheca Philologica*, tom. 4. p. 1, 19. *David Constant*. made one on the burning Bush, and brazen Serpent; which he join'd with that composed by him on *Lot's* Wife. See higher. He also put out a Discourse upon the Passage of the Red Sea, at *Lauzanne*, 1690, in 4to. He was born at *Lauzanne*, in 1638. was made a *Calvinist* Minister in 1660. Principal of the College of *Lauzanne* in 1674. and was living in 1720, aged 82 Years. The Catalogue of his Works is in the *Bibliotheca Philologica*, tom. 4. p. 676.

Jessen has written an Assertion of *Moses's* three Fasts during forty days upon mount *Sinai*, at *Copenhagen*, in 1703, in 4to. He was of *Denmark*, the Son of *Hannibal*, a *Lutheran*, in the beginning of the eighteenth Century. We shall speak of him again upon *Kings*.

John Christopher Ortlob, upon *Moses's* Fast of forty days, mentioned in the thirtyfourth chapter, *ver*. 26. at *Lipsick*, 1702, in 4to. We have spoken of him upon *Cain*.

John George Abicht treated of the purchase of Slaves, spoken of in the 23d chapter, *ver*. 13. at *Lipsick*, in 1704, in 4to. See upon *Tobit* 6. 48.

John James Freisleben wrote likewise a Dissertation upon the seventy Elders, chosen to be Judges in *Israel*, at *Jena*, 1665, in 4to. Another which we shall speak of upon the Gospel of St. *John*. He was a *German Lutheran*, Archdeacon of *Altemburg*; and died in 1657.

Godfrey Jungt put out a Dissertation upon the Covenant made at mount *Sinai*, at *Bremen*, 1708, in 4to. He was a *German* Calvinist, and Preacher at *Bremen*, in the beginning of the eighteenth Century. We have already spoken of him upon *Genesis*, Article 31. See *Abraham*. We shall mention him again upon *Judges*. See *Sampson*.

George Frederick Heupel wrote a Disputation concerning *Jethro's* Office, who was Father-in-law to *Moses*; and is spoken of in *chap*. 3. of *Exodus*, ver. 1. at *Strasburg* in 4to. It is not said in what Year. We have spoken of him upon *Genesis*, Article 31. See *Adam*.

John Fecht put out an Exercitation upon the 16th Chapter, *ver*. 16, 17, 18. where there is mention of *Gomor*, at *Dourlach*, 1670, in 4to. See upon *Genesis, Cain* and *Abel*.

Abraham Calovius put out a Dissertation upon *Aaron's* Pectoral, *chap*. 28. *ver*. 30. at *Wittemberg*, 1675, in 4to. See upon *Genesis*.

John Henry Majus, upon the Mercy-seat, in *chap*. 25. *ver*. 10, 16. at *Giessen*, in 1695, in 4to. Upon the *Urim* and *Thummim, chap*. 28. *ver*. 30. Ibid. in 1696, in 4to. See Article 27.

Matthew Hiller wrote a Treatise upon the twelve Stones which the High-priest was to wear upon his breast; as is commanded in the 28th chapter, *ver*. 4, 22. at *Tubinge*, 1698, in 4to. We have spoken of him upon *Genesis*, and shall again speak of him upon *Numbers*. *Isaac Pihlman* made a Dissertation upon the Pillar of Cloud and of Fire, *chap*. 19. 20. at *Abo* in 1707, in 4to. Another upon the High-priest's Habit, in *chap*. 28. Ibid. 1707, in 8vo. We have mentioned him upon *Genesis*, Article 31. See *Lot*. We shall speak of him again upon the *Acts*.

William Postel put out an Explication of the Golden Candlestick, mentioned *chap*. 25. *ver*. 31. in *Hebrew, Latin*, and *French*, at *Venice*, in 1548. We speak again of him in the Article of sacred Geography. He was a *Norman* of the Diocess of *Avranches*; Priest, and Professor of the Oriental Languages at *Paris*. He died in 1581, in a very advanced Age.

Article XIII. Of the Catholick Commentators upon Leviticus.

ORigen has explained this whole Book, excepting the last chapter, in sixteen Homilies, which we have among his Works. Besides these, we have his *Scholia* in the *Latin* Editions of *Basil* and *Genebrardus*. We find them likewise in the *Latin* Editions of St. *Cyril* of *Alexandria*, says F. *le Long*: And *M. Huet* has put out some Fragments of the second Homily in *Greek* and *Latin* in his first *tome, p*. 26.

Hesychius, or *Isychius*, Patriarch of *Jerusalem*, has written seven Books upon *Leviticus*, printed at *Paris*, 1581, in *Greek*; and in *Latin* at *Basil*, in 1527, in fol. F. *Labbé* assures us that it was written in *Greek*, and translated into *Latin* by another, who was almost a *Barbarian*. It is in *Latin* in the *Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 12. p*. 52.

M. *Du Pin* in the seventeenth Century, *p*. 30. of the Edition in 8vo. commends the perspicuity of this Comment, containing the literal, allegorical, and moral sense in few words: The allegorical is touched upon very briefly. He likewise is of opinion that this Author wrote in *Latin*. He says he was Priest of *Jerusalem*, and was made Patriarch of it; which, however, is not certain: and the Age wherein he lived, is still less so.

Radulphus Flaviacensis in Levit. lib. 20. tom. 17. *Bibl. Patr*. p. 47. He was a *Benedictine* Monk, of the Abby of *Flay (Flaviacum)* otherwise of St. *Germer*, in the Diocess of *Beauvais*. He died about the Year 1157. His Work above-mentioned, was printed separately at *Cologn*, 1536. in fol. In it he explains the historical and spiritual meaning of the Scripture so learnedly, and with so much piety, that none of the other Commentators have said any thing that comes near it, in the opinion of *Sixtus* of *Siena. Blondel* speaks of him in his Treatise about Pope *Joan*.

See *John Lorinus* and *Peter Serranus* on the same Book. *Lorinus*'s Comment has been often printed: The best Edition is of *Doway* and *Antwerp*, 1620, fol. according to F. *le Long. Serranus*'s was printed *Ibid*. 1572, in fol. and 1609. He was of *Cordova*, Canon of *Alcala*; and died in 1578. We shall take notice elsewhere of his other Works. See his Title in the *Index*.

It is needless to repeat here St. *Austin*, *Theodoret, Procopius, Bede, Rupert, Tostatus, Cajetan, Oleaster*, and others, who have written on the whole Pentateuch. tions upon *Leviticus*, printed in the third Tome of his Works; of which we say something in the Article of sacred Chronology. See *Judges*.

John Benedict Carpzovius wrote only upon the 26th chapter, *ver*. 44. concerning the golden Ape of the *Jews*, at *Lipsick*, 1681, in 4to. See *infr*à.

Theodore Dassovius corrected the *Scholia* of the Criticks upon *Leviticus*, at *Keil*, in 4to. It is not said in what year.

Among the *Jews*, *Aaron*, the Son of *Abraham*, and Head of the Synagogue in *Morocco*, about 1609, put out, in particular, an old Comment under the Title of *Aaron*'s *Sacrifice*, at *Venice*, 1609, in fol. And farther, thirteen ways of explaining the Law; *Ib*. 1609, in folio.

Tobias, the Son of *Eliezer*, made a Collection of what was most useful in *Leviticus, Numbers*, and *Deuteronomy. Ibid*. 1546, in folio.

Article XV. Treatises and Dissertations upon Leviticus.

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Article XIV. Protestant and Jewish Commentators on Leviticus.

THE Observations of *John le Coq*, a *Calvinist*, were printed together with those which he composed on *Exodus*. See above.

James Brocard's Comment was printed at *Leyden* in 1580, in 8vo. Another *Calvinist*, of *Bremen*, who lived in the sixteenth Century.*Paul Constantine Phrygio*, his Explana- tion, at *Basil*, 1543, in 4to, and 1536, in 8vo. a *Lutheran*, Minister at *Tubinge*. He died in 1543.

Wolfgang Frantz put out a Work upon *Leviticus*, intitled, *Schola Sacrificalis*, at *Wittemberg*, 1698. the fourth Edition. Moreover a Comment, wherein he explains solidly, *solidé*, says F. *le Long*, the ceremonial and ritual Laws of *Moses*, mentioned in the same Book, at *Lipsick*, 1696, in 4to. Herein he explains the figurative use of the ceremonial Laws, and unravels many difficult Cases. He died a *Lutheran*, in 1628. at 64 Years of Age.

Valens Albert has added a Preface to it, wherein he treats of the necessity of knowing the Laws, and their usefulness; as *John Fabricius* informs us in the History of his Library, *tome 4. p*. 39.

Frederick Spanheim, the Son, wrote historical, topical, and moral Observa- E touch upon many things relating to this Book in the Articles of *Jewish* Laws, Ceremonies, Sacrifices; and Marriages; of Animals, and Diseases. We shall, notwithstanding, mention in this place some particular Treatises and Dissertations, for the rest referring to the Articles above-mentioned, that we may avoid tedious Repetitions.

Upon Animals, and the Scape-goat.

Upon the clean and unclean Creatures, see Bochart's large Work de Animal. Sacris.

Upon the Defects for which Animals were excluded from the Altar, or which rendred them unfit to be offered up in sacrifice, see *Moses* the *Egyptian* in *Jad Chazakah*, or *Imbonati*'s *Biblioth. Rabbin*. p. 471, 474. tom. 4.

Salom. Deyling, de Hirco Emissario, tom. 1. *Observ. Sacr. Joannis Frischmuth de Hirco Emissario, Thess. Th*. tom. 2. p. 914. & *Spencer de Legib. Heb. Rit*. tom. 9. Diss. 8. c. 1. *Frischmuth*'s Dissertation was printed separately at *Jena*, in 1664, in 4to. He wrote another, *de Sepimento Legis*, Ibid. 1674, in 4to. *Sebastian Schmid* wrote also *de Hirco Apopompeo*, at *Strasburg*, 1676, in 4to.

Bernard Peter Karll wrote upon the Scape-goat in the *Bibliotheca Philologica*, Tome 3. p. 36, 57. Tome 6. p. 225, 243.

Bernard van Sanden treated of the two Goats, at *Montreal*, or *Koningsburg*, 1699, in 4to.

Daniel Lunde has treated of the red Heifer at *Upsal*, 1707, in 8vo.

Andrew Norrel, of the Birds mentioned ch. 11. *ver*. 20, 21, 22. printed in the *Bibl. Phil*. tom. 3. p. 36, 57.

Upon the Sacrifices, and Idolatry.

Upon the Jewish Feasts, see the Article of the Religion, and Feasts of the Hebrews.

Salom. Deylingii, de Authore Sacrificiorum. tom. 2. *Observ. Sacr*.

Ejusdem de antiquitate Ignis Sacri, & perpetui apud Hebræos. Levit. 6. 13. 9. 24. *Tom. 2. Observ. Sacr*.

Ejusdem de ingressione Pontificis in Sancta Sanctorum, die Expiationis, Levit. 16. t. 2. *Observ. Sacr*.

Ejusdem de orbiculari coronâ Arabum, Lev. 19. 27. tom. 2. *Observ. Sacr*.

Samuel. Bochart, de veste lino et lanâ intertexta, tom. 2. *Geograph. Sacr*. p. 880. *Edit. Leid*. 1707.

See our Dissertation upon *Moloch*, before our Comment upon *Lev*. 28. 21.

Valent. Greissing, de immolatione liberorum Molocho facta, in Thesaur. Theol. Philol.

Joan. Seldeni, de Diis Syris, c. 6. and *Andrew Beyer's* Additions. We shall have occasion often to speak of *Selden*, and it may be proper for the Reader to know something of him. He was a Man of very great Learning, extremely well vers'd in the *Jewish* Laws and Antiquities; the Oriental Languages were familiar to him; and the Works which he has published upon the *Greek* Antiquities demonstrate, that his Knowledge was as eminent in this way as in the Antiquities of Scripture: but he is a negligent, obscure, and perplexed Writer. He often leaves the

matter in hand, and falls into Digressions; and there is very little Order or Method in his Works.

Upon the Leprosy, and other different Subjects.

See our Dissertation upon *Leprosies* in our Comment on *Leviticus*, and in the Collection of our Dissertations, *tom*. 1. *p*. 562.

Jacob. Alting, de Lepra, orat. 5. *nonæ Heptados. Joan. Clerici Dissertatio de Lepra*, in his Comment on the Historical Books.

Paul Hulse wrote a Dissertation on the Marriages prohibited the *Jews*; which gave him opportunity to treat of all the Incests committed from *Adam* to *Moses*; at *Groninguen*, 1702 and 1714, two Volumes in quarto. He was a *Fleming*, and a Calvinist of *Groninguen* in the beginning of the 18th Century.

Sountage wrote concerning the Punishment of *Nadab* and *Abihu*, being a Disputation on the tenth Chapter of *Leviticus*; at *Altorf*, 1692, in 4to. And *Olaus Eric Torme* treated of the Sacrifice *Minhha*, upon the third chapter; at *Franeker*, 1662, in 4to. He was a *Dane*, and a *Lutheran*.

John Benedict Carpzovius made a Dissertation on the 44th verse of the 26th chapter, intitled, *Aurea Simia Judæorum*; to denote the wrong Interpretation they give to this Passage, pretending to discover in it that the Messiah is not come, and that he will conduct them back into the Land of *Canaan*. This learned Dissertation is in the 10th Tome of the great Criticks, of the new Edition, page 345. and had been printed before at *Lipsick*, 1681, in 4to.

Article XVI. Catholick Commentators upon Numbers.

ORigen has written eight and twenty Homilies upon the whole Book of *Numbers*. With him we may join other Commentators, who have written on the *Pentateuch*. His eight and twenty Homilies are only in *Latin*, in the *Latin* Editions of *Bazil* and *Genebrard*.

Item, John Lorinus, Sixtinus Amama, *de Muis*, &c. F. *le Long* begins to speak of *Lorinus*'s Comments with mentioning that which he made on *Numbers*, as being the best and most considerable. It was printed at *Lyons*, in 1622, in folio. *Commentarii in Librum* Numerorum; *in quibus, præter accuratam sens*ûs *literalis explanationem, variarum tum Editionum tum Lectionum collationem cum vulgata quæ defenditur, mystici omnis generis sensus ex Patribus traduntur*; Lugd. 1622, in fol. This is the Title of the Work, which gives a great Idea of it; and we need not question but he has come up to it.

John Rusbroeck, or Rusbrock, in his Tabernacle of *Moses*, explains several Mysteries in the Book of *Numbers*, in his Works printed at *Cologn*, 1552, in folio, and 1609, in quarto. He was of *Brabant*, a Canon Regular, and not a *Benedictine*, as F. *le Long* writes. He died in 1380.

Lewis Chastenier has join'd his Exercitations upon *Numbers* to those which he had written upon *Exodus*. See the preceding Article under *Catholick Commentators*.

John Ferus has added likewise his Enarrations upon *Numbers* to those which he had published upon *Exodus* and *Deuteronomy*, *teronomy*, &c. at *Cologn*, 1574, in 8vo. the second Edition. We began to speak of his Comments upon *Genesis*; and we shall have occasion often to mention him again.

Cornelius Hazart, to his moral Discourses on the principal Places of *Genesis*, *Exodus* and *Leviticus*, has added others upon *Numbers*. See the Article *Genesis*. This is the last time we shall speak of him, he having written nothing more.

Article XVII. Protestant and Jewish Commentators upon Numbers.

William *Attersol*, an *Englishman*, who lived in 1618, wrote a Comment in his own Language, which was printed at *London*, in 1618, fol. and translated into *Flemish* at *Amsterdam*, 1667, in fol.

Charles Lithman, a *Swedish Lutheran*, who died in 1686, made a Disputation on this Book; printed at *Upsal*, in 1665, in 8vo.

We have already taken notice of what *Tobias*, a *Jew*, has written upon *Numbers*. He is the only one of this Nation who has written in particular on this Book.

Article XVIII. Treatises and Dissertations upon Numbers.

WE shall touch upon several Things again, in other Places, relating to the Book of *Numbers*. Here we shall insist only on what more particularly belongs to it.

Upon the Dwellings of the Hebrews, and Sanctuaries.

Divi Hieronymi, de 42 Mansionibus, ad Fabiolam, p. 586. *tom*. 2. *nov. edit*.

Hermanni de Schildis, de 42 Mansionibus. It is not certain that this Work has been printed. F. *le Long* takes no notice of it, among those of this Author, which he says are in Manuscript in the Library of *Basil*. He was a *German* of *Westphalia*, of the Order of St. *Augustin*; and died in 1357.

Georgii Rittershusii, de jure Asylorum, ad Num. 35. His Treatise was printed at *Strasburg*, in 1624, in 4to. and in the great Criticks, *tom*. 8. *p*. 214. He was Son to *Conrad*, a *Lutheran*; and died after 1624.

Thomas Lebner wrote upon the same Subject at *Lipsick*, 1673, in 4to. He too was a *German Lutheran*, who lived towards the close of the seventeenth Century.

Upon the Camp of the Israelites in the Wilderness.

Salom. Deylingii, de dispositione Castrorum Israelitarum in deserto, in his sacred Observations, *tome 2. chap*. 20.

John le Pelletier has made Remarks upon *the Camp of the* Israelites, which are in the Memoirs of *Trevoux*. This learned Man is shocked, with reason, to see Tents made of Cloth represented, where we should see only Cabbins of Leaves, or Huts formed of Branches of different sorts of Trees. For we read in the 23d chapter of *Leviticus*, where God regulates the Celebration of the Feast of Tabernacles, which was a Commemoration of the *Israelites* sojourning forty days in the Wilderness, that this People should be obliged every Year to set up little Booths in the Fields, made of the Branches of thick Trees, the particular kinds whereof are named, and dwell there for seven days, during the continuation of this Solemnity. *Sumetis vobis die primo frondes arboris pulcherrimæ, spatulasq; palmarum, & ramos ligni densarum frondium*, *& salices de torrente, & habitabitis, Bassuccoth* בסכות*in umbraculis septem diebus*. Which was still practised after the Captivity of *Babylon*: For we see, in the 8th chapter of *Nehemiah*, that they made Booths of this kind with the Branches of Olive-trees, Myrtles, Palm-trees, and other thick Woods. *Afferte frondes olivæ, & frondes ligni pulcherrimi, frondes myrti, & ramos palmarum, & frondes ligni numerosi, ut fiant tabernacula, sicut scriptum est*. And *Paul Fagius*, upon the above-mentioned chapter of *Leviticus*, takes notice of the constant Tradition of it, attested by a great number of *Rabbins*, who say, that the *Jews* were obliged, early in the Morning, upon the first Day of this Solemnity, to carry a Bundle into the Fields made up of the Branches of the Olive-tree, Palm-tree, Myrtle and Willow, in order to build Arbours of this kind.

The *Jews* therefore by this constant Custom, shew visibly that the Cottages which their Fathers inhabited in the Wilderness, were made only of Branches of Trees. After all, it is scarce consistent with good Sense to run away with an imagination, that in these first Ages of the World, Stuffs were commonly used, as they are at present, in making Tents. We may add, that God would not have commanded the *Israelites* to make Booths of the Branches of Trees, in order to solemnize the Feast of Tabernacles, if their Tents in the Wilderness had not been Huts of the same Matter; since he says, in express Terms, that he appointed this Solemnity with no other view than to inform their Posterity, that their Ancestors had inhabited such in the Wilderness, after he had delivered them out of their *Egyptian* Bondage. *Ut discant posteri vestri quod in tabernaculis (Bassuccoth)*בסכות*habitare fecerim filios Israel, cum educerem eos de terra Ægypti*. Thus the famous Rabbi *Leo* of *Modena*, in the third Part of his Book concerning *the Ceremonies of the Jews*, and the 7th chapter, says, that the modern *Jews* dwelt in Huts made of Branches, called *Succoth*, during the Feast of Tabernacles, in memory only of their Forefathers inhabiting such in the Wilderness at their departure out of *Egypt*: so that Painters, as is very evident, cannot, without the grossest Error, represent Tents made of Stuffs or Cloths, where we must expect to see Booths or Arbours made of the Branches of Trees.

Upon Balaam *the* Diviner, Baalpeor, *and* Chemosh.

See our Dissertation upon *Baalpeor* and *Chemosh* in our Comment upon *Numbers*, and in the Collection of our Dissertations, *tome 2. p*. 418.

See likewise *Selden de Diis Syris*, cap. 5. and *Beyer's* Additions, with what we have said of him above.

Julii Bartolocci, de Balaam & Baalphegor in his *Biblioth. Rabbin*. tom. 1. p. 655.

Balaami Historia à *Georgio Mœbio*, at *Lipsick*, in 1675, in 4to.

Salom. Deylingii de Balaam vate, in his sacred Observations, *tom. 3. ch*. 10. *John le Cocq* has likewise Observations upon *Balaam's* Prophecy, printed with those written by him upon *Exodus*.

John Willemer, de stella ex Jacob oriunda; a Dissertation printed at *Wittemberg*, in 1678, in 4to. See above. *John Benedict Carpzovius* has written likewise upon *Balaam's* Prophecy; printed at *Lipsick*, in 1692.

Jerom Veller made Annotations upon *Balaam's* History, which he joined with his Annotations upon *Genesis*. See upon this Book.

John George Salmuth, and *Numidius Schroder*, have likewise written upon it; printed at *Heidelberg*, 1659, in 4to. at *Jena*, 1668, in 4to. They were *German Lutherans*, of the seventeenth Century. *William Hilliger* treated of *Balaam's* Ass which spake; printed at *Wittemberg*, in 1672, in 4to. *Upon many different* Subjects *in* Numbers.

Jac. Schalmaltrii de uxore Mosis Æthiopissa, in *Thes. Th. Phil*. His Dissertation was printed at *Lipsick*, 1675, in 4to.

Joan. Henrici Haner, de ritu Benedictionis Sacerdotalis, Num. 6. 23. *Thes. Th. Phil*. t. 1. This Piece was likewise printed at *Jena*, 1671, in 4to. He was a *German Lutheran*.

Mich. Bek, de uva magna Cananæa, ad Num. 13. *Ibid*. in the *Thes. Dissert. Philol*. tom. 1. He was a *Lutheran* of *Wittemberg*, and died in 1704.

Christiani Cortholt, de virga Aaronis florida, Numb. 17. at *Kiel*, 1676, in 4to.

John Majus has also discoursed of it, at *Wittemberg*, 1680, in 4to.

Christian Vonstockten made a theological and philological Dissertation upon the same Subject, at *Keil*, 1676, in 8vo.

Gulielmi Salderi, de aquis amaris, in his *Otia Theologica*, at *Amsterdam*, 1684, in 4to. He is called likewise *Salden*. He was a *Flemish Calvinist*. *Andræe Aoluti, de iisdem*.

Jo. Christoph. Wagenseil, de uxore adulterii suspecta. This Author was a *Lutheran* of *Nuremberg*, and Professor at *Altorf*. He died in 1706. His Dissertation was printed at *Nuremberg*, 1674, in 4to. See the Article concerning the Marriages of the *Hebrews*, and *John Selden's uxor Hebraica*.

Petri Cunæi, de Regib. Hebræorum. See the Article of the Commonwealth of the *Hebrews*.

Georgii Mœbii, de Serpente Æneo. This Piece was printed at *Lipsick*, 1674, in 4to. and in 1686.

George Mœbius, in his first Dissertation, examines what the Cause was of those Murmurs for which the *Jews* were punished with the Bitings of fiery Serpents, whereof the brazen Serpent was the Remedy; and he endeavours to explain how the People could loath the Manna with which God fed them in so miraculous a manner. This is not to be so easily comprehended, as we may imagine; for, if it be true, that the Manna was accommodated to every one's Taste, was not the love of Variety by this means gratified, tho it was continually the same Food?

M. *Mœbius*, in the next place, confutes those who say that the fiery Serpents, mentioned in the Scripture, were a kind of Disease which produced little Serpents upon the Bodies of the *Israelites*; this they endeavour to prove by a Passage out of *Plutarch*. He likewise rejects their opinion, who will have it that the Devil, disguised like a Serpent, committed this Havock: which he imputes to a sort of winged Serpents coming out of *Lybia* into *Arabia*; or that were before in *Arabia*, and had incommoded the *Jewish* People much sooner, if God had not been vigilant in preserving them. This Opinion will meet with no better quarter than that of others has from him, tho we must say, with justice. To support it, he alledges a Tradition of the *Rabbins*, importing, that there were seven Clouds which inclosed this People in their Incampment and March thro' the Wilderness, and that that which was in the Van-guard killed the Serpents, and made an easy Passage for them thro' the Mountains and Valleys.

The following Dissertation treats of the setting up the *brazen Serpent*. The Author maintains that the Wood which it was fixed to, was like that upon which the *Romans*, or even the *Jews*, carried their military Ensigns; namely, in the Form of a Cross: And, among other Reasons, he grounds his Opinion upon this, *viz*. that this Serpent was a Type of Christ's Crucifixion; and upon its having, as he says, Wings, that it might the better resemble those Serpents which bit the *Israelites*. As to the quality of the Wood, if we hold with *Rabbi Galli Raseicah*, and not *Raze Galchiach*, whom Father *Kircher* has cited and followed in his *OEdipus Egyptiacus*, it was part of a Tree that grew from a Branch of the Tree of Life, brought by Angels to *Adam* in the Wilderness, and planted there by *Seth*; from which Tree likewise *Moses* took the Rod with which he perform'd so many Miracles, and the Wood which he threw into the bitter Waters to sweeten them. The Virtue of the brazen Serpent is the Subject of the third Dissertation. The Cabbalists, who look'd upon it as a Talisman, believ'd this Virtue to be inherent in it; and to have been communicated by such or such Constellations. *John de Bustamante*, Professor of Physick at *Alcala*, imputed it to the quality of the Brass; the natural Virtue whereof he has magnified, by a great number of Stories, in his Book *de animalibus scripturæ sacræ*, *reptilibus ver*è *dictis*. Others alledge the force of Vision, and certain other Reasons which are rejected by *Mœbius*, who acknowledges only a moral Causality in this Place. The last Dissertation is taken up intirely with Controversy; which in the other three he treats of very slightly, and occasionally only. In it he

disputes against certain Doctrines of the Catholicks, and Reform'd; to which, he imagines, the brazen Serpent to have some relation. He contends with the *Calvinists* of *Geneva*, among the rest, for pretending, as they do from the Example of the Adoration which was paid to the brazen Serpent, that Images ought not to be exposed in Churches: and he attacks us about the Honour which is paid them; about Justification, the Intercession of Saints, *&c*. They who have the Curiosity to read this Work, may observe, by this Account, that they should do so with caution. The same Author has likewise written concerning the Punishment of *Dathan* and *Abiram*, at *Lipsick*, 1677, in 4to.

David Constant, de Serpente Æneo. This is join'd with what he wrote on *Lot*'s Wife. See upon *Genesis*.

Caroli Imbonati, de Coturnicibus, à *quibus* Israelitæ *perierunt*, Num. 11. *ver*. 32. Bibl. Rabbin. *tom. 4. p*. 167.

John Frederick Meinhart has made three Dissertations on the *Nazarens*; of whom there is mention in the 6th chapter, *ver*. 9, 12. at *Jena*, 1676, in 4to. He was a *German* of *Armstadt*, and a *Lutheran*, towards the end of the 17th Century.

John Clode wrote concerning the Law of the *Nazarens*, taken from the Antiquities of the *Hebrews*, at *Wittemberg*, 1672, in 4to.

John Deutschmann has discoursed of the *Jubilee* of the *Jews*, on the 6th chapter, *ver*. 22, 26. at *Wittemberg*, 1700, in 4to.

John Christopher Ortlob has treated of the *Death* of *Aaron* upon the 20th chapter, at *Lipsick*, 1704, in 4to. See higher.

John Hiller has written of the *Fringes* of the *Hebrews* on the 15th chapter, *ver*. 27, 41. at *Tubinge*, 1701, in 4to.

Article XIX. Catholick Commentators upon Deuteronomy.

BEsides the Authors who have written upon the whole *Pentateuch*, see *Lorinus in Deuteronomium*. His Comment upon this last Book of *Moses*, was printed separately at *Lyons*, 1625. 1629, 2 Vol. fol. It is a large Comment, distinguished from the rest which he has written upon Scripture.

Andrew Mazius, in Deuteron. cap. 16. *& seq*. What we have of *Masius*, or *Maes*, was taken from his Manuscripts, and inserted at the end of his Comment upon *Joshua*. They are Annotations on the 16th chapter to the 34th. They have been printed likewise in the new Edition of the great Criticks, of 1698; and in the Supplement of 1701, fol. See upon *Joshua*.

John Ferus has written Enarrations, which he join'd with those published by him upon *Exodus* and *Numbers*.

Article XX. Protestant and Jewish Commentators.

Sixtinus Amama, Simeon de Muis, *Paulus Fagius, John le Coq*. The latter of these made Observations on the six last chapters of *Deuteronomy*, at *Franekar*, 1650, in 4to. and analytical Notes, from the first to the twenty-ninth chapter, printed with those put out by him upon *Numbers*. The fifteen Disputations of *Wolfang Frantz* upon this Book, supply the place of a good Comment, says F. *le Long*; at *Wittemberg*, 1608, in 4to.

Isaac Abarbanel, or *Rabanel*, of whom we have already said something, made a Comment, which was printed in 1551, in fol. We shall add in this Place, that he was one of the most learned Rabbins: He generally explains the literal Sense of Scripture, and, notwithstanding, treats the Christians very ill.

Article XXI. Treatises and Dissertations upon Deuteronomy.

THERE are some Subjects upon this Book too, which we touch upon in particular Articles, whither we refer for a more ample Explanation of them.

Upon Moses, Divorce, and the Law of Marriage.

Aug. de Quiros, S. I. Commentar. in postremum Canticum Mosis; printed at *Lyons*, in 1623, in 4to, the second Edition, with his other Works. He was a *Spaniard*; turn'd *Jesuit* in 1585. one of the first Disciples of *Ignatius*. He died in 1622, and in the 56th year of his Age.

Georg. Frederic. Meinhart, de Propheta Mosi *pari*, Deut. 18. printed in the first Tome of the philological Observations.

See our Dissertation upon the Death of *Moses*, in our Comment upon the Epistle to the *Hebrews*; and in the Collection of our Dissertations, *tom. 3. p*. 585.

Salom. Deyling. de eodem, in his *Observ. Sacr*. tom. 2. *Jacobi Frischmuth, de Morte* Mosis; printed at *Jena*, 1656, in 4to.

Joan. Ernesti Gerhard, de Sepultura Mosis. *Gerhard's* Disputation was printed at *Lipsick*, 1703, in 4to. He was a *German Lutheran*, who was living in the beginning of the 18th Century.

Marci Marini, de fabulosa Morte Mosis. We do not find where this Piece was printed. F. *le Long* says nothing of it. We only know that he was a Canon Regular of *Lateran*; and died in 1594.

See the *Apocrypha* of *Fabricius*, and the *Petirath Mosé* of *Gilbert Gaulmin*, printed in *Hebrew* and in *Latin* at *Paris*, 1629, in 4to. since at *Hamburg*, in 1714, in 8vo. with a Preface, by *John Albert Fabricius*. Here the Life and Death of *Moses* is discoursed of. *Gaulmin* was a *French* Catholick, and died in 1667.

John Barscht, a *German Lutheran*, has a Dissertation on the Sepulchre of *Moses*, at *Lipsick*, 1703, in 4to. *Jacobi Hecht, de pugna* Michaelis *pro corpore* Mosis, at *Jena*, 1653, in 4to. He was a *German Lutheran. Zach. Henzel* has a Dissertation on the same Subject, at *Wittemberg*, 1676, in 4to; and in the Philological Dissertations, *tom*. 1. *Nicholas Nieremberg* wrote an exegetical and polemical Dissertation on the same Subject, at *Ratisbon*, 1682, in 4to. He was a *German Lutheran*, Minister at *Ratisbon*, and died in 1705.

Georg. Hornius, Hist. Eccles. n. 74. *Bartolocci*, tom. 2. *Bibl. Rab*. p. 928, &c. *de inventione Corporis* Mosis.

See our Dissertation on the *Divorces*, whereof there is mention made in the 24th chapter of *Deuteronomy*, in our Comment upon this Book, and in the Collections, *tom. 1. p*. 387.

Jacobi Perizonii, de Constitutione Divina super ducenda defuncti fratris uxore. This we find, with his other Dissertations, printed at *Franekar*, 1691, in 8vo. and at *Leyden*, 1702, in 4to. He was a *Dutch Calvinist*, and died in 1715. *Upon the* Clothes *of the* Hebrews, *which* wore not out.

John Hilliger's Dissertation on their *Clothes*, which did not wear out in the Wilderness, was printed at *Wittemberg*, 1676, in 4to. He was a *German Lutheran. Cosmas Ægyptiacus*, firnamed *Indico Pleustes*, on the score of his Navigations, treats on the same Subject, in his *Topography of the World*, Book the 5th, in the Collection of the *Greek* Fathers, by D. *Montfaucon*, tom. 2. where he speaks very much at length of this Author in a particular Preface; and *Fabricius*, in his *Biblioth. Græca*, l. 3. c. 25.

John Markius speaks of them likewise in his Exercitations on the Bible; which were printed at *Amsterdam*, 1694, in 4to. See the fourth Exercitation. The Author was a *Flemish Calvinist*.

Upon several other Subjects of Deutero- nomy.

John Nicholas Quistorp has treated of mount *Nebo*, mentioned in *Deuteronomy*, chap. 32. *ver*. 49. at *Rostock*, 1657, in 4to. He was a *German* of *Rostock*, a *Lutheran*, and died in 1669. *John Andrew Schmidt* has a theological and exegetical Disputation upon the Death of *Moses*, at *Helmstadt*, 1703, in 4to. See *Joshua* below.

Thomas Reeves, an *Englishman*, treated of the *Judges* mentioned in the 1st chapter, at *London*, 1632, in 4to.

John Christopher Ortlob has treated of the *Death* of *Aaron*, at *Lipsick*, 1704, in 4to.

John Meyer has a theological Dissertation upon the Truth and Divinity of *Moses's History*, and of his *Prophecy*, at *Harderwic*, 1705, in 4to. See below. *Abraham Calovius* explain'd his Song, and last Farewel, at *Wittemberg*, 1668, in 4to.

Gabriel Reussel wrote of the *pestilential Disease*, upon chap. 28. *ver*. 21. It is in the *Thesaur. Dissert. Phil*. tom. 1.

Christian Salden has treated of those who begg'd in *Israel*, upon ch. 15. *ver*. 4. in his *Otia Theologica*. See above.

Frederick Adolphus Lamp, a *German Calvinist* of the Church of *Bremen*, has made an Harmony of the 5th chapter of *Deuteronomy*, with the 20th of *Exodus*; wherein he reports the different Readings, and explains the Precepts of the Decalogue, in his *Biblioth. Philolog*. printed at *Bremen*, 1719. tom. 1. p. 75——100.

Article XXII. Catholick Commentators upon Joshua.

ORigen has six and twenty Homilies upon the whole Book of *Joshua*. They are in *Latin* only in the Edition of *Basil*, and that of *Genebrard*. M. *Huet* has given us a *Greek* and *Latin* Fragment of the 20th Homily, taken from the *Philocalia*.

St. *Austin, Bede* and *Theodoret*, have made Questions on this Book. *Procopius* has explain'd it in a plain, short, but useful Comment. It is comprized in his *Catena* upon the *Pentateuch*. See above.

Tostatus, Cajetan, Cosmas Megalian. and *Arias Montanus*, have likewise commented this Book. The Title of the latter's Performance is, *De optimo imperio*: It is an excellent Comment upon *Joshua*; and was printed at *Antwerp*,

1583, in 4to. The Author of it is so well known, that it is not necessary to say any thing of him in this Place. We have spoken of him in the Article *Polyglots*. *Andreæ Masii, Josuæ Imperatoris Historia illustrata atque explicata*, Ibid. 1574, in fol. and in the great Criticks, *tom*. 2. upon *Joshua*. This is the best Work we have upon this Book. He explains both the Mysteries and true Sense of Scripture; examines, like an able Critick, and confutes the Extravagances of the antient *Hebrews*, as well as *Talmudists*; describes, like an expert Geographer, all the Cities and Places mentioned in the Holy Scriptures. *Simeon de Muis* says, that his Notes and Comment deserve to have new Impressions of them made for ever. He has likewise translated this whole Book out of *Hebrew*. He was one of those employed in the Edition of the *Antwerp Polyglot*. He died in 1573. and had not therefore the consolation to see his own Work printed.

James Bonfrere, a *Jesuit*, has also written upon *Joshua*, and succeeded very well; particularly in the Geography, having published the Book of *Hebrew* Names, composed by *Eusebius*, and translated by St. *Jerom*, to which he has added good Notes of his own. His Comment was printed at *Paris*, in 1659, in fol. the second Edition. His Excellency consists in the just Choice he has made of different Versions, upon his comparing them together: So that herein, in M. *Dupin's* Judgment, he far surpasses other Commentators.

Cornelius à *Lapide, in* Josue, in his large Work upon almost the whole Scripture.

Nicholas Serrarius, of *Rembervillers* in *Lorrain*, a *Jesuit*, has written several good Pieces upon Scripture; particularly a long Comment upon *Joshua*. It is his Method to propose several Questions upon History, and resolve them; having first examined the Arguments *pro* and *con*. These Questions may pass for so many little Dissertations. *Serrarius* died in 1609. His Comment upon *Joshua* was printed in 1622, at *Mentz*, in folio. M. *Simon* does justice to his Learning and great Capacity; but thinks there is too great a mixture of out of the way Knowledge, and too little Criticism in his Questions. We shall speak of his *Prolegomena*, which is his best Performance, in the third Part.

Cosma Magalianus wrote two Volumes, in folio, of Comments upon the History of *Joshua*; to which he added an Appendix, printed at *Tournon*, in 1612. He was a *Portugueze*, a *Jesuit*; and died in 1624. of his Age 73. We shall speak of his other Works upon *Judges*, and the two Epistles to *Timothy*.

We may add *Henry Marcellus*, whose Comment was printed at *Wirtzburg*, 1661, in 4to. He was a *Fleming*, a *Jesuit*; and died at *Rheims*, in 1664. of his Age 71.

Emanuel de Naxera wrote a literal and moral Comment, printed at *Antwerp*, in two Volumes in fol. 1658. the third Edit. He was a *Spaniard* of *Toledo*, and a *Jesuit*. He died, as F. *le Long* says, in 1680. as *Nicholas Antonio*, in 1675.

Article XXIII. Protestant and Jewish Commentators upon Joshua.

John *Mulman*, a *Lutheran* of *Pegaw*, who died in 1613, and of his Age 40, made a Comment which was revised by *Samuel Martin*, and printed in 1701, in 4to.

John le Coq wrote very short Notes, and *Drusius* Annotations, upon *Joshua*. See higher. All who have written upon the historical Books, begin with *Joshua*; as, *Brence, Chitræus, le Clerc*, and others, as well *Lutherans* as *Calvinists*.

The same may be said of the *Jewish* Commentators. But *Aaron*, the Son of *Abraham*, put out *Cor Aaronis* in *Hebrew*, with the Text, at *Venice*, 1609, in fol.

David, the Son of *Joseph Kimchi*, born in *Spain*, wrote a Comment in *Hebrew*; printed 1486, in fol. He died in 1232.

Samuel Laniado published one, intitled, *Vas Pretiosum*, at *Venice*, 1603, in fol.

Levi, the Son of *Gersen*, in 1494, in fol.

Rabbi Solomon wrote likewise upon *Joshua* and *Judges*.

Article XXIV. Treatises and Dissertations upon Joshua.

Upon the Miracle of the Sun *stopp'd by* Joshua.

Barbanel, *de miraculosa statione So- lis tempore* Josue, *ex vers*. Joan. Buxtorf. He speaks of this Miracle in the Preface to his Comment, printed at *Lipsick*, in 1686, in fol. and at *Hamburg*, in 1687. an Edition enlarged with a *Spicilegium* of Observations. *John Buxtorf* put out this Preface in *Latin*, in his Dissertations, at *Basil*, 1662, in 4to.

See our Dissertation on *Joshua's commanding the Sun to stand still*, in our Comment on this Book; and in the Collection of our Dissertations, *tom. 2. p*. 105.

John James Holsac, a *German Lutheran*, wrote upon the same Subject, at *Wittemberg*, 1678, in 4to. This is all that he has written. He lived about the end of the 17th Age.

Emmanuel Porto, an *Italian*, of the seventeenth Century, join'd what he wrote upon this Miracle with what he had said of the Sun's Retrogradation under *Hezekiah*; at *Padua*, 1643, in 4to.

Upon the Geography of the Holy Land.

See the Authors mentioned in the Article of *Sacred Geography*. Moreover, St. *Jerom, de Terra Promissionis, epistola ad* Dardanum; *& Epitaphium* Paulæ. Lastly, his Book of *Hebrew* Places; which we speak of largely in the same Article.

D. *Paul Pezron*, in a Letter mentioned, *Ibid*. endeavours particularly to find out which were the true and ancient Limits of the *Promised Land*. He, at first, proposes to himself the following very natural Objection: What, don't we see sufficiently, by reading Scripture, what the Confines were of the Land promised to the old Patriarchs, and after them to *Moses?* Can any one who has the least Tincture of Knowledge in the sacred Writings, be ignorant that the Land promised to these divine Men is that which we call the *Holy Land*, and which is so often called the Land of *Canaan?* And who is there that does not know, at this time of day, that the Country possessed by the *Canaanites*, was extended only from *Dan* to *Beersheba*, or from Mount *Libanus* to the Brook of *Egypt*: for the sacred Writings do frequently explain themselves thus, as to this Matter; and, consequently, the Limits of it reached no farther than from the City of *Gaza* to that of *Sidon*; or from *Idumæa*, or *Edom*, to the Springs of *Jordan?*

To this he replies: It is true; and this is the Occasion of the Mistake, that the Land taken from the *Canaanites*, and afterwards possessed by the Children of *Israel*, had no other Boundaries than *Idumæa* and Mount *Libanus*. But the Land promised to their Fathers, I mean the old Patriarchs, and whereof they enjoyed a part only, by reason of their continual Prevarications, was of a quite different Extent northward: which he endeavours to prove from the Scripture; as may be seen in the Memoirs of *Trevoux*, for the Year 1705. where this Letter was printed. *Upon the* Shower of Stones, *the* Gibeo- nites, *and* Jericho.

See our Dissertation upon the *Shower of Stones* which fell upon the *Canaanites*; another upon the Country whither the *Canaanites* fled, before the Face of *Joshua*; and our Inquiries relating to the Geography of the Holy Land, prefixed to our Comment upon *Joshua*. They are likewise in the Collection, *tom. 2, p*. 120.

Nicolai Serrarii Josuani Sacerdotes; this is the first of his *Opuscula*.

John Fecht published a Disputation upon the 9th chapter, relating to the Religion of the *Gibeonites*, at *Durlach*, 1709, in 4to. See above.

Daniel Pfeiffenger wrote likewise concerning these People, and the others mentioned in the same chapter. See upon *Haggai*.

John Francis Buddæus has a Dissertation on the Ruins of *Jericho*, at *Jena*, 1690, in 4to. *John Andrew Schmidt* wrote upon the same Subject at *Jena*, 1690, in 4to. See hereafter.

Upon many different Subjects in Joshua.

Henry Bunting made a Treatise relating to the Distribution of the Land of *Canaan* into twelve Tribes, in his *Chronicon Ecclesiasticum*, at *Madgeburg*, 1597, in fol. This M. *Du Pin* calls a Comment upon *Joshua*. He was of *Hanover*; *Lutheran* Minister of *Goslar*, about 1590. He is styled learned, a Man of Wit, accurate, and industrious.

Andrew Kempfer has treated of the *Israelites* passing thro' the *Jordan*; at *Giessen*, 1696, in 4to. which he has join'd with the Passage of the Red-Sea. He was a *German Lutheran*.

F. *Alexander*, in his twelfth Dissertation of the fourth Age of the World, speaks of *Joshua*'s Swearing to preserve the Lives of the *Gibeonites*, p. 40, of the 2d Tome. In the thirteenth he treats of the Miracle wrought by God in stopping the Sun; and proves the Truth of it against those who dare deny it, *Ibid*. p. 43. In the fourteenth he examines what the Sabbatical and Jubilee Years were; their *Epochs*, and the different Opinions thereupon, *Ibid*. p. 46. In the fifteenth he shews that *Joshua* governed the Commonwealth of the *Hebrews* but 17 Years, *Ibid*. p. 49. In the sixteenth he affirms that we do not know who was the Author of the Book of *Joshua*, nor when he wrote, *Ibid*. p. 50.

D. *Petit-Didier*, in his twenty-second Dissertation, confirms the Truth of the Sun's stopping miraculously at the Voice of *Joshua*; and compares this Miracle with that of its Retrogradation under *Hezekiah*. He proves both against the *Præadamites*, who disputed against the Reality of them, *p*. 192, *&c*. In the twenty -third he embraces their Opinion, who believe *Joshua* to be himself the Author of the Book which goes under his Name; and answers their Objections, who say the contrary.

That which deserves most to be examined into, is the antient Abode of the *Canaanites*, and the pretended Usurpation from the Sons of *Shem*. See the Memoirs of *Trevoux*, for the Month of *July*, 1704. *tom. 2. p*. 1214.

Article XXV. Catholick Commentators upon Judges.

ORIGEN has explain'd the seven first O*John Paschius* has discoursed of the City of *Selah*: His Performance is in the *Philological Dissertations*, tom. 1. He is different from *Cornelius Paschius*.

Christopher Henry Ritmeirus has an Inquiry concerning the City of *Kirjath- Sepher*, that is to say, of the *Belles Lettres*, upon the 15th chapter, *ver*. 15. at *Helmstad*, 1711, in 4to. He was a *German Lutheran*, Professor of the *Greek* Tongue, in the beginning of the 18th Century.

J. Georgii Abicht, Disputatio de Cultris Saxeis ad Josue 5. *Regiomonti*. ann. 1713, in 4to. This Work is not extremely laboured; many Things might be added to it.

Gerard Outhove made a Dissertation upon *Rabab*, which is in the *Bibliotheca Philologica*, tom. 3. p. 438, 469. There are one and twenty Articles in it. chapters of *Judges* in nine Homilies, which end with *Gideon*'s Victory over the *Midianites*, &c. We shall not repeat here what we have said elsewhere of his Method.

St. *Austin, Theodoret*, and *Bede*, have likewise proposed Questions upon the several Events of this Book.

Hugh de S. Victor has written some short Notes, with this Title, *Annotationes elucidatoriæ in Librum Judicum*. His Interpretation is historical and literal, as well as moral.

Tostatus, Cajetan, Magalian. Cornelius à *Lapide, Christoph. de la Vega, Serrarius*, *Arias Montanus, & Lucas Burgensis*, have written upon *Judges*; each according to his own Method.

Tostatus and *Serrarius* propose and examine several Questions, relating to the historical Part; the rest inquire into the literal Meaning of the Text. *Serrarius's* Comment was printed at *Mentz*, 1609, in fol.

Arias Montanus, his Comment is intitled, *De varia Rep*. printed at *Antwerp*, 1592, in 4to. We shall take notice here that he was of *Seville* in *Spain*; understood the Oriental Languages; and died in 1598.

Cosmas Magalianus put out only some Illustrations upon the eight first chapters, at *Lyons*, 1626, in fol. See above. With these he has join'd moral Notes.

Christopher de Vega's Comment, in three Volumes, fol. at *Lyons*, 1663, 1671, is literal and moral. He was born in the Kingdom of *Navarre*; turned *Jesuit*, and died in 1672. He pass'd for a very prudent Man among those of his Society.

We may add *John Freyre*, of *Lisbon* in *Portugal*. He was a *Jesuit*, and died in 1620. His Comment is only upon the seven first chapters; at *Madrid*, 1642, in 4to. The second Edition.

Didacus Celada's literal and moral Comment is only upon *Deborah*; at *Lyons*, 1675, fol. the second Edition. He was a *Spaniard* of *Toledo*, a *Jesuit*; and died in 1661.

Article XXVI. Protestant and Jewish Commentators upon Judges.

Among the Protestants, besides those who have written on the whole Bible, we have *Amama*, *Drusius*, *Peter Martyr*, and *le Clerc*; to whom we shall add *Martin Bucer*, whose Comments begin with *Judges*, in 1553, fol. by *R. Stephens*.

Peter Martyr's Comment was printed at *Zurich*, 1561, in fol. at *London* in 1564. and at *Heidelberg*, in fol. 1610. the third Edition. *Simon*, in his critical History, produces two Passages of it, to shew the vainglorious Ostentation of this Protestant, and his unprofitable Digressions.

John le Coq, besides Notes, has published a particular Comment on *Deborah's* Song, printed with that which he made on *Job*. See below.

Sebastian Schmidt has also a particular Comment upon *Judges*; printed at *Strasburg*, in 1684, in 4to. Besides the Explication of the Text, there are considerable Questions on every chapter, and a chronological Appendix at the end.

Among the *Jews*, *Isaias*, the Son of *Elias*, a *Levite*, who flourished in the 13th Century, wrote a particular Comment upon *Judges*; printed in 1619. according to *Bartolocci*, in his *Rabbinical* Library.

See besides, *Jarchi*, *David Kimchi*, *Levi Ben Gersen*, all in the *Rabbinical* Bibles.

Article XXVII. Treatises and Dissertations upon Judges.

Nicolai Abram, *S. I. Chronologia Judicum*, in his *Pharus* of the Old Testament, *tom*. 2. See *Marsham* on the same Subject.

Upon Gideon's Altar, and Jephthah's Vow.

Andr. Dan. Habichorst, Altare Gideonis, & Ephod Gideonis, Thes. Theol. Philol. tom. 1. These two Dissertations were printed at *Rostock*, in 1687, and 1688. two Volumes in 4to.

Joan. Georg. Bindrimii, de Altari Gideonis, Judic. 6. 23. Thes. Theol. Philol. *tom. 2. p. 949*. printed at *Rostock*, 1677, in 4to. These two Authors were both *German Lutherans*; one of *Rostock*, the other of *Mecklenburg*: The latter lived towards the close of the 17th Century; and the former died in 1704.

Frederic. Spanheim, de Voto Jephte, at the end of his Comment upon *Job*, in the way of Appendix. See *Job*. This was by the Son, and not the Father, who wrote only upon the New Testament. He whom we are speaking of, was a *Calvinist* at *Leyden*; and died in 1701.

Joan. Jacobi Schudt, de Voto Jephte. He did not treat of it expressly, but speaks of it in the Life only of this General, with which he has join'd *Prolegomena* upon the Theocracy of the *Hebrews*; at *Frankfort*, 1701, in 12mo. He was a *German Lutheran* of *Frankfort*, upon the *Mein*.

Julii Bartolocci, de Sacrificio Filiae Jephte, tom. 3. Bibl. Rab. *p*. 140.

Ludovic. Capell. Diatribe de Voto Jephte. This Dissertation is printed with his *Spicilegium*, or his Notes upon the New Testament, at *Saumur*, 1683, in 4to. the third Edition; and in the great Criticks, *tom. 2. p*. 2075.

See our Dissertation on the same Subject before the Book of *Judges*; and in the Collection of our Dissertations, *tom. 2. p*. 141.

Henry Bauman has a Disputation on the same Vow, printed at *Wittemberg*, 1665, in 4to. See above.

John le Blanc has a particular Examination of this Vow, in *French*, at *Amsterdam*, 1708, in 12mo. He was a *Lutheran* Minister at *Copenhagen*, about 1708, and a *French* Refugee.

John Conrad Danhaver made a Disputation on this Subject, printed at *Strasburg*, 1690, in 4to. the eighth Edition. And *Lewis Charles Des Maets* has fourteen, printed at *Utrecht*, in 4to. He was a *Dutch Calvinist*, and died in 1651.

Augustus Pfeiffer, in his seventh Exercitation on the Bible, treats of the same Subject; at *Dresden*, 1679, in 4to. We shall speak of him in another Place.

Schotan wrote a Dissertation, which was printed at *Franekar*, 1662, in 4to. He was a *Dutch Calvinist*, and Professor at *Franekar*.

Andrew Sennert put out a Dissertation at *Wittemberg*, 1650, in 4to.

Melchier Zeidler, a *German Lutheran*, wrote upon this Vow; printed at *Koningsburg*, 1673, in 4to. as well as *Christopher Schrader*, at *Helmstadt*, 1661, in 4to.

A Dissertation in *French* upon *Jephthah's* Vow, by a protestant Author; printed at *Amsterdam*, 1707, in 12mo. divided into 23 Chapters. 1. The Author pretends that *Jephthah* did not really sacrifice his Daughter, but, by his Vow, consecrated her only to God in a state of perpetual Celibacy. 2. He answers their Reasons who are for her being sacrificed, by shewing that the Heads of Families among the *Jews*, had no power over the Lives either of their Children or Slaves; and that all the human Victims which the Law permitted to be sacrificed, were always looked upon as guilty of some Crime, which could not be said of *Jephthah's* Daughter. 3. He endeavours to confirm his Opinion of her living in Celibacy, by explaining the Passage of Scripture which speaks of her Separation from the Commerce of the World, as meant of her Consecration to the Service of God; *Jephthah* divesting himself of the Right and Power he had over his Daughter, that for the future she might live only for God.

Upon Samson, and Micah's Idol.

Frideric. Mayer, de Vulpeculis Samsonis, ad Judic. 15. It was printed at *Wittemberg*, 1686, in 4to. and in the *Thesaur. Dissert. Philol*. tom. 1. With this we may join *Henry Gebhard's* Disputation, printed at *Gryphiswald* in 1707, 4to. He was a *German Lutheran* of *Brunswick*, in 1657. who understood the Oriental Languages.

Salom. Deylingii, de Vulpibus Samsonis, *Observ. Sacr*. tom. 1. Item *Godofredi Martini de Vulpibus Samsonis, Misc. Lips*. tom. 4. *Hilliger's* Dissertation at *Wittemberg*, 1674, in 4to. *John Hoier's*, at *Copenhagen*, 1705, in 4to. He was a *Danish Lutheran*.

The Theological Theses of *John Henry Schopack*, at *Tubinge*, 1704, in 4to. another *German Lutheran*.

Albert Veil, de Idolo Michæ. This is in the *Thess. Dissert. Philol*. tom. 1. He was a *German Lutheran*, and lived towards the end of the 17th Century.

Jeffery Jungt wrote upon *Samson's* Problem and Feast, at *Bremen*, 1708, in 4to. *Theodore Kirmeier* has also treated of the same, at *Wittemberg*, 1673, in 4to. He was a *German Lutheran*; as well as *John Frischmuth*, whose Treatise was printed at *Jena*, 1654, in 4to.

John Francis Buddæus, de Leone à *Samsone lacerato*, in the select Observations of *Hall*, tom. 11. This is the 6th. He was a *German* of *Pomerania*, and a *Lutheran*; was living in 1721.

John Henry Wild wrote upon the Strength and Sweetness of the Lion, at *Lipsick*, 1665, in 4to. as is also his *de Ænigmate Samsonis*. He was a *German Lutheran*; Professor at *Esting*, about 1660. *Herman Christopher Engelcte* has also discoursed of this Lion, at *Rostock*, 1708, in 4to.

Upon several other Subjects.

Joan. Christian. Ortlob, de Fonte Samsonis prope Maxillam, cap. 15. ver. 19. at *Lipsick*, 1703, in 4to. *Christian. Robrensec, Samson absolutus*, on the same chapter, *ver*. 15. at *Wittemberg*, 1681, in 4to. He was a *German Lutheran*; and died in 1705.

John Peter Grunemberg, his Discourse on *Shamgar*, on chap. 9. *ver*. 91. at *Rostock*, 1703, in 4to. He was a *Lutheran* Minister at *Rostock*; and died in 1706.

Christian Kortoldt has a Dissertation upon the Sacrifice of *Jephthah's* Daughter, at *Keil*, 1667, in 4to.

John Michaelis has inquired into the true Meaning of the Word *Selah*, mentioned in the 18th chapter, at *Gryphiswald*, 1662, in 4to.

Daniel Moller, a *Lutheran* of *Pomerania*, and Professor of History at *Altorf*, has made a Disputation on the twelve Judges of the *Jews*, at *Nuremberg*, 1709, in 4to.

John Fidelman, of *Danemarck*, a *Lutheran*, has a critical Dissertation on the Jaw-bone made use of by *Samson*, against the Observations of *Hall*; at *Copenhagen*, 1706, in 4to.

Christopher Weisenborn has treated, in particular, of the Death of *Samson*, at *Jena*, 1700, in 4to.

Michael Christian Tieroff, in his Disquisition upon the *Jewish* Bonds, has spoken of *Jephthah*'s *Vow*. See upon *Genesis*, Article 31. at the end.

In the eighth Tome of *Select Observations*, printed at *Hall*, 1708, in 8vo. there is one upon *Samson*'s Foxes. As it seems hard to think how *Samson* could take three hundred Foxes a-hunting, and fasten Firebrands to their Tails, the Author here ventures upon a Conjecture, that *Samson* made use of Bundles of Straw, and not of Foxes, in setting fire to the Corn-fields of the *Philistines*. The Argument which is offered for this Opinion, is, that tho there be indeed very little resemblance between a Fox and a Bundle of Straw, there is a great one between the *Hebrew* Words, which signify both, and differ only in a *Vau*. It must be confessed that this Interpretation is quite new: It is from hence, therefore, that it was borrowed by the Author of a Book printed lately in *Holland*, and intitled, *Balaam*'s *Ass*, the *Ass*'s *Jaw-bone*, *Samson*'s *Foxes*, and *Elijah*'s *Ravens*.

Article XXVIII. Comments and Dissertations upon Ruth.

BEde, *Tostatus, Cajetan, Francis Feuardentius* a *Franciscan, Quinquarborius, Serrarius, Cornelius* à *Lapide*, *Gaspar Sanctius, Bonfrerius, Didacus Celada*, have all written with approbation on this Book.

Francis Feuardentius printed his Comment separately at *Paris*, 1582, in 8vo. and afterwards at *Antwerp*, in 1585. He was born at *Coutances* in *Normandy*, 1541. turned *Cordelier* at *Bayeux*; and died in 1610. He is well known by the great number of Works published by him.

That of *Gaspar Sanctius* was printed at *Lyons*, in 1628, fol. with what he had composed upon *Esdras*. He was a *Spaniard*, a *Jesuit*; and died in 1628. of his Age 75. The great number of Comments written by him, ten in folio, and three in quarto, shews sufficiently that he was very laborious. He was born for Study; and never ceased either reading or writing.

Serrarius's Comment is joined with that which he wrote on *Judges*. See above.

Joan. Merceri in Ruth, Interpretatio Syriaca, cum Scholiis, Paris, 1564, in 4to. *Simon*, in his critical History of the Old Testament, does not rank this Work among his best Comments.

Frederick Spanheim speaks of *Booz* in his *Dubia Evangelica*, Dub. 3. With him we may join *Drusius*, who wrote a Comment and Notes upon the same Book, together with a Treatise on *Mandrakes*; the whole printed at

Amsterdam, 1632, in 4to. the second Edition.

Carpzovius, in Ruth Comment. printed at *Lipsick*, in 1703, in 4to. It is a literal, rabbinical, and biblical Comment. In it we see, first, the *Hebrew* Text, with a literal Version; the *Targum*, or a *Chaldee* Paraphrase, with the Version of it; the great and little *Massora*; the Comments of the Rabbins, *Jarchi, Aben Ezra, Aben Meleck* and *Aben Dana*, with Translations, and afterwards very large Notes by the Author upon the whole. This Work may be of some use to those who learn *Hebrew*, and serve as an Introduction to the reading of the *Rabbins*. It came out in 1671, in 4to. *Carpzovius*'s Nephew continued it, and put out the second Edition.

There are also *Jews* who have commented this Book. Two *Eliezers*; one firnamed *Gremisa*, a *German* of *Worms*, who lived in 1240. and has a Comment printed at *Lublin*, in what Year it is not said: the other originally of *France*, born at *Troyes in Champagne*, in the 16th Century. His allegorical and mystical Comment is of 1560, in 4to, in *Hebrew*. It is not said where it was printed.

As for Dissertations, *John Clodius* has made one upon the Custom among the old *Hebrews* of pulling off their Shoes when they contracted Marriage, chap. 4. *ver*. 7. printed at *Wittemberg*, 1672, in 4to. F. *le Long* takes notice of the Dissertations of one *Antony Lancæus*, which have no other Title besides that of *Benjamin Lupus Rapax, seu Ruth*; at *Perouse*, 1650, in 12mo. He is the only Person who speaks of him; and says, he was an *Italian*.

Article XXIX. Catholick Commentators upon the Books of Samuel, Kings, and Chronicles.

WE put together all these historical Books of Scripture, because there is a close Connection between them; as is shewn by M. *le Brun*, in his Book *de Concordia*, &c. whereof we shall say something in the close of this Article.

Origen has a long Homily upon the beginning of the 1st Book of *Samuel*. *Theodoret*, St. *Gregory the Great*, have also written upon the Books of *Samuel* and *Kings*.

Besides the Comment extracted from St. *Gregory*'s Works, by *Paterius* his Disciple, whom we have taken notice of among those who have written on the whole Bible, we have one continued Comment upon the Books of *Samuel* and *Kings*, which goes under his Name in the Edition of his Works. The learned, however, have some Scruples in this matter; some asserting it to be all intirely St. *Gregory*'s, others denying it to be his. But the Opinion which seems to be the best defended, is, that *Claude* Abbot of *Classe*, and St. *Gregory*'s Disciple, wrote it in imitation of some Expositions which this Pope delivered by word of mouth in his Presence; and endeavoured to preserve, as far as possibly he could, not only the Thoughts and Meaning of St. *Gregory*, but the turn too of Expression which he used.

Notwithstanding this holy Doctor, some Years after, caused all the Copies of this Work, which were to be found in the Monastery of *Classe*, to be brought to him, in order to revise it at his leisure, and put it into such a condition, that he might acknowledge it for his own. But whether he executed this Design, is not known; nor was he able to prevent the Copies of this Book from being dispersed abroad. See the Preface to this Comment in the new Edition of St. *Gregory*. Farther, this Work is intirely moral.

Angelomus, of whom we have spoken upon *Genesis*, has composed four Books of Comments on the Books of *Samuel* and *Kings*; printed at *Rome*, 1565, in fol. the second Edition. F. *le Long* ascribes this Work to *Angelome* and St. *Eucherius*. It will be convenient to see what *Dom*. *Bernard Pez* will say hereupon, according to his Promise in the first Tome of his *Anecdotes*. So much is certain, *viz*. that these Comments are only so many Passages of the Fathers worked up together, and Expositions mystical and figurative, according to the Method of *Rabanus Maurus*, his Master. In these he often quotes the *Jewish* Traditions on the Books of *Kings*. This Author was a Man of Piety, and learned for the Age he lived in.

Hebrew Questions, or *Traditions on the Books of* Kings; these are cited generally under St. *Jerom*'s Name, but learned Men now agree that they do not belong to him.

We have already observed that *Angelomus*, a Writer of the ninth Age, does sometimes quote them; as does also *Rabanus Maurus*, who lived in the beginning of the same Age, about the Year 820: and says, that these Traditions are written by an *Hebrew* Author, who lived at that time, and was very learned in the Law. *Hebræi cujusdam modernis temporibus in scientia legis florentis Capitula, Traditionem Hebræorum habentia*, Raban. Præfat. in libb. Regum. *Vide et in libb*. Paralipp. After all, these Traditions are, in themselves, inconsiderable; but it is of consequence always to know the Opinions and Traditions of the *Jews*. F. *Martianay* observes, that the Writer of these Traditions believed in *Jesus Christ*. He was, in all probability, a converted *Jew*.

St. *Ambrose* has written two Apologies for *David*, and four Books intitled, *De Interpellatione Job & David*. He has also written upon *Elijah, Naboth*, and *Ahab*. This is only an edifying piece of Morality, and after his manner of

interpreting Scripture. It is in the first Tome of the new Edition of his Works.

The Annotations of *Hugh de St. Victor* upon the Books of *Kings*, are short, and very literal: but we know that the Study of Languages, and Criticism, were not what at that time Divines were much employed in.

Richard de St. Victor has written a Description of *Solomon*'s Temple, and a way whereby he supposed the Years of the Kings of *Israel* and *Judah* might be made exactly to agree; but the Chronology of Scripture was not there sufficiently cleared, and it was scarce possible for him to succeed as he should do in such an Undertaking.

There was a Book printed at *Paris*, in 1691, under this Title, *Concordia Librorum Regum & Paralipomenων, cum Annotationibus & variis Indicibus*; which may be sufficient to reconcile the Variations and seeming Contradictions in the several Dates to be met with in the Books of *Samuel*, *Kings*, and *Chronicles*. The Author is an Ecclesiastick of *Chartres*, or rather of *Roan*, according to F. *le Long*, and is called *John Baptist le Brun des Marettes*.

He has not omitted or suppressed any thing belonging to the Text of the several Books of *Samuel, Kings*, and *Chronicles*. That which contains the longest Recital, is in the largest Character; so that the Reader, at one view, may discern what belongs to the Books of *Kings*, and what to those of *Chronicles*; in what they agree, and in what they seem to disagree.

The Argument is at the beginning not only of every Chapter, but of every Page; in the Margin are the Years of the Creation before the Birth of Jesus Christ, and of every King's Reign; taken almost all from *Usher's Annals*. There are likewise very short Notes, for explaining the obscurest Places, and three Tables, the first whereof is a List of the most remarkable Sentences which are scattered thro'out this History; the second is an Explanation of the most difficult Words; and the last a Collection of the most important Things.

This learned Man is farther known by other Works which he has published; and that which we are speaking of, is one of the most useful and elaborate.

Serrarius, in his Comment upon *Samuel*, *Kings*, and *Chronicles*, has not followed the same Method which he observed in his Comment upon *Joshua* and *Judges*; in that, on *Samuel* and *Kings*, he is very succinct, proposes few Questions, which he resolves in few Words. His Explanation is literal, but with some critical Remarks upon the Text. This is, as it were, the rough Draught only of a larger Work upon these Books, which in all appearance was projected by him: He wanted an Opportunity to publish it, Death preventing his Design. His Comment was printed at *Lyons*, in 1613. and at *Mentz*, in 1617, in fol.

Francisci de Mendoza Commentaria in Libros Regum, three Volumes in fol. *Lugduni*, ann. 1622, 25, 31. *Mendoza* was a Native of *Lisbon* in *Portugal*. He died at *Lyons*, in his Return from *Rome*, in 1626. at the age of 54. His Comment upon the Books of *Samuel* and *Kings*, is very diffuse. In it he makes long Extracts from the Fathers, and proposes several Questions. In his three Volumes in folio, he explains only the fifteen first Chapters of the first Book of *Samuel*. Had he finished this Work, he had left little wanting on this Subject; at least as to moral Interpretations, and Questions upon History.

Gaspar Sanctez, or *Sanctius*, a *Spanish Jesuit*, celebrated for his Piety and Learning, died in 1628. He has written upon several Books of Scripture; as *Ruth*, the two Books of *Samuel*, the two Books of *Kings*, the two Books of *Chronicles*, and *Esdras; Esther, Job, Ecclesiastes, Canticles*, the great and small *Prophets, Tobias*, *Judith*, the *Maccabees*, and *Acts of the Apostles*. He is an understanding, learned and judicious Author, keeps to the literal Meaning; and is one of the most excellent Commentators that I know. His Comment upon the Books of *Samuel* and *Kings*, is esteemed one of his best Performances. There are two different Editions of this Comment: one of 1623, in fol. at *Lyons*, with a Paraphrase; the other, of 1624, at *Antwerp*, and 1625, at *Lyons*, without a Paraphrase.

For the Reign of *Solomon*, and every thing relating to his Person, *John de Pineda* is to be read, who wrote *de Rebus Salomonis*, in folio. A Work very much approved, and equivalent to a good Comment. It was printed at *Mentz*, in 1613, fol. the third Edition. It is diffuse, but methodical. *Pineda* was of *Seville*; turned *Jesuit* in 1572. and died in 1637. *Nicholas Moller* wrote against him concerning *the Wisdom of* Solomon, at *Kiel*, 1703, in 4to.

Claudius Rangolius, Ordinis Minimorum, in Libros Regum, two Volumes fol. *Paris*, 1621. He has intermixed several Questions in his great Comment relating to Divinity and Ecclesiastical Discipline; wherein he proposes to attack particularly *Peter Martyr*, and to set forth the true Doctrines of the Catholick Church, in opposition to his Errors. His Style, tho simple, is not shocking: It is pretty clear, and not much perplexed. It is pity the Author had not all the Helps necessary for the perfecting his Work; the want whereof he complains of in his Preface. He was of *Crepy* in *Valois*; and died in 1625.

Nicholas Caussin wrote Disputations upon the Books of *Samuel* and *Kings*, concerning the Education of Princes; printed at *Paris*, in 1650, in fol. He came into the World at *Troyes*, in *Champagne*, in 1570. became a *Jesuit* in 1596. died in 1651, at 81 Years of Age. M. *Du Pin* has made a Catalogue of his Works in the 2d Tome of his Tables, *p*. 2136. This is all we shall say of him.

Article XXX. Protestant and Jewish Commentators upon the same Books.

Among the Protestants are *Drusius*, *Amama, Peter Martyr, le Clerc*, and *Strigelius*. *Peter Martyr* has two separate Comments: one printed at *Zurich*, in 1561, in fol. upon the two first Books; the other, *Ibid*. 1566, 1681. and at *Heidelberg*, 1599. He was of *Florence*, born in 1500. turned Canon Regular, acquired great Reputation by his Sermons; was made Abbot of *Spoleto*, and Principal of the College in *Naples*: but, upon forsaking the true Religion, he return'd to *Zurich*, where he set up the Standard against the Church; and died in 1562, after having twice married. He had a great Facility in conceiving the most difficult Things, a happy Memory, and a passionate love of Study.

Victorinus Strigelius with his Comment join'd a Chronology of the Kingdoms of *Judah* and *Israel*, from *Saul* to the *Babylonish* Captivity; printed at *Lipsick*, in 1569 and 1583, in 8vo. and at *Newstadt*,

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S1591. He is very short, and passes over the most difficult Places in a very cursory manner. He was of *Suabia*, born a Catholick, in 1524. but, going to *Wittemberg*, he there embraced the Opinions of *Luther*, and became a Calvinist: He died in 1569, was a Divine, and a Philosopher, and knew something of History.

Sebastian Schmid made a Comment separately upon the two Books of *Samuel*, printed at *Strasburg* in 2 vol. in 4to, and Annotations on the two Books of *Kings*, *Ibid*. 1697. He was a *German*, a Lutheran, Professor at *Strasburg*, and died in 1696.

We shall add farther *Erasmus Sarcer*, whose Comment appeared at *Lipsick* 1559, in 4to. He was of *Anneburg* in *Saxony*, a Lutheran Minister, and died in 1559, of his Age 59 or 63. He was grave in his Manners, and constant in his Friendships, an Enemy to Excesses, and a Lover of Simplicity and Labour, a good Orator, and persuaded easily.

Francis Lambert wrote a Comment upon the Books of *Samuel* and *Kings*, printed at *Frankfort* in 1539, and others which we shall mention hereafter. He was of *Avignon*, took to the Order of *S. Francis*; afterwards turn'd *Lutheran*, and died Professor at *Marpurg* in 1530. He wrote a Piece to vindicate his Apostasy, and other Works which are taken notice of in the 2 Tome of *Du Pin*'s Tables, *p*. 391.

Jerom Weller wrote upon the Books of *Samuel* and *Kings* separately, at *Frankfort* 1555, in 8vo, and at *Nuremburg* 1560, in fol. See his Title.

John William Steuch published the History of the People of *Palestine*, and of the *Sidonians*, for the better understanding the two Books of *Samuel*, at *Zurich* 1595, in fol. He was of *Switzerland*, a Calvinist, Professor at *Zurich*, and died in 1607.

What the *Jewish* Commentators have written upon the Books of *Samuel*, *Kings*, and *Chronicles*, is comprized in what they have published in the historical Books. *Isaac* the Son of *Samson* wrote a particular Comment upon the two Books of *Samuel*, printed at *Prague* 1619, in fol. the second Edition. There are besides, *Kimchi*, *Jarchi*, and *Levi Ben-Gersen*, all Rabbins. EE first of all our Dissertation on the Gods of the *Philistines*, in our Comment on the first Book of *Samuel*, and in the Collection of our Dissertations, tom. 2. p. 441.

Upon Goliath and the Philistines.

Matthæi Hosti monomachia Davidis & Goliath in Crit. Sacr. tom. viii. It contains sixteen Chapters. There are learned Remarks in it, and a great deal of Erudition in this small Treatise. The Author we have spoken of in the Article upon *Noah*'s Ark.

Robrensee wrote likewise on this Combat, at *Wittemburg* 1681, in 4to. See upon *Judges*.

George Alberic Aulner or *Subner*, a *German* Lutheran, has also written on the same Subject, at *Altorf*, 1702, in 4to. *Selden, de Diis Syris*, c. 2, 3, 6.

Joan. Nicolai Hardschmidt, de Anis Philistinorum, 1 Reg. 6. 5. This Author's Dissertation concerning the Animals which caused the Death of the *Philistines* while they detain'd the Ark, was printed separately at *Wittemburg* 1685, in 4to, and in the first Tome of the *Philological Dissertations*.

John Christian Wolfius has discoursed of the Preparation for War made by the *Philistines*, upon ch. 13. ver. 5. This is a Dissertation which was printed. *Ibid*. 1711. The Author was a *German* Lutheran, born in 1683, and

Professor of the oriental Languages at *Hamburg*.

Upon Samuel, Saul, David, and Absalom.

In the Memoirs of *Trevoux* for the Month of *August* 1721, there is an Explanation of the following Words in the first Book of *Samuel*, ch. 13. ver. 1. *Filius unius anni erat Saul cum regnum cæpisset*, *duobus annis regnavit super Israel*. This is a kind of Dissertation, wherein F. *James Mary Ayroli* attempts to find out the true meaning of this Passage in the original *Hebrew* Text. As this Passage is very difficult, it has been turned an hundred different ways. The new Commentator examines and confutes them all, and then explains his own Opinion.

Leonis Allatii, de Engastrimytho, in Mag. Criticis: Gregorii Nysseni Epistola de ventriloqua *triloqua seu Pythonissa*, in the first Tome of his Works, *p*. 867. *Eustachii Antiocheni de Engastrimytho*, Ed. *Allatii*.

Here we must add *Origen*'s Treatise on the Witch of *Endor*, published in *Greek* and *Latin* by *Allatius*, at *Lions* 1629, in 4to, with a Dissertation by him added thereunto, wherein he examines this Author's Opinion. M. *Huet* has since printed it in his Edition of *Origen*, tom. I. and it has been inserted in *Latin* in the *Bibliotheca Patrum* at *Lions*, and in the *Great Criticks*, tom. viii. The Treatise of *Eustathius* of *Antioch* on the same Subject is likewise printed there; the same *Allatius* had before published it with the *Hexaemeron* attributed to him.

These two antient Authors are of a different Opinion; for the first has asserted, that the Witch of *Endor*, by the help of her Inchantments, did really produce *Samuel* both in Soul and Body: the second, on the contrary, that it was only his Shadow; and this is the most general opinion. This is *Gregory* of *Nyssa*'s in his Letter to *Theodosius* the Bishop. In it he enlarges much upon the Artifices made use of by the Devil to deceive Mankind.

Michael Rothardi Samuel Redivivus, & Saul sui ipsius Homicida. In magnis Criticis, tom. viii. p. 303. It was also printed at *Frankfort* 1615, in 8vo, and at *Hanover* 1624. There is a great deal of Erudition in this Work, and some useful Enquiries. *Michael Rothard* examines in it two things, 1°. Whether *Samuel* did really appear to the Witch of *Endor*. 2°. Whether *Saul* is damned. As to the first he holds the Negative, and for the latter the Affirmative. He was a *German*, Minister at *Mulhausen*, in the beginning of the seventeenth Century.

See our Dissertation on *Samuel*'s Appearance to *Saul*, before our Comment on 1 *Sam*. and in the Collection of our Dissertations, *tom*. 2. *p*. 148.

Salom. Deylingii, Personati Samuelis Historia illustrata. T. 2. Observ. Sacr. c. 18.

John Ernest Gerard wrote likewise a Disputation on *Samuel*'s Spectre, at *Jena*, 1666, in 4to, enlarged *Ibid*. 1684. See upon *Deuteronomy*.

John Henry Heidegger made a Dissertation on the Witch of *Endor*, printed in the *Thesaurus Dissert. Philol*. tom. 1. See *Exodus*.

Ægidii Strauchii, Samuel personatus, at *Dantsick* 1681, in 4to. See above.

Daniel Arcularii, de Samuele à *muliere Pythonissa excitato*, in his *Theological Disputations*, tom. 1. p. 538. printed at *Marpurg* 1566, in 4to. Lastly, *Godfrey Vogler* has examined whether *Samuel* were really represented; at *Frankfort*, 1705, in 4to. He was a *German Lutheran*; a Doctor of Law in the beginning of the 18th Century. And *Bernard Waldschmidt* made a Treatise on the Witch of *Endor*, Ibid. 1660, in 4to. He was a *German Lutheran*; and died in 1665. *Sal. Deylingii, Saul inter Prophetas*, 1 Sam. 10. 5, 10. *tom*. 3. 661. *c*. 11.

Henry Kipping has an historical and theological Dissertation upon *Saul*'s being cured by Musick, in his Academical Excercitations. He was a *German Lutheran* of *Lipsick*, and Preacher to the Electoral Court of *Saxony* towards the end of the 17th Century.

John Buch put out a Dissertation upon this Prince, agitated with an evil Spirit, and cured with the Sound of *David*'s Harp; at *Copenhagen*, 1703, in 4to. He was a *Danish Lutheran*, and is, perhaps, still living.

John Adam Osiander treated of *Saul*'s Election to be King, at *Tubing*, 1667, in 4to. and *Abraham Calovius*'s *Jus Regum*, at *Koningsburg*, 1642, in 4to.

George Mœbius has treated of the terrible Judgments of God upon the Posterity of *Saul*; at *Lipsick*, 1679, in 4to. He was a *Lutheran*, and died in 1697.

Georg. Alb. Hamberger, de Jurejurando Davidis, 1 Sam. 25. 22. *si reliquero mingentem ad parietem*. This Disputation was printed at *Jena*, 1684, in 4to. and in the first Tome of the *Philological Dissertations*. He was a *German Lutheran*, and Professor at *Jena* towards the end of the 17th Century.

The Dissertation of *Theodore Horn* is in the same *Thesaurus*, Ibid. the Title of it is, *De Desiderio Davidis, cum petiit aquam* è *Bethleem*, 2 *Sam*. 23. 15, 16.

Godfrey Wegner has written upon the same Subject in his historical and philological Dissertations; at *Lipsick*, 1696, in 4to. See our Comment upon 1 *Sam*. 25. 22. and *Bochart, de Animal. Sacr*. l. 2. c. 56. p. 675, *& seq*.

Abarbanel, de Peccato Davidis numerantis Populum, ex versione Joan. Buxtorf; 2 Sam. This is in *John Buxtorf*'s Dissertations, printed at *Basil*, in 1662, in 4to. *George Mœbius* has another Treatise on the same Subject, at *Lipsick*, 1681, in 4to.

Joan. Ernesti Muller, de Davide ante arcam fœderis saltante, in Thes. Theol. Philol. It was printed also at *Lipsick*, in 4to, 1687. The Author was a *German* of *Franconia*, a *Lutheran*, and lived about the end of the 17th Century. See our Dissertation upon the Wealth which *David* left to *Solomon*; and our Comment upon 2 *Sam*. c. 14. p. 486.

Seb. Schmid, de fasciculo Viventium, 1 Sam. 25. 29. in *Thes. Phil*. This was printed separately in *German*, at *Lunenburg*, 1682, in 4to.

Thomas Reeves has treated in particular of *Nabal's* Fault, with respect to *David*, at *London*, 1623, in 4to. See above.

Christopher Samuel Scharff put out *David* against *Nabal*, at *Lipsick*, 1701, in 4to. He was a *German Lutheran*, in the beginning of the 18th Century.

John Benedict Carpzovii, & Henrici Opitii Dissertationes de Cherethis & Pelethis. Vide & Scacchi Myroth. tom. 3. c. 15. This *Carpzovius*, the Son, was a *Lutheran*; and died 1699. His Dissertation was printed at *Lipsick*, 1661, in 4to. and that of *Henry Opitius*, at *Jena*, 1684. the second Edition in 4to. He was a *Lutheran* of *Altemberg*, and died in 1712.

Samuel Bochart, de Absalom Capillis, t. 2. *Geogr. Sacr*. p. 889. *Edit. Leid*. 1707.

Le Pelletier of *Roban*, on the same Subject. See the Journal of *Trevoux*, 1702, *August*, Art. 1. *p*. 175. This is a Letter written in *French*, relating to the Weight of *Absalom's* Hair; which gives him an opportunity to enlarge very much upon the Weights and Measures of the antient *Hebrews*, and even of the *Romans*. See above upon *Noah's* Ark.

For our better understanding the Sense of this Passage in Scripture, and resolving a Question which has so much perplexed Interpreters, the Author produces the original Words of the *Hebrew* Text, the principal Translations of it that have been published, and the Circumstances which they include. He examines, afterwards, whether, when *Absalom* had his Hair cut, he had it all cut off, or so much only as incommoded him; whether it was the whole which weighed two hundred Shekels, or that only which was thus troublesom to him; lastly, what sort of Shekel we are to understand that to be, by which the Weight is here expressed.

Irenæus Poimander, or *Poimenand*, a *Flemish Calvinist*; who, in the beginning of the 17th Century, wrote upon the same Subject, in his own Language, at *Dort*, 1643, in 4to:

See likewise our Comment on the second Book of *Samuel*, ch. 14. p. 486. our Dissertation on the Riches left to *Solomon* by *David*, ibid. and the Collection of our Dissertations, *tom. 2. p*. 160.

Upon the Land of Ophir.

Gaspar Varrerius, de Ophira Regione Disputatio, Mag. Critic. *Varrerius's* true Name is *Barreiros*. He himself calls his Work a Comment, which was printed at *Coimbra*, in 1561, in 8vo. afterwards at *Antwerp*, in 1600. at *Rotterdam*, in 1616. at *Harderwick*, in 1637. and lastly, in the *Great Criticks*, tom. 8. p. 363. of such Importance did it appear to be. He places this Region in the *Indies*, subject to the King of *Portugal*. This Performance cost him a great deal of pains, and reading. He was a *Portugueze*, Canon of *Evora*; and died in 1560. We do not find that he had been a Cardinal, as F. *le Long* says; but he was a Friend of Cardinal *Sirlet's*, during his stay at *Rome*.

With the Work of *Barreiros*, there is join'd, in the *Great Criticks*, what *Abraham Ortelius* said of the Land of *Ophir*, in his *Thesaurus Geographicus*, tom. 8. p. 429.

Martin Lipenius's Dissertation on the same Subject, was printed at *Wittemburg*, 1658, in 4to. To which he added Illustrations, *Ibid*. 1660. and 1682, in 4to. He was a *German Lutheran* of *Hall*, distinguished himself by his Wit in the University of *Lubeck*; and died in 1692. of his Age 62. He had a great deal of Probity, and was a Lover of Peace.

Matthias Frederick Beck join'd what he had said of *Ophir* and *Tarshish*, with what he wrote upon *Eden* at *Jena*, 1676, in 4to. He was *Lutheran* Minister of the Church of *Augsburg*; and died in 1701.

Upon Solomon, the Queen of Sheba, and the Temple.

S. *Hieronymi, de Judicio Salomonis, ad Rufin*. tom. 2. p. 616. *nov. Edit*.

Ejusdem de Salomone & Achaz, ad Vitalem, tom. 2. p. 617. *nov. Edit*. Saint *Jerom*, in his Letter to *Rufinus*, explains the Difference between the two Women allegorically, by comparing them to the Church and the Synagogue. In his Letter to *Vitalis*, he examines whether *Solomon* and *Ahaz* might have had Children at 12 Years of Age.

It may be proper here to mention *Balthasar Scheid*, who has a Disputation upon the great number of *Solomon's* Wives; at *Strasburg*, 1658, in 4to. He was *Lutheran* Professor of *Greek* and *Hebrew*, Ibid. He died in 1670.

Samuelis Coryli, de Regina Austri, in the *Thesaur. Dissert. Philol*. tom. 1. He was a *German Lutheran*, and may be still living.

Joan. Rendtorfii, de Salomonis æterna salute. This Author has composed other Works besides on Scripture, whereof *Imbonati* has given us a Catalogue in his *Rabbinical* Library, *tom. 4. p*. 417, 418. but he does not say that they have been printed. He informs us that he was of *Hamborough*, and a *Lutheran*; that he taught the *Greek* and *Hebrew* Languages; that having forsaken his own Country, he turned Catholick, and died in the Bosom of the *Romish* Church.

Philippi Bonæ spei Abb. de damnatione Salomonis. See our Dissertation upon *Genesis*. He was Abbot of the *Præmonstratenses*, in the Diocess of *Cambray*; and died there in the Year 1180, aged above 80, if it be true, that Saint *Anselm*, who died in 1117, was his Master.

Bacchiarii Epistola de recipiendis Lapsis, *tom. 6. Biblioth. Patrum, Lugd*. 1677. p. 1174.

Nicolai Serrarii de Pœnitentia Salomonis; *inter opuscula Serrarii*, p. 8.

See our Dissertation upon *Solomon*'s Salvation, in the Collection of our Dissertations, *tom. 2. p*. 178.

John Lewis Vivaldus treats of the same in his *Opuscula*; printed at *Lyons*, in 1548. He was of *Piemont*, a *Dominican*, and was made Bishop in 1519. *Pineda* says his Style is good enough for the Age wherein he lived; but that it is not now fit to be used.

Feu-ardent has treated likewise of *Solomon*'s Salvation. See too *Tichonius*, t. 6. *Bibl. PP*. p. 57. and *Martin. Delrio*, in *Cantica Cantic*. and *Pineda*, in *Solomone prævio*.

John Cousin, or *Cognatus*; see the Title of his Work, *De prosperitate & exitio Salomonis*; at *Doway*, 1599, in 8vo.

Dalecampii Vindiciæ Salomonis de lapsu, *statuque ejus æterno*; printed at *London*, in 1622. It is not said in what Form.

F. *Alexander*'s Dissertation is the third of the fifth Century, *p*. 162. In it he maintains, that the Salvation of this Prince is very uncertain.

Thomas Liebe has treated in particular of the Name and Wisdom of *Solomon*; printed at *Dresden*, 1699, in 12mo. *Liebe* was a *German Lutheran*, of *Friburg*; and died in 1704.

Josephus's Description of the Temple of *Jerusalem*, *Antiq*. l. 8. c. 2. p. 259. & *de Bello*, l. 6. c. 5, *seu* 12. p. 915, *&c*. *Item*, *Lightfoot*; in the first Volume of his Works, *p*. 553.

Lewis Capellus's, in the *Great Criticks*, and *London Polyglot*. *Villalpandus*'s, in *Villalpandus*, and the *London Polyglot*. *Arias Montanus*'s, in the *Antwerp Polyglot*.

Bede, and *Richard de St. Victor*, have likewise given Descriptions of the Temple. See what we have said of them in the Article of the Temples of the antient *Jews*.

Franc. Ribera, de Templo, l. 5. *Lugd*. & *Antwerp*, in 8vo.

We have put out a Dissertation upon the Original of *Temples*, in the Collection of our Dissertations, *tom. 2. p*. 666.

To those who have written upon *Solomon*'s *Temple*, we may add *Lewis Maillet*, who has printed Figures of this Temple and the Palace, together with an Explanation in *French*; at *Paris*, 1695, in fol. He was of *Troyes* in *Champagne*, and was alive in 1704.

Eliezer, the Son of *Jacob*, wrote upon the Dimensions of the Temple, translated out of *Hebrew* into *Latin* by *Constantine l'Empereur*; at *Leyden*, 1630, in 4to.

Augustin Veget has treated of the brazen Pillars, in two Dissertations, at *Wittemberg*, 1695, in 4to. He was a *German Lutheran*, and Professor at *Giessen*.

Michael Christian Lewis, of *Saxony*, a *Lutheran*, who died in 1640, wrote two Disputations upon the Temple, at *Jena*, 1658, in 4to.

One *Lawrence* of *Portugal*, a *Cordelier*, who lived till 1640, has treated expressly of all the Expences in building the Temple; in *Portugueze*, at *Lisbon*, 1617, in 4to.

Upon Rehoboam and Jeroboam, Elijah and Elisha.

Ægidii Strauchii, de Reboami Regis Judæ vita, ad 3 *Reg*. 12. printed at *Jena*, 1696, 4to. We have already spoken of him. To this we may join F. *Alexander*'s Dissertation upon Idolatry, wherein the People of God were engaged by *Jeroboam*. It is the fifth of his 5th Century.

Salom. Deylingi, Dii Montium, 3 *Reg*. 20. 23. Obs. Sacr. *c*. 12.

Christian Robrenseé has four Disputations upon the Reign of *Jeroboam*; at *Wittemberg*, 1675, in 4to.

Joan. Frischmuth, de Eliæ Prophetæ nomine & prosapia, ad 3 *Reg*. 17. in *Thes*. *Th. Philol*. separately at *Jena*, 1689, in 4to. See upon *Genesis*.

Joan. Helv. Willemeri, de pallio Eliæ, 4 *Reg*. 18. in the same *Thes*. at *Wittemberg*, 1679, in 4to. To this he has added a curious Disputation concerning the Miracles of this Prophet, and his Letter to *Joram*. See upon *Genesis*.

David. Godefred. Schwertner Elias Corvarii convictor, ad 3 *Reg*. 17. 1, 16. Ibid. This Author was a *German Lutheran*.

S. *Ambrosius, de Elia & jejunio*, tom. 3. *Oper*. p. 505. *nov. Edit*.

Seb. Kirchmayer, de flammante curru Eliæ, 4 *Reg*. 2. 1. in the *Thesaurus*; and at *Wittemberg*, 1667, and 1676, in 4to. *Joan. Frederic. Mayer, Elias corvorum convictor*, Ibid. 1685, in 4to. With this he has joined something concerning the Idol set up in the Temple by *Josiah*; both in the *Philological Dissertations*, t. 1. See upon *Judges*.

We shall add *Henry Gebhard*, who has examined whether these Ravens were Men or Animals; at *Gryphiswald*, 1697, in 4to. See *Ibid*.

Samuel Desmaretz has a Treatise on *Elijah*'s Translation, in his select Disputations, Part 2. at *Groninguen*, 1663. See above. The Reader may consult *John Buxtorf*, the Son, upon this Matter; whose Book was printed at *Basil*, 1660, in 4to.

Joachim Zehner has written upon the same Subject; at *Smalcald*, 1599, in 4to. He was a *German Lutheran*, and died in 1612.

Andrew Kesler wrote likewise upon the same Subject, at *Wittemberg*, 1702, in 4to.

George Wend of Silesia, a *Lutheran*, has treated of *Elijah*'s Letters to *Joram*, at *Thorn*, 1703, in 4to.

In the Memoirs of *Trevoux*, there is an Explanation of *ver. 9. ch*. 2. of the second Book of *Kings*. The Passage is this: *Elias dixit ad Eliseum, Postula quod vis, ut faciam tibi, antequam tollar* à *te. Dixitq*; *Eliseus: Obsecro te, ut fiat in me duplex spiritus tuus*. Which some, not rightly apprehending, have translated thus: " *Eli*- " *jah* said unto *Elisha*, Ask of me what " thou wilt, that I may obtain it for thee. " *Elisha* answered him; I pray thee, that " thy double Spirit (or a double Portion " of thy Spirit) may rest upon me." I say, that the Interpreters of Scripture seem not, in this Place, to have rightly understood, or well explain'd this Passage; for want of considering, as they ought to do, that the Word *duplex, double*, both in *Latin* and in *French* has two Significations. In the first it signifies worth twice as much as another; as double Pay, double *Louis d'or*: And thus we find it rendred in the Interpretations and Translations of it which have hitherto been published. In the second it signifies *like, equal*, and *Copy* of any thing; as will appear in the following Instances. In this sense we say that two Persons have, under their private Seal, made a *double* Act; meaning two like Acts, one whereof is the Duplicate or Copy of the other. A Bargain under Hand and Seal is generally made *double*; that is, two such like are made of it. The *Duplicate* of a Sentence is the Transcript of a *like* Sentence in any Act, or the *Copy* given to the Party. In Musick, *double* Measure is that which is brought in two *equal, like* Times. In the Game of *Lansquenet*, (if we may be allowed to take advantage of every thing) a Card is called *double-like*, which has already come up once or twice. In the last Signification, I say, the Verse above-mentioned should be explained and translated thus: *Elisha answer'd him, I pray thee that thy Spirit may be double in me; or, I pray thee to obtain for me that my Spirit may be a Copy of thine*; or, *I pray thee to obtain for me that my Spirit may be like thine, may be equal to thine*. If we follow this natural meaning of the Word, there will be no necessity to rack the Brain so much in endeavouring to put such a Construction upon it as may agree with the Humility and Piety of so holy a Disciple as *Elisha*.

Andr. Quenstedt, de petitione Naaman Syri, 4 *Reg*. 5. printed at *Wittemberg*, in 1678, 4to. and in the *Thesaurus* of *Philological Dissertations*.

Nicolai Serrarii, Naaman Syrus; inter opuscula Serrarii, p. 22.

See our Dissertation upon *Naaman*, and his Request to *Elisha*, in 4 *Reg*. and in the Collection of our Dissertations, *tom. 2. p*. 105. See also *Tostatus, Denis* the *Carthusian*, our Dictionary, and *Bochart*'s Dissertation, or Letter on this Subject, *tom. 2. Geogr. Sacr*. p. 892. *Edit. Leid*. 1707. *Item*, p. 899.

Fred. Freize, de ferro natante, 4 *Reg*. 6. 6. *Thes. Phil*.

John Dinkel has a Discourse upon the School and Disciples of *Elisha*; printed at *Herford*, 1580, in 8vo. He was a German of *Thuring*, a *Lutheran* Minister, and died in 1601.

Upon Ahab, Naboth, Ahaz; *and* Sennacherib.

S. *Ambrose, de Nabouothe Jezraelita*; *Liber unus*, t. 1. of his Works, *p*. 565.

Frid. Strottman. Achab appetens vineam Naboth, ad 3 *Reg*. 21. *Thes. Theol. Philol*. tom. 1. He was a *German Lutheran*.

Mark Rhodius, a *German Lutheran*, wrote upon the same Subject, at *Frankfort*, 1696, in 4to.

We speak of the Defeat of *Sennacherib*, and of the Retrogradation of the Sun on *Ahaz*'s Dial, in our Comment on *Isaiah*; and in *tom. 2. p*. 201. of our Dissertations. *Basnage*'s History of the *Jews*, tom. 5. l. 7. c. 11. of the *Paris* Edit. 1710.

Peter Beccer, a *German Lutheran* of *Rostock*, and Professor about 1703, has treated of the Sun's Retrogradation, at *Rostock*, 1708, in 8vo. *Emmanuel Porto* has also discoursed of it. See upon *Joshua*.

Samuel Bochart, ad 4 *Reg. cap*. 16. *ver*. 20. *Utrum quis anno ætatis decimo*, *liberos valeat procreare?* tom. 2. *Geogr*. *Sacr*. p. 920. *Edit. Leid*. 1707.

Gaspar Neuman has treated of the Sustenance of the *Samaritans*, during the Siege of their City; at *Wratislaw*, 1707, in 4to. *He was a German Lutheran*, of *Wratislaw. Martin Homers*, a *German Lutheran*, put out *James Samaritana*, at *Lipsick*, 1615, in 4to.

Upon several particular Subjects.

James Hasæus wrote some Dissertations upon *Solomon*'s and *Hiram*'s Fleets. The first is in the second Tome of the Philological Library, *p*. 468. It contains eighteen Articles.

M. *Huet* has likewise written upon *Solomon*'s naval Expeditions, in a Dissertation printed in *French* at *Utrecht*, 1698, in 8vo. and again in the Great Criticks.

Lewis Wolters, a *Lutheran* of *Sweden*, made a Dissertation on the Shew-bread taken by *David*; at *Franekar*, 1706, in 4to.

George Wolgang Wedel treated of *Abner*'s Wound, in his Philosophical Exercitations, printed from 1686, to 1704, in several Volumes 4to. He was a *German Lutheran*, and Doctor of Physick.

See our Dissertation on the Officers belonging to the Court and Armies of the Kings of *Judah*. Comment upon *Chronicles*. *John Nicholas Quistorp*, on *David*'s last Words; at *Rostock*, 1708, in 4to. See above.

Pantoleon Candidus wrote likewise upon *David*'s Child that died; printed at *Basil*, 1608. See upon *Job*.

Jeffery Cohlreif, Disputatio de arcu filiorum Judah, 2 Sam. 1. 18. at *Keil*, in 4to. He was a *German Lutheran*.

John Christian Ortlob has a Discourse upon *David*'s pretended Madness before *Achish*; at *Lipsick*, 1706, in 4to. See above.

George Languord has treated of the miraculous Change of *Manasseh*; at *London*, 1621.

John Michael Lange has three Disputations concerning the fatal Ministry of the High-priest *Eli*; at *Altorf*, 1701, in 4to. Another upon the Iron which swam upon the Water; at *Jena*, 1689, in 4to. He was a *German Lutheran* of *Altorf*.

Christian Gottlieb Schwartz has published two Disputations upon the Death of *Achitophel*; at *Wittemberg*, 1704, in 4to. He was a *German Lutherrn* of *Misnia*, in the beginning of 1700.

Joachim Stegman, a *Socinian*, who died in 1678, wrote a Letter upon the Question relating to *Abiathar* and *Abimelech*, and inserts it in the Works of *Wolzogenius*; at *Amsterdam*, 1656, in fol.

John Buxtorf, the Son, has written upon *Elijah*'s Translation; at *Basil*, 1660, in 4to. We shall speak of him in the fourth Part.

Christopher Besoldus has treated of the King's Right mentioned by *Samuel*, ch. 8. ver. 11. of the first Book; printed in 1720, in 4to. He was a *German*, and a *Lutheran*.

James Schallerus has treated of *Saul*'s Reign in a Work published at *Strasburg*, 1670, in 4to. He was *Lutheran* Professor in this City towards the end of the 17th Century.

We have a Dissertation in the Philological Library, *tom. 1. p*. 826. upon the miraculous Cure of King *Hezekiah*, mentioned in the second Book of *Kings*, ch. 20. ver. 5, 11. and in *Isaiah* 38. ver. 5, 8. It is not said who is the Author of it, because he would not be known; but it is said, with some assurance, that he is a learned Man of *Germany*. What he mentions of the Sun's Retrogradation, is the most curious part of his Work.

Bernard Peter Karll has a Dissertation on the Retrogradation of the Sun, in the same *Bibliotheca*, tom. 4. p. 635,662.

Samuel Werenfels made a Dissertation to clear *Naaman* the *Syrian* of all Hypocrisy; it is among his other Works of the last Edition, at *Basil* 1719, in 4to. There are likewise Observations on some Places in the four Gospels, upon the *Acts*, the Epistle to the *Romans*, to the *Hebrews*, and that of St. *James*. He was the Son of *Peter Werenfels*, whom we shall speak of when we come to the Article of *Isaiah*; born at *Basil* in 1657. made a *Calvinist* Minister in 1677. began to teach Philosophy in 1684, the *Greek* Language in 1685, Eloquence in 1687, and Divinity in 1696.

Godfrey Vallandus has written upon what is said in the first Book of *Kings*, ch. 20. ver. 33, 34. under this Title, *Congressus Regum victoris & victi*; printed at *Frankfort*, in 4to. and in the 1st Tome of the *Thesaurus Dissert. Philol*. See upon *Genesis*.

Valentin Alberti put out a Disputation concerning *Jehu*'s Zeal against the *Ahabites* and *Baalites*, mentioned in chap. 10. of the second Book of *Kings*. It was printed at *Lipsick* 1685, in 4to. See upon St. *Matthew*.

John Crambsius has an Exercitation upon *Succoth-benoth* mentioned in the second Book of *Kings*, ch. 17. ver. 30. printed at *Jena* 1667, in 4to. See upon *Jonah*.

Jessenius had a Dissertation printed at *Copenhagen* 1704, in 4to, upon the Horses and Chariots of the Sun, mentioned in *ch.23. ver*. 11. of the second Book of *Kings*.

Nicolai Abram, de transmigratione Babylonis, lib. 2. Phari V.T.

Julii Bartolocci Dissert. de decem Tribubus dispersis, & de fluvio Gozan. Biblioth. Rabbin. t. 1. p. 45.

See our Dissertation upon the Land whither the ten Tribes were transplanted, and where they are at this Day, our Comment upon Chronicles, and the Collection of our Dissertations, tom. 2. part 2. p. 229.

Manasseh Ben Israel, Spes Israel, p. 28. & seq.

See the Authors cited in *Fabricius's Bibliographia Antiquaria*, cap. 1. p. 16, 17, 18, 19.

Article XXXII. Commentators upon the Historical Pentateuch and Octateuch.

BEsides those Authors who have written in particular upon some certain historical Books of Scripture, there are others who have had in view the five historical Books we have been speaking of in general, or the following, besides such as *Esdras, Tobit*, and *Judith*, which make up the *Octateuch*.

Among these, *John Gottlob Carpzovius* wrote an Introduction to these eight historical Books; printed in *Latin* at *Lipsick*, 1714, in 4to. In his Preface he enumerates the Authors who have gone before him in this way of writing. Some he thinks too diffuse, others too concise: some ramble into unreasonable Digressions, others omit what is most necessary. Next, he sets forth the Plan which he had made of his Work. This consists, 1st, in examining the Title of the Books, and the Place they have in the Canon of Scripture; 2dly, in inquiring by whom they were written; 3dly, in explaining the Subject of them; 4thly, in shewing the Usefulness of them, and discovering wherein they relate to Jesus Christ; 5thly, to prove the Authenticknefs of them, and that they are canonical; 6thly, to set down the Chronology; lastly, he points out the Interpreters, both *Christian* and *Jewish*. *John Carpzovius* executes his Design learnedly and judiciously, excepting in such Particulars as proceed from his being a *Lutheran*.

M. *Felibien* put out the historical *Pentateuch* in *Latin*, at *Paris*, 1704, in 4to. It contains the five first historical Books of Scripture, *viz. Joshua, Judges, Ruth*, the first and second Book of *Samuel*; with Comments gathered from the *Hebrew* Text, the Version of the *Septuagint*, and the best Interpreters, and Arguments of the Books and Chapters in Verse.

The Author has not pretended to go to the bottom of the Difficulties in Scripture, to give them a new Turn, and open Tracts unknown before to the Learned. He modestly declares that he leaves this Care to Criticks, who have more leisure and a better Capacity. For his part, it was his Intention only to put a short, easy, orthodox Comment into the Hands of young Ecclesiasticks; and he has accomplished his Design. His Notes, which are clear and judicious, explain every thing in a very plausible manner, which might obstruct the Reader; and are sufficient for

the generality of those who study the sacred Writings. As to any thing farther, there is nothing new in his Explanations. This, in the very Title of his Book, he appears not to be ignorant of; as may be judged from his application to himself of the following Passage out of St. *Jerom: Fateor nunquam in divinis voluminibus propriis viribus credidisse, nec habuisse opinionem meam*. The judicious Commentator does not insist on Allegories, but is satisfied with describing the particular Places of the Fathers, where those, who are fond of such Subtilties, may find them. In moral Reflections, it is not thus with him, many whereof he has inserted, as they were extracted from the Writings of the Fathers, in their own very Words: and these he has made choice of with great discretion. In the beginning of every Book and Chapter, he has added the Argument of them, both in Prose and Verse. His Prose is clear, his Verses are not excellent. It is allowable for any one to be but a moderate Poet in a Comment upon Scripture, provided he be a good Interpreter. He follows the Chronology of *Torniel*, without any variation.

Altho this Comment is literal, there are nevertheless many good Instructions to be gathered out of it, very proper to increase the Piety of Believers. The Author, at the end of the Volume, has added a Chronology of the Old Testament from the Creation of the World to the Death of *David*; and he has been so careful as to mark the Names of all those with a Star, from whom our Lord *Jesus Christ* is descended.

He was of *Chartres*, Brother to the famous *Andrew Felibien*; whom we shall speak of upon *Jeremiah*. He was Canon and Archdeacon of *Chartres*, and not of *Vendôme*, as F. *le Long* writes, who has confounded him with one of his Brothers. He died in 1716.

Malvenda's Comments on the historical Books, begin with *Joshua*. See upon the *Pentateuch*. These, in five Volumes fol. are not so well esteemed as what he has written upon Paradise and Antichrist. See upon *Genesis*, where we have spoken of him; and we shall again mention him hereafter.

Fabricius Paulutius's Comment upon the historical Books, was printed with that written by him upon the *Pentateuch*; whereof we have said something. Nothing more remains than that we take notice of the Author. He was an *Italian* of *Forli*; was made first Bishop of that City, which in *Italian* is called *Civita de la Pieve*, in the Province of *Rome*, by *Paul* V. in 1605. and died in 1625. *Ughellus* speaks of him in his *Italia Sacra*, tom. 1. p. 633. We shall speak again of him upon the New Testament.

We are obliged to F. *D. Bernard Pez*, for having made us acquainted with the learned Commentator *Irembert*, and his Works, which had hitherto lain in the dark. He promised to give us *Irembert's* Comment upon *Joshua*, in his *Thesaurus* of *Anecdotes*, and to place it in the fourth Tome; which Favour he has not done us. He has published his two Comments upon *Judges* and *Ruth*, tom. 4. p. 133. & 444.

He informs us that he was a *Benedictine* Abbot in *Germany*, in the middle of the 12th Century; that he lived among the learned Men of his Time; and that he employed his whole Time and Application in studying the divine Writings, so as to become, by this means, a very learned Commentator. We shall speak of him in the Sequel of his other Comments. There is no Library-keeper has spoken of him; at least, we have found none, after all the search that we have made.

Article XXXIII. Protestant Commentators upon the Historical Books.

Martin Borrhaus's Comment upon Joshua, and the other historical Books, was printed at Basil, 1557, in fol. In the Preface, he speaks of three ways which Jesus Christ has taken according to the Scriptures; the first whereof was hidden, the second was mix'd, the third was more perspicuous. The first he attributes to Moses, and those who wrote the historical Books, who typified him as well by the Shadows, as the Things and Persons which they had borrowed from elsewhere. The second to the Prophets, who explain what relates to Jesus Christ, and his Kingdom, sometimes in a figurative and covered manner, sometimes more clearly. The third to the Writers of the New Testament, who speak of the Birth, Cross, Death, and Resurrection of our Saviour, and of his glorious Ascension into Heaven. He adds Rules for the right explaining of the holy Scriptures; as may be seen in the Extract of it, published by *Fabricius*, in the History of his Library, *tom. 1. p.* 344.

John Brentius's Comments on the historical Books, were printed at *Tubinge*, 1576, in fol. *Fabricius*, in the History of his Library, *tom. 1. p.* 19. speaking of this Comment, informs us, that there are two sorts of Expositions, the first and the last, with an Epistle Dedicatory by *Eberhard*; where he says that every thing related in the historical Books of Scripture, has a respect to Jesus Christ: which *Brentius* endeavours to demonstrate in his Comment, tho he had no design of printing it; otherwise he had revised it, and put the last hand to it.

Francis Burmann wrote an Explanation of the Book of *Joshua, Judges*, and *Ruth*, in *Dutch*; printed at *Utrecht*, 1675. 1693, in 4to. in *German* at *Frankfort*, 1695, in 4to. at *Cassel*, 1705, in 4to. He likewise put out an Exposition of other historical Books, printed at different Places, in *German* and *low Dutch*.

There were two Authors of this Name, the Father and the Son, both *Calvinists; Hollanders* of *Leyden*, distinguished by the Sirnames of *Francis* and *Peter*; tho F. *le Long* calls them both *Francis*. The Father died in 1679. Professor of Divinity at *Utrecht*. We shall speak of the Son in the Article relating to *the Harmonies of the Gospel*.

John le Clerc, besides his Comment on the *Pentateuch*, has made one upon the historical Books, which begins with *Joshua*, together with critical Dissertations and chronological Tables; at *Amsterdam*, 1708, in fol. We have spoken of him in the Article of *General Protestant Commentators*, supra.

Arthur Jackson put out *English* Annotations upon *Joshua*, and other historical Books, at *Cambridge*, 1646, two Volumes in 4to. We have spoken of him upon the *Pentateuch*, and shall speak of him again hereafter.

Abel Nezen, in *Latin Nezenius*, published Exercitations upon *Joshua*, and the other historical Books, at *Jena*, 1611, in 4to. We have said something of him on the *Pentateuch*; and this is all we have to say of him. *John Adam Osiander* put out three Volumes, in folio, upon *Joshua*, and the other historical Books, at *Tubinge*, 1681, 1687. We have spoken of him on the *Pentateuch*, in the Article of *Protestant Commentators*; and shall speak of him again hereafter, as we have done already

Article XXXV. Catholick and Protestant Commentators upon the Book of Tobit.

T. *Ambrose* has a Piece on *Tobit*, Supon *Genesis*.

Article XXXIV. Catholick, Protestant, and Jewish Commentators on Ezra and Nehemiah.

BEde, *Cajetan, Sanctius*, M. *le Clerc*, and the Rabbins *Solomon Jarchi*, and *Aben Ezra*, and the Authors who have written on the holy Bible.

The Comment of *Gaspar Sanctius* is joined with that on *Ruth*; and that of *Cajetan* with his Comment upon *Joshua*. See above.

John le Clerc ends his Comment upon the historical Books, with *Ezra* and *Esther*.

Among the *Jews, Joseph*, the Son of *David*, made a Comment upon *Esdras* in *Hebrew*; printed at *Bologna*, in 1528. and at *Venice*, in 1530. He was a *Portugueze* of *Lisbon*, and died in 1539.

Treatises *and* Dissertations *upon the Books of* Esdras *and* Nehemiah.

John Christopher Artopœus wrote a Dissertation upon *Xerxes*, and King *Cyrus*, the Deliverer of the *Jews*; at *Strasburg*, 1689, in 8vo. See upon *Judith*.

Paul Heigel, on the Gates of old *Jerusalem*; at *Helmstadt*, 1681, in 4to. He was a *German Lutheran*, and Professor of Mathematicks at *Marienburg*, towards the end of the 17th Century.

The Critical Observations of *John Philip Hein*, concerning the Original of the Name of *Ecbatane*, with his Performance on *Noah's* Ark. See above.

Pfeffenger's Dissertations on the *Nethinims*, in *ch*. 8. *ver*. 20. with what he published upon *Joshua*. See above. He was a *German Lutheran of Strasburg*; Professor of the Oriental Languages in the beginning of the 18th Century.

See our Dissertations on the third and fourth apocryphal Books of *Esdras*, whether *Ezra* be the Restorer of the Books of Scripture.——Whether *Ezra* changed the old *Hebrew* Characters, in order to substitute the *Chaldee* in their room; in our Collection, *tom*. 1. *p*. 31, &c 41. wherein he principally attacks Usury. It makes but one and the same Work, with what he put out upon *Elijah* and *Naboth*. It is the third Book.

Bede, in the body of his Works, *Serrarius, Sanctius*, and *Fabianus Justinianus*, have likewise explain'd *Tobit*; the latter in an historical manner, with moral Instructions, at *Rome*, 1620, in fol. at *Antwerp*, 1629. He join'd with it a chronological Synopsis of the Age of *Tobit* and *Tobias*, according to the *Hebrew* Text, the *Latin, Greek, Syriac* and *Arabic*. He was of *Genoa*, Priest of the Oratory, made Bishop of *Aiazzo* in 1618. and died in 1627. *Didacus Celada*, a *Jesuit*, who lived in 1657, has written upon *Ruth, Judith, Susannah, Deborah*, and *Tobit*. His Comments are literal and moral. That upon *Tobit* was printed separately at *Lyons*, 1648. and 1654, in fol.

Serrarius also published his Comment separately at *Mentz*, 1610. and at *Paris*, 1611, in fol. See *Joshua. Gaspar Sanctius* has join'd his with what he composed upon the historical Books. See *Ruth*.

Frederick Nausea, Bishop of *Vienna* in *Austria*, who died in 1552, has written upon *Tobit*; as well as *David Maudenus*. *Nausea's* Work is no more than a very short Narrative; printed at *Cologn*, 1532, in 8vo. *Sixtus of Siena* thinks it both elegant and useful. He was a *German* of *Franconia. David Maudenus* published a Treatise upon the Life of *Tobit*, intitled, *Miroir de la vie morale*, at *Antwerp*, 1631, in fol. At which Place he was born, in 1575. He

was Curate of St. *Mary's* at *Brussels*, and died in 1641.

Claude Badwell, a *French Calvinist*, Professor of the *Belles Lettres* at *Nismes*, who died in 1567, translated into *Latin*, from the *Greek* Edition of *Complutum*, those Books of the Old Testament which the Protestants hold to be apocryphal; and added a literal and critical Comment. His Annotations are in the *Great Criticks*, and in *Robert Stephens's Latin Bible*. Those of *Drusius* were printed at *Franekar*, in 1591, in 4to.

Article XXXVI. Treatises and Dissertations upon the Book of Tobit.

SEE our Dissertation on the *Dæmon Asmodeus*, Tob. 8. 3. See likewise *Fabricius's* Edition of *Tobit*, and the other Books which he calls apocryphal; because they are not in the Canon of the *Hebrews*, and are not owned by Protestants to be canonical. The same again in his *Biblioth. Græca*, tom. 2. l. 3. c. 29. p. 743.

Julius Bartolocci translated the Book of *Tobit*, and added Notes to it, which were never printed. See *Rabbin. Bibl*. tom. 2. p. 856.

F. *Alexander*, in the 11th Dissertation of his fifth Century, *p*. 225. proves the Canonicalness of the Book of *Tobit*.

John Heringer, a *German Lutheran*, has a Treatise on *Tobit* and *Tobias*, at *Bremen*, 1642, in 8vo.

In the *Adversaria* of *Barthias*, Col. 1460. we find the History of *Tobit* in Elegiac Verses, by *Matthias de Vendome*.

Article XXXVII. Catholick and Protestant Commentators upon the Book of Judith.

RAbanus Maurus, Serrarius, Didacus de Celada, and Sanctius, have written on this Book. *Celada's* Comment was printed separately at *Lyons*, 1664. the second Edition, in fol.

Joseph la Cerda, Bishop of *Badajox*, a *Benedictine* Monk, who died in 1645, made a Comment upon *Judith*. As did also *Victorius Strigelius, James Zeigler*, *Frederick Nausea, Badwell* and *Grotius*. *La Cerda's* was printed at *Lyons*, 1653. two Volumes in fol. the second Edition after his Death. He was of *Madrid*; and died in 1645.

James Pamelius has written on the same Book; and his Comment is printed at the end of *Rabanus Maurus's* Comment upon *Judith*, and in the second Tome of his Works, *p*. 263. of the *Cologn* Edition 1626, fol. He begins with a long Preface; wherein he defends the Authority of this Book, and the Truth of the History against those who question it, or have attacked it. He explains nothing in his Comment but what appears difficult to him. He was of *Bruges* in *Flanders*, born in the Year 1536. was advanced to the Bishoprick of St. *Omer*; and died in 1587. He may be said to be a Man of universal Learning; as is evident by his Notes upon *Tertullian*, and what he has written of the Liturgy.

The Reality of the History of *Judith*, by F. *Montfaucon*; printed at *Paris*, 1690, in 12mo. They who have not this Book relating to the Truth of *Judith's* History, divided into three Parts, may see *M. Du Pin's* Abridgment of it, in his *Bibliotheque* of the 17th Century, tom. 6. p. 294. See our Preface to the Book of *Judith*.

Fabric. Biblioth. Græc. t. 2. l. 3. c. 29. p. 741. *Claude Thomassin* has a Paraphrase in *French* upon *Judith*, at *Paris*, 1642, in 12mo. He published one likewise upon *Tobit*, in 1643, in 12mo.

Lucas Vellosus undertook a large Comment, but published only the first Tome; at *Lions*, 1649, fol. He was of *Lisbon*, a *Jesuit*; and died in 1653.

Nicolai Abram, S.I. de Juditha, t. 13. *Phari, V.T*. 1690.

Joan. Christopheri Artopæi, Meletema Historicum, quod narratio de Juditha & Holoferne non Historia sit, sed Epopœia; at *Strasburg*, 1694, in 4to. together with a Dissertation on *Solomon's* Navigation. He was a *German Lutheran*, Canon of St. *Thomas* at *Strasburg*, and died in 1702.

James Ziegler has a chronographical Censure of *Judith's* History; and *Christian Kortholte* a Disputation on the same Subject: this at *Rostock*, in 1663, in 4to. the other at *Basil*, in 1548, in fol.

Fabricius, in *tom. 2. l. 3. c. 29. p*. 741. of his *Bibliotheca Græca*, has made excellent Remarks upon this Book, which relate particularly to the different Oriental Versions of it, and what the Antients have said of it.

We shall finish this Article with *Philip James Hartman*, who made a dialectical Inquiry concerning the Truth of this History; at *Koningsburg*, 1671, in 4to. He was a *German Lutheran*, and lived at the end of the 17th Century.

Article XXXVIII. Catholick, Protestant, and Jewish Commentators upon Esther.

RAbanus Maurus, Archbishop of *Mentz*, has written upon *Esther*; as likewise have *Sanctius* and *Leander Montanus* a *Capuchin*, of *Murcia* in *Isaac* has also made a large Comment; printed at *Venice*, in 1565. He was of *Spain*; born in the Kingdom of *Leon*, in the 16th Century.

Article XXXIX. Treatises and Dissertations upon Esther.

Willielmi Schickard, de Festo Purim;

W*Spain*, who lived in the middle of the 17th Century. His literal and moral Comment was printed at *Madrid*, 1648, in fol. We may add *Cajetan*, *Serrarius*, *Celada*, and *Feuardentius*, whose Comment was printed at *Paris*, 1585. and at *Cologn*, 1594, in fol.

Olivier Bonart wrote a literal Comment, printed at *Cologn*, in 1647, in fol. under the feigned Name of *Enherpart*, according to *Du Pin*. He was of *Ypres*; came into the World in 1570. turned *Jesuit* in 1599, and died in 1655.

Ludovicus Henr. Aquinas made Notes upon this Book in *French*, printed at *Paris*, 1624, in 4to. *Du Pin*, in his Tables, and *Colomesius*, in his *France Orientale*, say it is only a Translation of *Rabbi Solomon Jarchi's Hebrew* Comment. *Aquinas* was a *Jew*, born in *France*; and turned Catholick about 1620.

Lawrence Cuper's Comment was printed at *Mentz*, in 1600, according to *Croväus*, and *Lipenius*, who says he was Bishop of *Tournay*. He was of *Grandmont* in *Flanders*; turn'd *Carmelite*, and died in 1594. of his Age 66. *Andreas Valerius*, in his *Bibl. Belgica*, says he understood the History of his Country perfectly.

Among the Protestants are, *M. le Clerc*, *Amama*, and *Drusius*. The Annotations of this last on *Esther*, were printed at *Leyden*, 1586. and is one of his first Composi- printed at *Tubing*, 1633, in 8vo. He was a *German Lutheran* of *Tubing*, and died in 1635. of his Age 43. being taken off by the Plague.

Jul. Bartolocci, de Purim Encæniorum Festo Mardochæi & Estheræ, Bibl. Rab. tom. 1. p. 400.

William Selden has treated of the Divinity or Inspiration of the Book of *Esther*, in his Exercitations, or *Otia Theologica*. See above.

John Reisk made two Exercitations on *Esther's* Husband; at *Jena*, 1677, in 4to. the second Edition. He was a *German Lutheran*; and died in 1701. of his Age 60. He was Master of the *Latin* Tongue in its purity, and had read much; according to the Acts of *Lipsick* for the Year 1686. p. 463.

Fabricius, in his *Bibliotheca Græca*, speaks of the Additions made to the Book of *Esther*, tom. 11. l. 3. c. 29. p. 745.

Lipenius, in his *Bibl. Theol*. mentions a great number of Authors on this Book, in *tom*. 1. upon *Esther*.

Article XL. Catholick Commentators upon the Book of Job.

Rigen, or at least some antient Otions. They have been since inserted in the *Great Criticks*, tom. 5. of the first Edition. This is one of his first Pieces.

Among the *Jewish* Doctors are, *Aben Ezra, Solomon Jarchi*, and *Aaron Ariob*, who made a literal Comment in *Hebrew*, printed at *Thessalonica*, in the Year 1601, in 4to. under this Title, *Oleum Myrrhæ*: taken from the Comments of other *Rabbins*. He lived about the end of the 16th Century.

Eliezer's Comment, intitled, *Augens Doctrinam*, was printed last at *Hamburg*, in 1711, in 4to. He was a *German Jew*, the Son of *Elias*, a Physician, and Head of the Synagogue of *Posnania* in *Poland*. He died in 1586.

Author under his Name, has written three Books on *Job*, which go no farther than the 3d chapter, *ver*. 19. This is an useful Work, tho it has its Blemishes. It is only in the *Latin* Editions of *Origen*. *Erasmus* said no more of it than that it was the Performance of some impertinent Author; *inepti Auctoris*. F. *le Long* has discovered that it was written by one *Maximus*, an *Arian* Bishop.

Catena in Job, per Petrum Comitolum, Venet. 1587, in 4to. *Comitolus* was indeed the first who published this *Catena* of the *Greek* Fathers, in *Latin* only; but *Patricius Junius* has since contributed much to the Perfection of it, by inserting the *Greek*; and *John Terentius* had it printed at *Franekar*, 1663, in 4to. St. *John Chrysostom* has composed some Homilies upon *Job*. It will be necessary to see what D. *Montfaucon* will say in his new Edition.

Ambrosius de Interpellatione Job & David, tom. 1. p. 626. We have said already what opinion we should have of Explanations of this sort by this holy Doctor.

We should not forget St. *Austin*, whose Annotations on this Book are in the third Tome of his Works, p. 626. of the new Edition. *Cassiodorus*, in his divine Institutions, says, that he treats this Matter there with his usual

Penetration, *chap*. 6. M. *Du Pin* says that it is a Paraphrase or literal Explication of the sacred Text.

Olympiodorus, printed in the *Catena Græc*. in *Job*; published by *Patrick Junius* at *London*, 1697, in fol. In the same *Catena* there are Fragments of many antient Fathers, which make this Collection considerable.

Venerable Bede, or rather *Philip* the Priest, Disciple to St. *Jerom*, printed in the new Edition of St. *Jerom*, tom. 2. p. 70. *Appendic. cum textu interlineari, & fusius*, tom. 5. p. 678. *John Sichard* had before published *Philip*'s Comment under his Name at *Basil*, 1529, in fol. and *Martianay*, who has since put it out, informs us that it is the same as is mentioned by *Gennadius*; that the Author died about 430. *Baronius* says in 456, under the Emperor *Marcian*.

St. *Gregory the Great* has composed five and thirty Books of Morals upon *Job*. It is known sufficiently how much they are esteemed. The *Benedictine* Fathers have inserted them in the first Tome of the new Edition. What St. *Odo* has written, is only an exact Copy of this Work, in the like number of Books, and in the same kind; *Bibl. PP*. tom. 17. p. 315. They had been before printed at *Paris*, in 1617, in 8vo.

Bruno of Aste, or *Signy*, upon *Job*. This is printed with his Comment upon the *Pentateuch*. See above.

Aug. Cermelli, Ord. Præd. Catena in Job; Genuæ, 1636, in fol.

Thomas Aquinas has written upon *Job* much in the Method and Style of the Schoolmen, with Divisions, Definitions, &c. His Comment was printed at *Venice*, 1505, in fol. and at *Rome*, 1562, in 4to. It is likewise in the large Collections of his Works, *tom. 1. ibid*. 1570, fol. *Petri Blæsensis Angli Compendium super Job*, tom. 24. Bibl. PP. p. 1153. *& in novissima Edit. Petri Blæsensis*, p. 408, *& seq*.

Franc. Titelman, in Job. These are paraphrastical Illustrations, with Annotations. The last Edition is of *Antwerp*, 1566, in 4to. See hereafter.

Gaspar Sanctius, a *Jesuit*, his Comment is in great esteem. The last Edition of it was in 1712. at *Lipsick*, in 4to.

The historical Explanation of *John Ferus*, a *Franciscan*; printed at *Cologn*, 1574, in 8vo. and in *German*, ibid. 1571.

Franc. Feuardentius, a *Franciscan*, has Homilies only upon the three first Chapters, and the last in *French* and *Latin*; printed at *Paris*, 1606, in 8vo.

Hieronym. Osorius senior, in Job; inter Opera Osorii Nepotis, Rom. 1592. His three Books of Paraphrases upon *Job*, are among his other Works, in fol. His Nephew has added Notes of his own. *Osorius*, the elder, was of *Lisbon*; he studied the *Belles Lettres* at *Salamanca*, and Philosophy at *Paris*, being but 19 Years of age. He went to *Bologna*, where he finished his Studies; return'd into his own Country, taught the holy Scripture at *Conimbra*, was made Bishop of *Sylves* in *Portugal*, and died in 1580, being 74 Years of age. See his Life written by his Nephew, and placed before his Works.

Steuchus Eugubinus, in Job. He is not so concise in his Discourses upon *Job*, as in his Notes upon the *Pentateuch*. They were printed separately at *Venice*, 1567, in 4to.

Didaci de Zuniga, or rather *Stunica*, *Comment in Job*. With his Comment upon *Job*, he has join'd the *Hebrew* Text, the *Latin* Version of the *Vulgate*, the *Greek* of the *Septuagint*, and the *Chaldee*, in order to explain and reconcile them; printed at *Toledo*, 1584, in 4to. and at *Rome* in 1591. He was a *Spaniard* of *Salamanca*, an *Augustinian* Hermit, and flourished till 1580. His Style in his Comments, says *Nicholas Antonio*, in his new *Bibl. Hisp*. where he makes his *Elogium*, p. 250. is very pure, and comes near to that of the old *Romans*. He understood the three learned Languages.

Cypriani de la Huerga Cisterciensis, in Job. Complut. 1582.

F. *Senault*'s Paraphrase upon *Job* was so much esteemed, as to have been printed several times. The last Edition is of *Roan*, 1667, in 8vo. It has had an anonymous Adversary, who has censured it unjustly under the counterfeit Name of *Eugenius*. It is not said where or when it was printed. F. *Senault*, born at *Paris*, was Priest of the Oratory, Preacher to the King, and fourth General of his Congregation. He died in 1672. at 71 Years of age.

John de Pineda, a Spanish Jesuit. This Author is in great request, and his Comment is thought to be one of the best which has been written upon *Job*. He is very diffuse, and leaves nothing unexamined. His Comment is in two Volumes in folio. They who have him, may do very well without the generality of other Commentators. *Pineda* died in 1637. at the age of fourscore. We have other Works of his writing, whereof we have taken notice in their proper place. There have been two late Editions of his Comment; one at *Lyons*, 1701. the other at *Venice*, 1710. The best part of it is the Paraphrase which goes along with it, and is only upon some select Chapters. At the end of each Volume there is a Table, wherein he explains the *Hebrew* Words made use of by him. See upon *Kings*.

Franc. Vavassoris, S. I. liber Job cum poetica Metaphrasi & Expositione literali, in fol. *Amstelod*. 1709. p. 423. This Comment is literal and critical, and is well written in *Latin*. The Author died in 1683. His literal Exposition was printed first at *Paris*, 1679, in 8vo. It was afterwards inserted in the Collection of his Works. He was of the Diocess of *Autun*; born in 1605. F. *le Long* places his Death in 1681. He was an Orator and Poet, as we may judge by what he has left on different Subjects.

In his Comment upon *Job*, he keeps to the literal Sense; and did not compose it, till after he had taught the holy Scripture for 35 Years. The beauty of his Diction, and the clearness of his Explanation, make it regretted that he did not write more upon this Matter.

To these Authors we may add *James Boulduc*, who wrote a Comment and a Paraphrase upon *Job*; printed at *Paris*, 1629, in 4to. the first Edition. The second *ibid*. 1637, two Volumes in fol. He has join'd the *Latin* Version of the *Hebrew* Text and his Paraphrase, the different Editions and Translations compared with the *Vulgate*. We have mentioned him above; and shall speak of him again upon the Epistle of St. *Jude*, and in the Article of *divine Worship*.

Philip Codurc's Scholia, or Annotations upon *Job*, were printed at *Paris*, in 1651, in 4to. and in the *Great Criticks* of *London*, tom. 3. He wrote likewise Observations upon the most difficult Places of this Book; printed at *Paris*, 1647. and 1657, in 8vo, in *French*. M. *Du Pin*, in his *Bibliotheque Ecclesiastique*, for the 17th Century, *tom. 2. p*. 331. gives us a just Commendation of these Annotations, which he intitles a Comment. In these the Author does, indeed, demonstrate his profound Knowledge in the Oriental Languages. He explains literally the *Hebrew* Text, adds the *Chaldee* Paraphrase, with the other Versions and Explanations of the *Rabbins*. Nevertheless, M. *Simon* blames him for dwelling too long upon Trifles; and adhering too much to the *Chaldee* Paraphrast, a fabulous and absurd Author.

Balthasar Cordier, in *Latin Corderius*, published Illustrations on the Book of *Job*; printed at *Antwerp*, 1656, in fol. He was of *Antwerp*, where he was born in the Year 1592. became a *Jesuit* in 1612. and died in 1650. He understood perfectly the *Greek* Tongue.

Jerom de Cruce put out likewise Illustrations upon the Book of *Job*, with this Title; *Stoicus illustratus, sive liber Job illustratus ex placitis Stoico- Christianis*, in *Spanish*, at *Saragossa*, 1638, in fol. This is all that he has written upon the Scripture. He was a *Spaniard*, of the Order of St. *Jerom*; and lived about the middle of the 17th Century.

James Janson has Enarrations upon *Job*; printed at *Louvain*, in 1623. and 1643, in fol. and other Works upon the Scripture, which we shall mention hereafter. See the *Psalms*, &c. *Janson*, born at *Amsterdam*, taught the holy Scriptures at *Louvain*; and was made Dean of St. *Peter's*. He died in 1625, at 78 Years of age. See what *Valerius Andreas* says of him in his *Bibliotheca Hispanica*.

John à *Jesu Maria* wrote a Paraphrase upon the Book of *Job*; printed at *Rome* 1611, in 4to. and other Works, which we shall speak of at another opportunity. This Author was a *Spaniard*, a barefooted *Carmelite*, and General of his Order. He died in 1614.

Henry Jonghem wrote short Illustrations upon the Book of *Job*, wherein he follows the literal Sense, taken out of the best Authors; printed at *Antwerp*, in 1661, in 8vo. This is all that he has published upon any part of Scripture. Nevertheless, M. *Du Pin* attributes a Comment to him upon *Job*, different from his Explanation; printed *ibid*. in 1667. and takes notice of his other Works in his Tables, *tome 3. p*. 323.

Francis Pean has joined his literal and moral Comment upon *Job*, with that which he wrote upon the *Pentateuch*; at *Paris*, in 1680, in 8vo.

William du Vair wrote Meditations upon this Book in *French*; printed at *Paris*, in 1606, in 8vo. and in the Collection of his Works, *ibid*. in 1641, in fol. This, according to F. *le Long*, must be a second Edition; for that which is in our Library of St. *Mibiel*, is of 1625, in a very fine Character and large Paper. These Meditations are no more indeed than a kind of Paraphrase; for he begins with the sacred Text, and adds Reflections to it, when the Subject requires them: however, they may be of use to those who seek only to be edified by them. M. *Du Vair*, born at *Paris* in 1558, of an illustrious family, filled the most noble Employments under *Henry* IV. and *Lewis* XIII. He was made Bishop of *Lizieux*, and died in 1621. His Wit was very penetrating and lively, his Judgment very solid; and, above all, his Moderation was admirable.

Article XLI. Protestant Commentators upon Job.

John Mercerus, or le Mercier, has a literal, critical, and grammatical Comment upon *Job*, which is very much esteemed. It was printed at *Geneva*, in 1573, fol. and at *Leyden*, 1651. See upon *Genesis*.

Christoph. Scultetus, a learned Protestant, has written upon *Job* with good Success. His Work is a typical *Analysis*; printed at *Stetin*, in 1647, in fol. and at *Frankfort*, in 1684. He was of *Stutgard*, *Lutheran* Minister at *Stetin*, and died in 1649.

John Cocceius, a very learned and profound *Calvinist*, but too diffuse, died in 1669. His Comment was printed separately at *Franekar*, in 1644. and afterwards in the Collection of his Works. See above.

The Comment of *Frederick Spanheim*, the Son, is in the second Tome of his Works; and was printed at *Leyden*, in 1672, in 8vo. the second Edition.

Diodati, besides his Annotations upon the whole Bible, put out Explanations upon *Job* in *French*; printed at *Geneva*, in 1638, in 4to. *Drusius* published likewise his *Scholia* upon this Book, printed at *Amsterdam*, in 1636, in 4to. and in the *Great Criticks*, tom. 3. See his Title in the *Index*.

Gaspar Hesler wrote an Explanation of the Book of *Job* in *German*; printed at *Hamburg*, in 1599, in 8vo. He was a *German Lutheran*, towards the end of the 16th Century. This is all we shall say of him.

Richard Humphreys wrote a Dialogue upon *Job*, which contains a Paraphrase; printed in 1667, in 4to. He was an *Englishman*, of the Church of *England*, and flourished in the beginning of the 17th Century.

George Hutcheson wrote an Exposition, containing 316 Discourses in *English*, at *London*, 1669, in fol. He was a *Scotch Calvinist*, and Minister at *Edinburgh* in the middle of the 17th Century. We shall speak of him again upon the Prophets, and St. *John*'s Gospel.

Andrew Korthum put out a new Explanation upon *Job*, with a Paraphrase, in *German*, at *Lipsick*, 1708, in 4to. He was a *German Lutheran*, and may be still living.

Lewis Lavaterus wrote Homilies upon *Job*; printed at *Zurich*, in 1585, in fol. and in *German*, ibid. 1582.

Edward Leigh's Annotations upon *Job*, are comprized in those which he wrote upon the poetical Books of Scripture in *English*; printed at *London*, 1675, in fol.

This last Author was an *Englishman*, born at *Shawell* in *Leicestershire*, in 1602. upon the very day of Queen *Elizabeth*'s paying the last Tribute to Nature. Having gone thro' his Studies in the Neighbourhood of *Stafford*, he was admitted of *Magdelen* College in *Oxford*; where he learned Philosophy, being no more than 16 Years old; was made Master of Arts at 23. went to *London*, in order to study the Law there; and died in 1671. He was a Man of great reading, and was well skill'd in positive Divinity, the Scripture, and History; as we may judge by the several Works, whereof there is a particular Account in the History of the *Oxford* Library, *Part 2. p*. 376. col. 1. We have mentioned him before, and shall again hereafter.

Reinhard Luz put out Notes upon the History of *Job*, at *Basil*, in 1559, in 8vo. He was a *German* and a *Calvinist*, about the middle of the 16th Century.

Augustin Marlorat put out separately his Exposition of *Job*, at *Geneva*, in 1585. We have spoken of him, and his Works, in the general Article of *Calvinist* Commentators.

Article XLII. Jewish Commentators upon Job.

THE *Jewish* Authors have been as diligent as the Catholick and Protestant, in explaining the Book of *Job*. Besides those who wrote upon the first Prophets, that is to say, the historical Books, whom we have already mentioned upon *Joshua*, *Obadiah Sphorno* made a Comment in *Hebrew* with this Title, *Justum Judicium*; printed at *Venice*, in 1590, in 4to. He was an *Italian*; a Physician by profession; and died in 1550. We have mentioned him before upon the *Pentateuch*, and shall again upon the *Psalms*.

Aben Ezra comprized his Comment upon *Job*, in that which he wrote upon the Law. See the *Pentateuch*, and the Article of *Jewish Commentators in general*.

Abraham, the Son of *Mordecai Peritsol*, whose *Hebrew* Comment upon *Job* was printed at *Venice*, in fol. 1518. and in 8vo, *ibid*. 1587. *Conrad Pelican* translated it into *Latin* as far as the 20th Chapter. See what *Bartolocci* tells us of this Work in the first Tome of his Rabbinical Library, and of another, *p*. 42—47. This *Jew* was of *Avignon*, and flourished about 1525.

Elias Levita had his Comment printed at *Venice*, in 1544. See the Article upon the *Jews in general*. That of *Elias*, the Son of *Joseph*, was printed in *Poland*: It is not said when.

Joseph, the Son of *David*, inserted his Comment upon *Job* with that which he wrote upon the five *Meghilloth* and the *Hagiographa*; printed in *Hebrew* at *Bologna*, 1528. and at *Venice*, in 1530, in fol. He was of *Lisbon* in *Portugal*, and died in 1539. We shall speak of him again upon the *Psalms*.

Isaac Cohen, Son of *Solomon*, had his printed at *Constantinople*, with the *Hebrew* Text, in 1545, in 4to.

Isaac, the Son of *Meir*, included his in the five *Meghilloth*.

Mordecai, the Son of *Jacob*, put out his separately at *Prague*, 1597, in 4to. We shall speak again of this *Jew* upon *Proverbs*.

Alsec Moses wrote a Comment upon *Job*, printed with the Text of the Bible in *Hebrew*, at *Venice*, 1603, in 4to, under the following Title; *Portio Legislatoris*. We have already spoken of him, and shall again speak of him.

Meir wrote a literal and philosophical Comment upon *Job*, printed with the Text of the Bible in *Hebrew*, 1603, at *Venice*; the fourth Edition. He was the Son of *Isaac Arama*, a *Spanish* Philosopher, and lived in the beginning of the 16th Century. We shall speak of him again upon the *Psalms*, and in other Places.

Article XLIII. Treatises and Dissertations upon the Book of Job.

SAm. *Deylingii Disput. Sacr*. tom. 1. *Disput*. 9. He maintains that *Jobab* is not *Job*. He has another Disputation upon *chap*. 3. *ver*. 5. *Qui maledicunt diei*, in his *Observ. Sacr*. tom. 3. chap. 13.

Joan. Ernest. Muller, de terra Job, Thes. Theol. Philol. *Matthias Muller, de Angelorum concilio, Job* 11. 17. ibid. tom. 1.

See upon the same Subject *Bochart, t*. 2. *nov. Edit. Oper. Leyd. ann*. 1707. *p*. 903. He has written likewise upon this Passage of *Job*, 38. 36. *Quis posuit in visceribus hominis sapientiam? vel quis dedit gallo intelligentiam?*

Joan. Reiskius, de morbo Job difficillimo, ibid. His Dissertation was printed at *Helmstadt* in 1685, in 4to. and in the *Thes*. *Diss. Philol*.

Vide et Joan. Pineda, in secundum morbum:

See our Dissertation in our Comment upon *Job*; and in our last Collection, *tom*. 2. *p*. 274.

George Wedel has likewise discoursed of it in his Philological Exercitations. See upon *Kings*.

Wilhelm. Ernest. Tentzel, de Phœnice ave, contra Fellium; printed at *Wittemberg*, 1681. and in the first Tome of the Philological Dissertations.

Andrew Habichorst has treated of the Assembly of the Angels, in 4to, at *Rostock*: It is not said in what Year.

See our Dissertation on these Words, *Sicut palma multiplicabo dies*, Job 29. 18. in our Comment upon *Job*; and in the new Collection of Dissertations, *tom. 2. p*. 286.

Other Dissertations *upon different Subjects of the Book of* Job.

George Gaspar Kirchmayer made a Dissertation on *Behemoth* and *Leviathan*; printed at *Wittemberg*, 1669, in 8vo. the second Edition. See above.

Gaspar Læscher has treated on the same Subject, at *Lipsick*, 1664, in 4to. He was a *German Lutheran* of *Wittemberg*, towards the end of the 17th Century.

Clement Schade has likewise discoursed of it; at *Copenhagen*, 1707, in 4to. He was a *Danish Lutheran*, and lived in the beginning of the 18th Century.

Francis Woerger wrote a Dissertation, wherein he examines who was the *Leviathan*, and they who cursed the Day; at *Lubeck*, 1699, in 4to. *John Wall* or *Wallis* has made a Treatise upon *Job*, in his Works printed at *Amsterdam*, in 1699, in fol.

John Henry Michaelis has a Disputation upon the Angel mentioned in the 33d chapter, ver. 13. at *Hall*, 1707, in 4to.

John Frederick Mayer published *Job liberos suos sanctificans*, at *Gryphiswald*, 1705, in 4to.

John Lassen wrote *Job's* Complaints in *German*, at *Nuremberg*, 1661, in 4to.

Christopher Chemnitius has a theological Dissertation upon the Person and Book of *Job*, at *Jena*, 1665, in 4to.

James la Peyre treated of *Job's* true Genealogy in *French*; printed at *Paris*, 1623, in 8vo. and wrote afterwards an Answer to *Petavius*, concerning the Original of *Job*; printed *ibid*. 1631, in 8vo, in *French*. *George Witzleb* made *Prolegomena* upon *Job's* Age and Family; at *Sorah*, 1656, in 4to. He was a *German Lutheran*, Professor of Divinity at *Thuringe*; and died in 1676.

George William Bayer has explain'd *Job's* System of the World, upon *ch*. 26. *ver*. 7. at *Hall*, 1707, in 4to. He has discoursed likewise of the *Sapphire*, chap. 28. ver. 6. printed at *Altorf*, 1705, in 4to. Of *Behemoth* and *Leviathan*, 1708, in 4to.

Lastly, *John George Abicht* made a Disputation upon *Job's Goel*, or Redeemer, *chap*. 19. *ver*. 25. at *Lipsick*, 1708, in 4to. See above.

John James Scheuchzer has treated of *Job's* Disease, and of the North, in his Explanation of *chap*. 2. *ver*. 7, 8. and of *chap*. 26. *ver*. 7. under the Title of *Tentamen Physicæ Sacræ*, in the *Bibliotheca Philologica*, tom. 11. p. 397, 409. He was of *Zurich*, born in 1672. studied at *Altorf*, in 1692. and at *Utrecht*, in 1694. was made Doctor of Physick, and Professor of the Mathematicks, in 1695. married in 1697, and was invited into *Prussia* in 1714. See the Catalogue of his other Works in the same Volume, *p*. 574, 578.

John George Schelhorn wrote a Disputation upon *chap*. 40. *ver*. 31. in the same Collection, *tom*. 4. *p*. 572, 588. *Lipenius*, in his *Bibliotheca Theologica*, tom. 2. upon *Job*, mentions abundance of other Authors, Catholick, Protestant, and Jewish, as well Criticks as Commentators, who have endeavoured to explain this Book, or some difficult Places of it.

Article XLIV. Catholick Commentators on the Book of Psalms.

THE number of Comments on the *Psalms*, is almost infinite. We shall content ourselves with pointing out some only of the most esteemed. We are persuaded in general, that it is not possible to succeed in explaining well this Book, unless it can be known who were the Authors of the *Psalms*, upon what Occasions they were composed, where they begin, and where they end. For, altho the Distribution which we follow in our Bibles be very antient, it is certain, notwithstanding, that it was not made by the Authors of the *Psalter*, nor even by the first Compilers of this Collection. *Origen*[1], St. *Hilary*[2], and *Kimchi*[3], acknowledge, that for a long time they were, as it were, but one continued Psalm; and were not divided, as they are at present: And the *Jews* still to this day divide them otherwise than we do. So that it is morally impossible to discover, certainly, the meaning of the *Psalms*.

With regard to Commentators, it may be said, in general, that the *Greek* Fathers have succeeded better in explaining the literal Sense of the *Psalms* than the *Latins*; because the *Latin* Translation which we read in the Church, is taken from the *Greek*; and the *Greek* Fathers had *Origen's Hexapla*, which were a great help to them in understanding the literal meaning. But since some People have begun to study *Greek*, *Hebrew*, and the other Oriental Languages, and good Editions of the *Greek* and *Latin* Fathers have been published, we have better Helps than even the Ancients had; and a greater Progress has been made in the Study of the grammatical and literal Sense of these Books for these two hundred Years last past, than has been made for many Ages before.

Origen composed five Homilies on the 36th *Psalm*: *Noli æmulari in malignantibus*, &c. and two Homilies on the 37th *Psalm*: *Domine, ne in furore tuo*, &c. and two more upon the 28th *Psalm*: *Dixi*, *custodiam vias meas*. But these are only in *Rufinus's Latin* Version in the *Latin* Editions: but M. *Huet*, in the 3d Tome of his Edition, *p*. 37. has given us some *Greek* and *Latin* Fragments of his large Comment.

Eusebius of *Cæsarea* has written one continued Comment upon the whole *Psalter*; and a great deal of good Matter there is in it. F. *Montfaucon* not long since published it in *Greek* and *Latin*, in fol. *Paris*, 1706. in the first Volume of his new Collection of the *Greek* Fathers. But then he has published only such as he could find in the old Manuscripts, namely, the first 119 *Psalms*. He designed three Things, all equally useful in his Comment. 1. To make critical Notes upon the Order of the *Psalms*. 2. To give a literal and mystagogical Explanation of them. 3. To oppose Atheists and Libertines; which he has executed perfectly well. And St. *Jerom* himself thought this Comment of *Eusebius* of *Cæsarea* to be a very learned one. He was born in *Palestine*, about the Year 264. was made Bishop of *Cæsarea* in 313, and died in 338. He was a Man of Learning and Piety. He lay under Suspicions of *Arianism*; others say he was very Orthodox. Whether he was or not, is not proper here to decide.

St. *Athanasius* has likewise written a Comment on the *Psalms*, which is printed in *Greek* and *Latin*, in the new Collection of the *Greek* Fathers, put out by F. *Montfaucon* at *Paris*, 1706, in fol. It is not altogether certain that this is *Athanasius*'s, nor is it of any great use. Hereupon it may be necessary to remark that we have two Works by St. *Athanasius* on the *Psalms*; *viz*. Expositions, in the first Tome, and Part the second, of the new Edition, *p*. 1009. with a Letter before them on the *Psalms* to *Marcellinus*, *ibid. p*. 982. and in the second Tome of the Collection of *Greek* Fathers, we have this Saint's Arguments and Supplements upon the same *Psalms*, taken from an old Manuscript.

Cassiodorus, in his Divine Institutions, speaks with commendation of *Athanasius*'s Letter to *Marcellinus*; and M. *Du Pin* has given us an Abridgment of it in his *Bibliotheque Ecclesiastique*, tom. i. p. 152. As to his Expositions, he makes it his particular Concern to defend the Divinity of the Word; and in the Arguments, he treats of the Order of the *Psalms*, of their different Authors, and the way how to read them with advantage. The Supplements are only Fragments of his Expositions abridged, and published by *Copists*.

There is a *Latin* Comment on the *Psalms*, whereof St. *Basil* is said to be the Author; which is not his, nor indeed is it worthy of this great Man. It is a heap of Extracts taken out of St. *Chrysostom* and *Theodoret*. But there is an Homily on the first *Psalm*, which belongs properly to St. *Basil*, and is a kind of Preface to the whole *Psalter*. He has expounded likewise the 7th *Psalm*, *Domine*, *Deus meus, in te speravi*; and the 14th, *Domine, quis habitabit*, &c. and the 28th, *Afferte Domino, filii Dei*; the 29th, *Exaltabo te, Domine, quoniam suscepisti me*; the 32d, *Exultate justi in Domino*, &c. the 33d, *Benedicam Dominum*; the 37th, *Domine, ne in furore tuo*, &c. the 44th, *Eructavit cor meum*; the 45th, *Deus noster*, *refugium & virtus*; the 48th, *Audite hæc*, *omnes Gentes*; the 59th, *Deus, repulisti nos*; the 61st, *Nonne Deo subjecta erit anima mea?* the 114th, *Dilexi, quoniam exaudiet*; and the 115th, *Credidi, propter quod locutus sum*. In all, fifteen Psalms.

Dom. Garnier, in his new Edition of St. *Basil*'s Works, has not inserted the Homily reputed to be written by this Saint upon the 37th *Psalm*, but which he believes not to be his, no more than that upon the 115th. There are many curious Observations in his general Preface, relating to the judgment we should make of these Homilies. They are in the first Tome of this Edition, *p*. 90.

St. *Chrysostom* has written upon sixty separate Psalms. There are, besides, some *Greek* Comments in manuscript upon other Psalms, which go under his Name, but are not his.

The learned Preface of *Dom. Bernard de Mountfaucon*, prefixed to the 5th Tome of his new Edition, is worth reading: Herein he distinguishes every thing which is this Father's, from dubious and apocryphal Pieces.

Theodoret has written upon the whole *Psalter*, according to his custom, after a short and particular, but very sensible and judicious manner.

F. *Cordier*, a *Jesuit*, has published a *Catena* of the *Greek* Fathers upon the *Psalms*, in three Volumes fol. which is very useful. It was printed at *Antwerp* by *Plantin*, in 1643. each Volume containing fifty Psalms, together with the *Latin* Version, and the Editor's Notes. We have spoken of him in the preceding Article.

St. *Hilary*, Bishop of *Poitiers*, wrote, as we are told, upon the whole *Psalter*; (see the Preface to his Comment on the *Psalms*, in the new Edition, *p*. 147, 148.) but nothing of it has hitherto appeared besides a long Preface to the *Psalms*, and Comments on the 1, 2, 9, 13, 14, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 91, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150th *Psalms*. St. *Hilary*'s Method is to explain first the Letter, then the moral and spiritual meaning. *Origen*'s Work was very useful to him, as St. *Jerom* remarks in his Book concerning Ecclesiastical Writers. See likewise his 62d and 65th Epistles to this purpose; and the new Edition of St. *Hilary*, *p*. 173.

See what M. *Simon* says of his Performance on the *Psalms*, in his critical History of the Old Testament, *p*. 404. and the Authors who have written his Life. We shall only say, that he was made Bishop of *Poictiers* in 350. and died in 367. He had the Happiness and Skill to join great Purity, and an heroick Zeal for Faith, together with a sublime Knowledge of our holy Mysteries.

St. *Ambrose*, Archbishop of *Milan*, wrote upon twelve Psalms, *viz*. upon 1, 35, 36, 37, 38, 39, 40, 43, 45, 47, 61, and the 119th. His Interpretation is more moral than literal; and his Method is very much after that of *Origen*'s in this, as well as in most of his other Works.

In his Exposition of the 119th *Psalm*, which is the largest, he does not so much concern himself about Morality, as the doctrinal Points of Faith, *viz*. the Mysteries of the holy Trinity and Incarnation; of two Wills and Operations in *Jesus Christ*. And this in so evident a manner, that nothing has been said thereupon with greater force against the *Monothelites*.

St. *Austin* has a very large Book upon the *Psalms*. It is dogmatical, moral and spiritual; and of great use to those who seek only to be made better and more devout by reading of the *Psalms*. It takes up the whole fourth Volume of the new Edition.

The Comment on the *Psalms*, which goes under the name of St. *Jerom*, is not this Father's, but an old Author's, who lived in the fourth Age. He sometimes copies *Origen*, St. *Hilary*, St. *Jerom*, and even St. *Eucherius*. It is said to be St. *Jerom*'s, because it is interspersed with *Greek* and *Hebrew*, and with critical Remarks upon the Text; which is something extraordinary in other *Latin* Commentators of these Times. But F. *Martianay* has made it plain that he did not understand *Hebrew*; and was no more than a Compiler, who lived in *Palestine* or *Egypt*, and wrote in the fourth Age, at the same time as St. *Jerom*.

The same F. *Martianay* has likewise published another Exposition of the *Psalms*, said to be St. *Jerom*'s; but is no more his than the former. This last Exposition is antient, and made by some Author who understood *Greek*. He

includes only the 1, 5, 7, 9, 78, 127, 128, 131. and 141st *Psalms*. See the new Edition of St. *Jerom*, Vol. II. *Append*. p. 118. & p. 522.

St. *Jerom* has explained the 44th *Psalm* in his Letter to *Principia*, p. 681. tom. 2. *nov. Edit*.

He has criticised several Places of the *Psalms* in his Letter to *Sunnia* and *Fretella*, p. 626. tom. 2. *nov. Edit*.

He explains the meaning of *Sela* or *Diapsalma*, in his Letter to *Marcella*, p. 706. *nov. edit*.

And *Psalm* the 89th, *Domine*, *refugium factus es nobis*; in his Epistle *ad Cyprian. Presbyt*. p. 694. *nov. Edit*.

To what we have said of St. *Jerom*, we shall only add one Remark, which deserves notice; and this is, that we are not to believe, as many have done, that *Sunnia* and *Fretella*, to whom he addresses one of his Letters, are two *Roman* Ladies, such as *Marcella* and *Principia*; for they were two learned Men: and in two old Manuscripts in *England* we read, *Dilectissimis fratribus Sunniæ & Fratellæ*.

We have a Comment under the Name of *Rufinus*, upon the seventy-five first *Psalms*; but as there are large Fragments in it of St. *Austin* and St. *Gregory the Great*, it is manifest *Rufinus* could not be the Author. However, F. *le Long* believes that it may be really his, but that some Things have been added out of more modern Authors. His Comment was printed at *Lyons*, in 1570, in folio. We have spoken of him in the Article upon *Genesis*. See *Jacob*.

Apollinarius, Bishop of *Laodicea*, who lived in the fourth Age under the Emperor *Constantius*, left a Translation of the *Psalter* in *Greek* Heroicks. which is printed in *Latin* in the 2d Part of the 4th Volume of the *Bibliotheca Patrum*, of the *Lyons* Edition.

It is rather a Paraphrase or Metaphrase, as F. *le Long* calls it, than a Translation. There have been several Editions of it in 8vo. There were two of this Name, the Father and the Son; the one a Priest, the other Bishop of *Laodicea*, as has been observed, in the fourth Century. We do not well know to which of the two this Work belongs.

Cassiodorus has made a Comment upon the *Psalms*, which is scarce any thing more than an Abridgment of St. *Austin*; to which he has added a sort of *Prolegomena* to this Book. *D. Garet* published it in the 2d Tome of his new Edition. *Bede*, *Strabo, Honorius* of *Autun*, have very much commended this Book. There is a great deal of it by *Cassiodorus*; and his Method is very much different from St. *Austin*'s.

As he died in 570, he must have been born in 470. supposing he lived an hundred Years, as he himself seems to intimate at the end of the 100th *Psalm*. He is above all the Commendations that can be bestowed on him, having equally recommended himself to the Esteem of the World, both in the Courts of Princes, and in his Retreat. We shall speak of his Comment upon the New Testament, in the Article of *Revelations*.

Remy d' Auxerre, a Monk of St. *Germain des Pres*, at *Paris*, who lived in the 9th Age, has composed a moral Comment on the *Psalms*, together with a long Preface. He has copied St. *Austin, Jerom*, *Ambrose, Cassiodore*, and other Fathers his Predecessors. This Work is printed in Vol. 16. Part 3. p. 401. of the *Bibliotheca Patrum*, of the *Lyons* Edition. It had been printed before at *Cologn*, in 1536, 1538, in fol.

Arnobius the younger, is probably Author of a Comment on the *Psalms*, which *Trithemius* will have to be *Arnobius the elder's*, who lived in the 3d Age, about the Year 297; whereas the younger must have lived near the end of the 5th Age. On the 108th *Psalm* he speaks of the Errors of *Photinus*, and the Disputes about Predestination; for which reason it is thought that he lived after St. *Austin*. However this may be, his Comment is very short; and as to any Difficulties there may be in the literal Interpretation, he never makes inquiry, but is altogether moral and allegorical.

Lawrence de la Barre put out a new Edition of *Arnobius*'s Comment at *Paris*, 1639, in 8vo. It has been since inserted in the large *Bibliotheca Patrum*, tom. 8. p. 236. with the Editor's Preface, who is of opinion that it was written by *Arnobius the elder*; but his Reasons are not convincing.

Aymo, or *Haymo*, Bishop of *Halberstad*, lived in the 9th Age. His Comment on the *Psalms*, as well as those of other Authors of this Time, is a Summary of what the antient Fathers have said upon this Subject. The Study and Knowledge of Languages, and Criticism, were then by no means in fashion. His Comment was printed last at *Cologn*, 1561, in 8vo. He was Disciple to *Alcuinus*, became a Monk of *Fulda*; was made Bishop in 841, and died in 863.

Bruno of *Ast*, or *Signy*, whom we have before spoken of, is, in the judgment of *Du Pin*, Author of a Comment printed under the Name of St. *Bruno* Founder of the *Carthusians*. However, there is a Comment of *Bruno de Signy*'s, in the 20th Volume of the *Bibliotheca Patrum*, p. 1443, different from that in St. *Bruno*'s Works, which were printed at *Cologn* in 1611.

Bruno of *Wurtzburg (Herbipolensis)* who died in 1045, wrote a Comment on the *Psalter*, printed in the 18th *tome, p*. 65, of the *Bibliotheca Patrum*. His Work is an Abstract of *Cassiodorus*'s Comment.

There were three *Brunos*, who wrote upon the *Psalms*; this of *Ast*, whom we are mentioning; the second, Archbishop of *Wirtzburg*, whose Comment was revised and printed by *Cochlæus*, at *Lipsick*, 1533, in 4to. and last of all in the new *Biblioth*. *Patrum*, tom. 18. p. 65. The third is *Bruno* Founder of the *Carthusians*, who likewise made a Comment distinct from the other two; as *D. Massuet* demonstrates evidently in *tom*. 5. of the *Benedictine Annals*, p. 445. We find it among his other Works, printed at *Cologn*, 1640, in fol. two Volumes. He was himself of *Cologn*, Canon of *Rheims*; retired from the world in 1086, and died in 1101. His Understanding was solid, judicious, and penetrating; and he had an admirable Memory. But his miraculous Conversion, and the Example of Austerity which he has given the whole Church, are much above his other fine Qualities.

Euthymius Zigabenus, who lived in the beginning of the 12th Age, has written a very good Comment on the whole *Psalter*. He has borrowed from the best Parts of those Fathers who lived before him, such as *Chrysostom* and *Theodoret*. It was printed in *Greek* at *Verona*, 1530, in fol. and in *Latin* in the new *Bibliotheca Patrum*, tom 19. p. 1. He was a Monk, of the Order of St. *Basil*; and lived, as Father *Labbé* says, in 1118.

Venerable Bede has also composed a Comment on the *Psalms*; wherein he is not satisfied with following the *Latin* Fathers, but has consulted likewise the *Greek* Fathers, and in his Comment adopts often their Hypothesis and Exposition. His Comment is in the 8th *tome* of his Works. We have spoken of him.

Odo d'Asti, a *Benedictine* Monk, who lived in the 12th Century, composed a Comment on the *Psalms*, inscribed to *Bruno* of *Asti*, or *Signy*; which is printed in the 20th Volume of the *Bibliotheca Patrum*. It does not go beyond the 110th *Psalm*, tho it was his design to continue it to the 150th. We find it likewise at the end of *Bruno*'s Works of *Asti*; at *Venice*, 1651, in fol. He says himself it is no more than a plain Meditation or Contemplation.

There was a Comment on the *Psalms* attributed to St. *Bruno* the Founder of the *Carthusians*, and printed in the Collection of his Works at *Cologn*, 1611, in fol. which we have endeavoured to discover above. See upon the three *Brunos*.

St. *Prosper of Aquitain*, Disciple to St. *Austin*, has written a Comment on the fifty last *Psalms*, which is scarce any thing more than an Abstract of St. *Austin's*. We find it in Page 371, in the last Edition of his Works. He is perceived to be, thro'out, a true Disciple of St. *Austin*. So that St. *Austin* himself may be said to be the Person who both speaks and writes. He began to appear in 430. and was living in 455. He was so far from being a Bishop, as some have thought, that we cannot tell whether he were of any clerical Order; which is a great Instance of his profound Humility.

Hugo de S. Victor has written a short Explanation of some Verses in the *Psalms*, which seem'd the most difficult to him.

St. *Thomas* has explain'd the first fifty *Psalms* in a very dry manner, and in a scholastick Style.

St. *Bonaventure* put out a moral Explanation of the whole *Psalter*, printed together with his *Hexaemeron*. See upon *Genesis*. This is almost the only good Thing which he published upon the Scripture; in it he teaches to recite the *Psalms* in a pious and devout manner, and adds a coherent Explanation to encourage his Readers to Virtue. He is concise in Words, but copious in Sentences and Maxims. We shall, in another Place, speak of his other Works. See his Title.

St. *Gregory the Great*, or as others will have it, *Gregory* VII. has explained the seven penitential *Psalms*, in *tom*. 3. *part 2*. *p*. 467. of the new Edition. M. *Goussanville* is the Person who has asserted it to be written by *Gregory* VII. rather than St. *Gregory*. Our Sentiments of it are much the same as of his Comment upon the Book of *Kings*, which he might have dictated to his Disciple *Claude*, Abbot of *Classe*, who might have added something of his own to it. He must have died about the end of 601. since the Saint, in a Letter written this Year to *John Diaconus*, requires all his Papers to be brought to him, in order to examine them. These, without doubt, were Copies of Comments which he had dictated to him.

Innocent III. published an Explanation of these seven *Psalms*: It is, with his other Works, printed at *Venice*, in 1578, in fol. the last Edition; and separately at *Antwerp*, in 1550, in 8vo. He was an *Italian*; born at *Anagni*, called *Lothaire*; made Pope in 1198. and died in 1216. He was master of many great Qualities, which he supported with an irreproachable Life, as well as with his Learning; which appears particularly in his Letters published by M. *Baluze*, at *Paris*, 1682. two Volumes in fol.

Urban IV. has explained the 50th *Psalm*. There is some difficulty about the Explanation of the 50th *Psalm*, printed in the new *Bibliotheca Patrum*, tom. 25. p. 335. F. *le Long*, in one Place, says that *Urban* III. in another, that

Urban IV. is the Author of it. This last Opinion, which is M. *Du Pin's*, is followed by us. It is a Paraphrase; wherein he speaks to God himself, and makes a sincere Confession to him of all his Faults. He was of *Troyes in Champagne*; elected Pope in 1261. and died at *Perouse*, in 1264.

Paschasius Radbertus wrote three Books upon the 44th *Psalm*; printed among his other Works, at *Paris*, 1618, in fol. *p*. 1226. and in the last *Bibliotheca Patrum*. He came into the World at *Soissons*; was made Abbot of *Corbie*, in 836. and died in 851, according to some; or, as others say, in 865. He was of a great Age, and resigned his Abby, that he might have no Business to interrupt his Devotions.

St. *Bernard* has seventeen Sermons upon the 90th *Psalm*, *Qui habitat in adjutorio altissimi*, &c. We find them in the different Editions of his Works. We shall speak of him upon the *Canticles*.

Michael Ayguanus, Aignanus, or *Angrianus*, generally cited under the Name of the *Unknown*, who lived in the 14th, and the beginning of the 15th Century, has written upon the *Psalms*. He was chosen General of the *Carmelites* in 1381. and died, as is said, in 1416. His Comment is not to be despised. His Interpretation is rather moral than literal; his way of writing is harsh, and like that of the Schoolmen, whose Method likewise is imitated by him. His Comment was printed first under the Name of the *Unknown*, but afterwards under his proper Name, in 1673, fol. This is the last Edition, published by *Basil Angussola*, much augmented. He is very improperly called likewise *Angrianus*.

Petrus Lombardus, or *Magister Sententiarum*, has a Piece upon the *Psalms*; and his Comment was printed at *Nuremberg*, in 1478. at *Paris*, in 1541, 1561. What we have to say of it is this, that in the Edition of 1541, in fol. there is a Preface, with the comparison of the different Versions of the *Psalter*; and an Apology for that made use of by the Church, when the *Vulgat* seems to depart from the *Hebrew* Text. This F. *le Long* attributes to one *Richard* of *Mans, a Cordelier*, different from *Richard Hampole*, not *Pampolitanus*.

Santis Pagnini Catena argentea in Psalmos, fol. *Paris*, 1520. We have already made frequent mention of this Author.

Ludolphus, a *Carthusian, Francis Titelman, Cajetan, James Perez* or *Periz*, of *Valentia, Augustin, Steuchus d'Eugubio*, and many others already mentioned, have written on the *Psalms*.

There is this particular in *Ludolphus*, that he has inserted a Prayer at the end of every *Psalm*: The last Edition is of *Venice*, in 1542. He was of *Saxony*; and, after having spent thirty Years among the *Dominicans*, he turned *Carthusian*, about 1330. He is called also *Landulphus*.

What *Titelman* has published, consists in Illustrations, with Annotations; wherein he shews the difference of the *Hebrew* Text from the *Vulgate*. It was printed at *Antwerp*,in 1531, in fol. and 1689, in three Volumes in 12mo. He was born at *Hasselt*, in the Diocese of *Liege*. From a *Cordelier*, he turned *Capuchine* at *Rome*, in the Year 1537. and died in 1553. of his Age 46.

Cajetan's Comment, printed alone at *Paris*, in 1540, fol. the third Edition, is made from the *Hebrew* Text; wherein he follows the literal Meaning.

Eugubio, in his Enarrations, follows likewise the *Hebrew* Text. They were printed at *Lyons*, 1548, in fol. together with his other Works. See above.

James Perez, or *Periz*, of *Valentia*, was of the Order of St. *Augustin*; and Bishop of *Christopolis*. His Comment was printed at *Paris*, 1531, in fol. Where likewise was printed his Explanation of the Songs or Hymns in Scripture; the third Edition. He died in 1491.

Thomas le Blanc, a *Jesuit*, has six Volumes, in folio, on the *Psalms*; *Lugduni*, 1665. He begins with an *Analysis* of every Psalm; he afterwards explains the literal and mystical Meaning. The last Edition is of 1680. 1697, at *Cologn*. He was of the Diocese of *Chalons*; turn'd *Jesuit* in 1617, and died in 1669.

Antony Agellius, a *Theatin*, and afterwards Bishop of *Acerno* in the Kingdom of *Naples*, in the beginning of the 17th Century left an excellent Comment upon the *Psalms, Canticles, Lamentations* of *Jeremiah*, and *Habbakuk*. It was printed at *Paris* in 1611, fol. the third Edition. He was nominated to his Bishoprick by *Clement* VIII. in 1593. divested himself of this Dignity in 1604. and died in 1608, at above 70 Years of age.

Gilbert Genebrard, a *Benedictine* of the Order of *Clugny*, has given us one of the best Comments that we have upon the *Psalms*. He was very well versed in the Languages, and a zealous Catholick; and as he lived when the Disputes with the Protestants were at their height, he often took up arms against them, supported vigorously the Interests of his Church, and argued for the good Authority of the *Vulgate*. He died Archbishop of *Aix* in *Provence*, 1597. The first Editions of his Comments are the least, because they were often afterwards revised by him. The

third, and most beautiful Edition of *Genebrard's* Comment, is of 1588, in fol. at *Paris*. Herein he defends the *Greek* Version of the *Septuagint*, against those who are too great Sticklers for the *Hebrew* Text.

Robert Bellarmine, a *Jesuit* and Cardinal, famous for his Controversies, has also made a Comment on the *Psalms*. He has not intersperse much Criticism and Learning in it, but there is thro'out the whole a great appearance of Piety and Devotion. He died in 1621. at the Age of 79. His Comment has been frequently printed; sometimes ill enough, thro' the Printer's negligence. The last Edition of it is that of 1640, in 4to. *Simon*, in his critical History of the Old Testament, thinks his Method good, and worthy of him; but is of opinion that there is not Criticism enough in it: Nor was it his design there should be more.

Simeon de Muis, a Native of *Orleans*, and *Hebrew* Professor in the University of *Orleans*, is Author of a Comment on the *Psalms*. It is thought to have been one of the best, which had till then appeared. In it the Author first gives us a new *Latin* Version, from the *Hebrew* placed opposite to the *Vulgate*; next comes the Comment, which is critical, grammatical, and literal. He adheres only to the *Hebrew* and the *Rabbins*, who have explained it; he very rarely cites the Fathers, and other christian Commentators, and has no *Prolegomena* to the *Psalter*. These are the Particulars wanting in his Work. He died in 1644. He at first published a literal and historical Explanation of the first fifty *Psalms*, at *Paris*, 1625, 8vo. as an Essay of his large Work. His Comment was printed in 1650, fol. with his other Works. *Fabricius* does not think of it as we do; for he says, there was room for suppressing so much of it, as made it tedious. *Simon* also is of opinion that it is not correct enough. We have spoken of him upon *Genesis*.

John Lorin, a learned *Jesuit*, died in 1634, at the Age of 75. and left a long Comment upon the *Psalms*, in three Volumes fol. In it he explains the meaning of the *Hebrew* Words, like an able Critick, and proposes several Questions, relating both to Discipline and Doctrine. There have been two Editions of his Comment: one at *Mentz*, in 1678, fol. in three Volumes; the other at *Venice*, 1710. He has also put out, in particular, a Comment upon the 67th *Psalm*, at *Mentz*, 1607.

Cornelius Jansenius, first Bishop of *Ghent*, who died in 1576, at the Age of 66, wrote a Comment on the *Psalms*, which is well esteem'd. He wrote two sorts of Works upon the *Psalms*: a Paraphrase, printed at *Louvain*, in 1569, in 4to. and at *Lyons*, 1692. the fourth Edition; and Annotations, at *Brussels*, 1692, in fol. the second Edition, with great Additions. His Notes are very accurate. He often follows the *Hebrew* Text as original, and most authentick. He also produces the *Greek* Version, and gives us the literal, historical, and prophetical Meaning. We shall speak of him elsewhere.

Augustini Justiniani Annotationes sparsæ, in Octaplum Psalterii. They were printed at *Paris*, and in the 11th Tome of the Supplement to the *Great Criticks*. This is not a continued Comment, but learned Remarks on some chosen Places of the *Psalms*, taken for the most part from the *Rabbins*. *Justiniani* was learned in the Languages. He died in 1536. was a *Dominican*, and Bishop of *Nebbio* in the Isle of *Corsica*.

In 1643, the posthumous Works of *Maldonat* upon the Old Testament, were printed at *Paris*, in one Volume, folio. In these there is a small Comment on the *Psalms*. We have already, in the Article of *Polyglots*, said something of *Justinian's* Notes, and *Maldonat's* Performance.

John Baptist Folengio, a *Benedictine*, born at *Mantua*, died in 1559, at the Age of about 60. He made a Comment on the *Psalms*; printed at *Rome*, in 1585. He is a polite, learned, moderate, and very pious Author. His Comment is not dry and grammatical, nor stuffed with *Greek* and *Hebrew*, but abounds with moral and devout Reflections, and with ecclesiastical Learning. The last Edition of *Folengio's* Comment is of 1594, in fol. at *Cologn*. D. *Mabillon* had a very particular Esteem for it. M. *Du Pin*, in the 16th Century of his *Bibliotheque*, t. 4. p. 139. mentions the Table made by him for the better disposing of the *Psalms* into different Classes; because it is very useful. *Folengio* was of *Mantua*; a Monk of the Congregation of *Mount-Cassin*. He died in 1559, at 60 Years of age. He was a Person of great Piety, and exemplary Charity: There was as much Politeness in his Manners, as in his Writings. *Thuanus*, in the 23d Book of his History for the Year 1559, says, that no one will ever repent the having read them.

M. *Ferrand*, a Native of *Toulon*, had a Comment on the *Psalms*, with *Prolegomena*; printed at *Paris*, 1683, in 4to. It is an elaborate Work, but there is nothing very singular in it. There is a Paraphrase in his Comment, besides the *Prolegomena*, which has been translated into *French*, at *Paris*, 1687, in 8vo, by *Francis Macé*, who notwithstanding he was an Advocate, was a Critick, Interpreter, and good at Controversy; as may be judged from his different Works. This Author, born at *Toulon*, in 1645, came to *Paris* in 1665. and went from thence to *Mentz*, with a design to write there a Translation of the *Hebrew* Text of the Bible; but not succeeding in it, he returned to *France*, where he applied himself to the Study of the Law. Afterwards he was received as an Advocate, in the Parliament of *Paris*; and died in 1699.

Joannes Gagnæus in Psalmos; *Paris*, 1564. He was a learned Man, and a good Divine. We have but 75 Psalms by him, in *Latin Lyrick*, not in *Syriac* Verses, as we read in M. *Du Pin's* Tables. They were printed at *Paris*, in 1587, in 8vo. the third Edition. It is therefore no more than a poetical Paraphrase, and not a Comment. We shall have an opportunity elsewhere to speak of this Author.

Flaminius's small Comment on the *Psalms* is fine, judicious, and well written. There were two of this Name; *John Antony* the Father, and *Mark Antony* the Son: which we mention to avoid the Mistake committed by *Du Pin*, who ascribes that to the Father which belongs to the Son. *Mark Antony*, who is the Person we are speaking of, published at first a Paraphrase upon two and thirty Psalms; printed at *Venice*, in 1538, in 8vo. He afterwards put out a short Explanation, together with a Paraphrase and Notes upon all the *Psalms*; which have been printed fourteen Times. The last Edition is of 1576, in 8vo. both one and the other together at *Paris*, in 1549, in 8vo. *Flaminius* died at *Rome*, in 1550. He was a Man of great Piety and Probity, great Wit and Judgment; he was a lover of Study, and was very assiduous at it.

M. *James Benigne Bossuet*, Bishop of *Meaux*, has given us a very short, but a very exact Piece upon the *Psalms*, together with a fine Preface; and besides the *Vulgate* Version, in a second Column, he has printed likewise St. *Jerom's* Version, made immediately from the *Hebrew*, at *Lyons*, 1691, in 8vo.

This learned Bishop wrote in favour of the Ecclesiasticks of his Diocese, to whom he explain'd the meaning of them; that for the future they might sing them with Attention and Understanding, as well as Decency and Dignity. To this end he inserted St. *Jerom's* Version, and that of the most celebrated Doctors; such as St. *Chrysostom, Theodoret*, St. *Ambrose*, and St. *Austin*.

He shews first of all that the *Psalms* are more proper than any other Book of the Old Testament to confirm Faith, awaken Hope, and animate Charity. Then he proceeds to the Style of them, the Magnificence whereof is very much exalted by him; afterwards he reduces them into several Classes, and shews that some are Reproofs to the Wicked, and others Encouragements to good Men, Invocations of God's Assistance, historical Narrations, or Predictions relating to the Messiah and the Church. After this he touches upon the Obscurity of the *Psalms*; which proceeds from hence, *viz*. that the Sense which is most obvious to the Understanding, includes other more mysterious Meanings. He shews, that in order to see into this Obscurity, it is necessary to study the original Texts and the Translations, which agree perfectly together as to the substance of Doctrine; and are of the same force in establishing Truth, and rejecting Errors.

It is necessary likewise to consider the Title of them; without which it is as difficult to acquire a right understanding of the Psalms, as it is to enter a House without a Key. These Titles sometimes discover the Author; some are attributed to *David*, others to *Heman, Ethan*, and *Moses*: some have not the Name of their Authors, but only of the Singers, such as *Asaph*. Lastly, the Bishop of *Meaux* proposes this powerful Motive for studying the *Psalms*; namely, that they contain every thing which a Christian ought to know and practise, sacred History, Morality, the Law, the Person and Life of our Saviour, and the Mysteries of Religion.

He has, in particular, explained the 23d *Psalm*, concerning the Passion and Dereliction of *Jesus Christ*; printed with his Explanation of *Isaiah's* Prophecy relating to the blessed Virgin's bringing forth a Son, at *Paris*, 1704, in 12mo. in *French*.

Herein he observes, 1. That this Psalm is plainly *David's*. 2. That it is usual with the Prophets to speak in his Person, the Events of whose Lives are declared by them, and principally in *Jesus Christ's*. 3. That it is more agreeable for *David* than any other to speak in his Name, because he is his Father, Type, and Prophet. 4. That there is a particular Reason for applying this Psalm to *Jesus Christ*, because he applied it to himself upon the Cross. Then he gives a Key to this prophetical Psalm, unfolds it, and adds two Translations; one according to the Version of the *Septuagint*, the other according to that of St. *Jerom*. Lastly, he paraphrases this Psalm, explains every Verse of it, and upon each makes solid, pious, and edifying Reflections. He likewise put out *Supplenda in Psalmos*, at *Paris*, 1693, in 8vo.

M. *Lewis Ellies Du Pin* has composed likewise a Comment on the *Psalms*; wherein he has inserted the best part of *De Muis's*. Either this Comment of *Du Pin's*, or that of M. *Bossuet*, may be sufficient for Beginners; and for such as have no inclination to search deep into the Difficulties of the Text, or have neither patience nor leisure to turn over large Volumes. M. *Du Pin's* Comment was printed in 1691, in 8vo. in *Latin*. He wrote likewise a Defence of it against an anonymous Writer, who pretended to discover *Socinianism* in it, at *Cologn*, 1693, in 8vo. This Comment is short and easy; an Extract of what is most valuable in the Commentators, and other Authors who have written upon the Bible. He makes the Text very intelligible, by explaining Passages which might give some obstruction to a Reader of moderate capacity.

The Author, by reason of the great Diversity between the *Hebrew* Text and the *Vulgate*, was obliged to publish with the pure Text of the *Vulgate* another Version, which indeed is nothing but the *Vulgate* itself, with an Alteration of those Places wherein it differ'd from the *Hebrew* Text. His Notes are short, clear, easy, and remove almost all the Difficulties that might lie in their way who would be glad to understand the Text. To be convinced of this, let any one cast his Eyes upon the most difficult *Psalms*; such as the 65th, 72d, and 19th.

He has prefixed a learned Preface; wherein he treats very fully of the Titles and Authors of the *Psalms*, of their Antiquity, and Dignity, of the Subjects which are treated in them, the Prophecies contained in them; and, lastly, of the difference between the *Hebrew* Text and *Vulgate*, which was translated from the *Greek*. He discovers the Original of this Difference, and lays down Rules to distinguish when the *Hebrew* Text and when the *Vulgate* is to be followed. He concludes with an Explanation, disposed in an alphabetical Order, of such Words and Phrases as have a particular Signification in the *Psalms*.

The Interpretation of *David's Psalms*, by. *R. F. de la Feuille*, a *Dominican*. This is a kind of Paraphrase and Prayer, join'd to the *Latin* Text of the *Psalms*; printed at *Nancy* in 1726, in 8vo.

There are, besides, other Authors among the Ancients and Moderns, who have written on the *Psalms*.

It appears that one *Smaragdus*, of the 9th Century, had made an Exposition of the *Psalms*, since we have his Preface in the last Collection by *Dom. Martene*, t. 1. p. 53. He is thought to be a different Person from *Smaragdus* Abbot of St. *Mihiel* in *Lorrain*, and to have been only Monk of St. *Maximin* of *Treves*, tho he lived at the same time.

We will take notice in the third Part of what *Thomas de Four* had begun to write upon the *Psalms*.

In Father *Pez's Thesaurus* of *Anecdotes*, tom. 2, part 1. we find a pious and holy Paraphrase of the 50th *Psalm* by *Wolfgang*, Bishop of *Ratisbon*, p. 13. and a moral Exposition of the 12th *Psalm*, by Abbot *Ethard de Lainiz*, p. 24, 37. He says there that he was 35 Years of age when he wrote it. That of *Honorius* of *Autun*, upon some select Psalms, is to be seen, p. 97, 154. It consists in Extracts of his large Comments.

Peter de Harentals wrote a Comment extracted from the Fathers, and other Interpreters, which has been printed several times; first at *Cologn*, in 1480, in fol. last, *ibid*. in 1554, in 4to. This Author was a *Præmonstratensis*, and Abbot of a House belonging to his Order in the County of *Namur*, about the beginning of the 15th Century.

John de Turrecremata has a short and useful Exposition of the whole *Psalter*, printed several times in fol. in 4to, and in 8vo. The last Edition is of 1527, at *Rome*. *Sixtus* of *Siena* says that it is a very short Paraphrase; but clear tho brief, and simple tho copious. *Turrecremata*, in *Spanish Torquemada*, was of the Diocess of *Palenza* in *Spain*. Being turned *Dominican*, he began to shine in the University of *Paris*; and was there made a Doctor. Being return'd into *Spain*, Pope *Eugenius* sent for him to *Rome*, and nominated him to be Master of the sacred Palace. He was at the Councils of *Basil* and *Florence*; was made Cardinal in 1439, and died in 1468. He was learned in the Canon Law, and School Subtilities; which is the reason of there being so much of the School-barbarism of that Age in his Style.

Among these we should place *John Paul Palentier*, whose Comment on the *Psalms* was printed at *Venice*, in 1617, in 4to, two Volumes. It had been so before at *Brescia*, in 1600. *Crow* says that there are many scholastick Questions in it.

Bernard de la Palisse, in the 17th Century, wrote an Exposition upon all the *Psalms*; printed at *Toulouse*, in 1665, in fol. two Volumes. *La Palisse*, born at *Gimon* upon the Confines of *Armagnac*, became a *Dominican*; and died in 1666.

Pierre des Champs Neufs has a short and literal Exposition of the *Psalms*; printed at *Paris*, in 1648, in 8vo. We shall speak again of him upon the *Canticles*. He was of *Nantes* in *Britany*; turned *Jesuit* in 1621, and died in 1675.

George Heser published a literal Explanation of the *Psalms*; printed at *Ingoldstadt*, in 1654, in 8vo. with Comments, at *Munich*, in 1673, 75. in fol. two Volumes. *Heser*, born in *Austria* in the Year 1609, entred into the Society of the *Jesuits*; where he died *in* 1675. *Launoi*, who wrote against him, calls him a Man of great Reading and Eloquence.

J. Baptist du Hamel's select Annotations on the *Psalms* were printed separately at *Roan*, in 1701. We have spoken of him in the Article of *Latin Bibles*, on the *Pentateuch*, and *Job*. He has taken pains particularly to be short and clear *in* his Notes, that he might make the literal Sense more easy to those who study the holy Scriptures; sometimes, however, he admits the spiritual Meaning, and the Interpretation of both ancient and modern Commentators: so that his Method facilitates the means of understanding the divine Writings, to those who are acquainted with the *Latin* Tongue.

Philip Massaria put out *Deus Homo*; that is to say, the Life of *Jesus Christ*, extracted from the *Psalms*, according to the Explanation of the *Greek* and *Latin* Fathers, with Notes; at *Palermo*, 1656, in 4to. He was of *Palermo* in *Sicily*, a *Jesuit*; and died in 1655. *Francis Paris* wrote likewise a *French* Paraphrase on the *Psalms*, at *Paris*, 1693, in 12mo. He was of *Chatillon* near *Paris*, Priest, and Sub-Vicar of St. *Etienne du Mont* at *Paris*; and died in 1718. We shall speak elsewhere of what he has written on the Gospels. M. *Du Pin* mentions his other Works in the 2d *tome* of his Tables, *p*. 2730.

In 1697, there was published at *Paris*, in two Volumes in 12mo. a *French* Paraphrase, wherein the Author sets himself several Rules, in the choice whereof he confesses, that he might be mistaken, or might not perhaps have well observed them. The first is, that in order to turn a Psalm into a Prayer or Instruction, he has sometimes blended the mystical and the literal Sense together; and applied to *Jesus Christ* what was said of *David*, and did not happen to him as it did to our Saviour. The second Rule is, that he has sometimes confounded the moral, historical, and prophetical Sense together, wherein *David* had said Things which could suit himself only. The third is, that in the *Psalms*, wherein *David* is excited, by viewing the Works of Nature, to proclaim the greatness of the Creation, the Author in his Paraphrase shews that what God had done in the Order of Nature, was a Type only of what he has wrought in the Order of Grace. The fourth is, that he has explained the Terms which contain Metaphors. The fifth, that he has explained likewise other difficult Terms, and certain obscure Phrases. The sixth, that when any particular Maxim is advanced in any Psalm, he often adds the proof of it, in order to render it more clear. The seventh is, that when any Verse relates only to what is practised in the old Law, he applies it to what is practised in the new. The eighth is, that when the Psalmist celebrates what God had wrought for the Synagogue, our Author applies it to the Church. The ninth is, that the Author has turned *David's* Imprecations against his Persecutors, upon wicked Men and Devils. The tenth is, that as the *Hebrew* Names of Cities, other Places, and Persons, signify something, the Author has explain'd them. The eleventh is, that where *David*, speaking in the Name of *Jesus Christ*, extols his own Innocency, the Author has given such a Turn to it, that a Christian may say it of himself in his Devotions. The last is, that he has endeavoured to search into the End and Design of every Psalm. These twelve Rules are proposed at length in the Preface, and illustrated by Examples.

They have likewise published at *Paris* the *Psalter* paraphrased in the Form of Prayers, 1708. a new Edition in 8vo. The *Psalms* being particularly considered in the Church as Hymns of Praises and Prayers, which all her Children ought every day to offer up to God, it has been designed particularly in this Work to reduce them almost all into the Form of Prayers; and care has been taken to keep to the literal Sense, which the Fathers, and above all St. *Austin* has put upon them. Now of this there are two Sorts: one which relates only to the Old Testament, and refers to the particular Facts and Persons therein mentioned; the other belonging to the New, and referring to *Jesus Christ* and his Church.

They have kept to the last in explaining all the *Psalms* with a relation to *Jesus Christ*, and the Church which is his mystical Body; nay, to the Saints, who are the Members of it. This was thought a bringing them back to their proper and natural meaning. To this end, good use has been made equally of the *Hebrew* and the *Vulgate*; and in the Explanations which have been added, and were taken for the most part from St. *Austin's* Comments on the *Psalms*, nothing seems to have been studied but Clearness and Perspicuity. Lastly, the only Design of this Piece was to procure such heavenly Light, and divine Nourishment for the Souls of Christians, as might give them understanding and capacity to walk and make a sure Progress in the Ways of God.

With this view the *Psalter* has been divided into Tables after such a manner that every one, according to his leisure and conveniency, may be able to say it all intirely. In the 9th and last, the *Psalms* are ranged according to the matter of them, as they are upon different Subjects. In this new Edition there are very judicious Additions and Corrections, which may both contribute much to a more perfect understanding of the doctrinal and moral Sense included in the Book of *Psalms*.

We have likewise an Explanation of the *Psalms* by *Dom. Joseph Mege*, at *Paris*, 1675, in 8vo. The Church obliges the Faithful to have *David's Psalms* so often in their Mouths, for no other reason but that at the same time they may have them in their Hearts; and that they may insensibly be more confirm'd in those Truths, and affected with those devout Emotions, which so much abound in these divine Hymns. F. *Mege's* Explanation of them, taken from the Fathers and best Interpreters, may be very serviceable to this purpose. But what is particular, and perhaps without example, this Author has prefixed to his Work a short Account of *David's* Life, drawn up with a view to the *Psalms*; which gives great light and help to the understanding those wherein any Point of History is mentioned. Notwithstanding it seems more the Intention of this Author to improve than to please, it is yet certain, that his Explanation is not without its agreeableness; and in the *Psalms*, which are pathetical and full of Emotion, the Spirit

of it is kept up with as much Eloquence as was necessary to prevent its being tedious, and to correspond with the pious Transports of the Prophet. F. *Mege* was of *Clermont* in *Auvergne*; having reach'd the Age of 18, he made his monastick Vows in the *Benedictine* Abby of *Vendome*, and died in 1691.

Abbot *Brion* put out a Paraphrase upon some mysterious *Psalms*, at *Paris*, 1718, in 12mo, in two Volumes. It must be confessed, says the Author, that there are many Psalms wherein there is no other literal Meaning to be found besides that which is mysterious. To demonstrate this, he alledges the Authority of some Fathers, who adhere to the allegorical or moral Sense, as to that which is best suited to them. The Author, in particular, cites St. *Austin*. Nevertheless, some pretend to have discovered in those very Psalms which are looked upon as most mysterious, and are real Prophecies, to have discovered, I say, even in these, a literal and historical Meaning relating to the Transactions of the Time when these divine Hymns were written. Let this be as it will; the first of the two Volumes we are speaking of, contains six *Psalms*; namely, the 8, 16, 19, 30, 33, and 37th. The second Volume contains four; which are, the 44, 50, 67, and 72d.

Among these Psalms, there are scarce any besides the 44th, *Eructavit cor meum*, and the 67th, *Exurgat Deus*, which create any extraordinary Difficulties to the Interpreters. In these we see none of those literal Interpretations which can be the Object of *any* learned Inquiries. They are, thro'out, full of such devout Meditations as have occurr'd to the Author; and from which pious people may, when they please, receive edification. Thus in the following Verse, which has perplexed the Interpreters; *Qui educit vinctos in fortitudine*, *similiter eos qui exasperant, qui habitant in sepulchris*: which the Author translates after this manner; *Who by force delivers those out of Bondage who were in it, and makes so many Rebels of them who dwelt in the Graves*. The meaning whereof, according to the Exposition of the same Author is, that God is sometimes pleased with converting those who seem absolutely to be Rebels, and in some sort made war against him. Upon this Occasion the Author enlarges in representing such Arguments as might reconcile the different Conduct of God to Mankind, and evidence in the whole the Equity of his Judgments.

By this Passage we may judge of the Author's Design: He chose, says he, *p*. 139. the moral Sense, as that which is the most useful, since it contains the tropological and anagogical Meaning, as fittest to lead the Soul, and exalt it to Contemplation and Perfection. In order to second such commendable Views, we wish that all make the use he proposed of the tropological and anagogical Meaning. But what we most wish, is not always what we are most to expect.

Among the general Commentators of the *Psalms* in the 17th, and 18th Centuries, we may reckon all those who have translated them into *French*, because they have added either Notes or a Paraphrase. There is no occasion to repeat them here, for they may be seen in the Article of *Translations*.

To these we may add *Nicholas Fontaine*, according to M. *Du Pin*, who in the 2d *tome* of his Tables, *p*. 2650. says, that he put out a Translation of *David*'s *Psalms*, with St. *Austin*'s Notes, printed several Times. F. *le Long*, however, does not speak of it in the Article of his *Bibliotheca Sacra*, relating thereunto. The same *Du Pin* adds, that he put out St. *Austin*'s Translation of the *Psalms*; printed at *Paris*, 1683. which should be a considerable Work, if it were what this pious Doctor published upon the part of Scripture here mentioned. We are more certain of the other Translations which *Fontaine* wrote upon the New Testament, as we shall shew in a proper Place. He was a *Parisian*, and a Layman; he died in 1709, at 77 years old. He addicted himself intirely to the translating Works of Piety; as may be seen in M. *Du Pin*.

Julian Loriot put out *David*'s *Psalms* in *French* and *Latin*, with moral Reflections which serve for Explanations, at *Paris*, 1700, in three Volumes in 12mo. He was a *Frenchman*, born at *Mans*, Priest of the Oratory; and died in 1715. This is the only time we shall speak of him.

Another Translation according to the *Vulgate*, and the different Texts, with literal and grammatical Notes; at *Paris*, 1705, in 8vo. The Method which the Author pursues, is commodious enough; nor has he succeeded ill in the Design which he proposed, of finding out a clear and coherent Sense of the *Psalms*. He first of all sets forth the Prophet's Views, and the Circumstances of Places, Times, 2 and Affairs, which have any relation to the *Psalm*. Next he explains the Title; then he ranges the *Vulgate*, the *French* Translation of it, and the Variations of the Text, in three Columns. The bottom of the Pages is taken up with Notes, which turn generally upon the literal and grammatical Sense of the Text. There is a great appearance in these of Circumspection and Diligence. He affirms nothing which he is not well assured of; as any one may judge by the bare reading of them, if this be done with all the attention which these short Notes seem to deserve.

A *French* Translation of the *Psalms* by F. *de Carrieres*, Priest of the Oratory, at *Rheims*, 1709, in 12mo. This is one of the shortest and clearest Comments that we have upon the *Psalms*. It consists only in some Words, which the

Author has inserted into the Translation, to make a coherence of the Verses with one another, and render the understanding of them easy. These Words are printed in *Italick* Letters, that People may read the Version only when they please, and observe whether this Translation be exact. There is likewise a Comment on the *Hymns* inserted in the Office of the Church, wherein the Author follows the same Method.

Of the proper and literal Sense of the *Psalms*, at *Paris*, 1708, in *French*, in 12mo. In this Interpretation of the *Psalms*, the Author proposes to make the Prophet speak after the Genius of our Language, without putting any thing into his Mouth which was not in reality spoken by him; to modify the Figures and Expressions of the Text, without ever altering the Sense of them; to set forth the literal Meaning always in a clear manner, not however without intimating others which are not included in it; to make a coherent Discourse of every Psalm, with the natural Connection to be discovered between the Verses which compose them; to give the Thoughts and Sentiments their just extent, without interspersing any thing which has no relation to them; and, lastly, to preserve the Energy and Sublimity, and above all the devout Spirit of the Text. Such were the Views of this new Translator of the *Psalms*.

Psalterium cum Canticis, versibus prisco more distinctum, argumentis & orationibus vetustis, novâ literali explanatione brevissimâ dilucidatum; studio & cura venerabilis servi Dei, Josephi Mariæ Thomasii, è congregatione Clericorum Regularium, & postmodum S.R.E. Presbyteri Cardinalis; editio 2. ad usum Monachorum Congregationis Helveto-Benedictinæ: præit epistola *Dominici Archiepiscopi Ephesini. Typis Monasterii Einsidlensis, anno* 1727, *in 4to*. The Merit and Erudition of Cardinal *Thomasi* are known to all the World; as well as the Zeal, Eloquence and Learning of M. *Dominique Passionei*, Archbishop of *Ephesus*, Apostolical *Nuncio* to the *Swiss* Cantons, who procured this new Edition made in the famous Abby of our Lady of the *Hermits*. This learned Prelate, in his preliminary Epistle addressed to the Abbots and Visitors of the Congregation of *Benedictines in Switzerland*, recommends, with great Encomiums, the Work and Person of Cardinal *Thomasi*, and insists much on the Usefulness and Advantages of this *Psalter*, which he believes very proper to help them to a right understanding of the *Psalms*; the Study and Meditation whereof, take up a great part of their Lives, who are so much employed in Psalmody and Singing.

M. *Thomasi*'s Method is, first of all, to give the Title of the Psalm, then a kind of Argument taken from *Venerable Bede*, *Eusebius* of *Cæsarea*, and St. *Athanasius*; next, he gives us the whole intire Psalm, with the Obelisks and Asterisks, as they stand in some ancient Manuscripts; afterwards we find a Paraphrase of the same Psalm, containing the literal Explanation of it; and, lastly, some devout Prayers taken out of the ancient Liturgies, or old Breviaries, as well printed as in Manuscript: The whole after the Spirit of the *Psalter*, and agreeable to the several Senses it includes.

At the end of the *Psalter* we have the ancient Hymns taken out of Scripture, and sung in the Church-Office. The Author gives us them in *Latin*, according to the Version of the *Septuagint*, and St. *Jerom*'s Translation from the *Hebrew*. He explains them by following the Method which we have been describing above upon the *Psalter*. The Work is very methodical, clear, and extremely well fitted for the advancement of Piety, and a true understanding of the *Psalms*. In the Explanation of the *Canticles*, there are critical Interpretations at the bottom of the Page, which are short, but solid and judicious.

Nova & accurata editio Psalmorum Davidis, una cum Paraphrasi Buchanani Poetæ, &c. Parisiis apud Claudium de Hansy, *1729*.

Liber Psalmorum vulgatæ editionis, cum notis; in quibus explicatur titulus, occasio, argumentum cujusdum Psalmi, &c. Accessit Appendix ad Notas; in qua discutiuntur præcipuæ differentiæ quæ occurrunt inter textum Hebræum, & Versiones 70 Interpretum, &c. Parisiis, apud. Nicol. Lotin & Chaubert, *1729*.

Origen in Psal. 2. *in nov. edit. Hexap*. p. 475.
Hilar. in Psalm. Proleg. p. 6. *d. e. & in Psal*. 11. *p*. 29.
Kimchi in Psalm.

Article XLV. Protestant and Jewish Commentators on the Psalms.

Martin Geierus, a *Lutheran*, has made a large Comment on the *Psalms*, which is in good repute. He might have made it shorter and easier, if he had not affected a certain scholastick, strained, and uniform Method, according to some set common Places, which he had prescribed to himself. The last Edition of his Comment is of 1697, in fol. at *Lipsick*; it is likewise in the Collection of his Works, at *Amsterdam*, 1695, in three Volumes in fol. He was of *Lipsick*, a *Lutheran* Minister; and died in 1680. of his Age 66.

Hammond, Ainsworth, Rivet, Pricæus, *Cocceius, Flaminius*, and many others, have written with success upon the same Subject. See the *Synopsis* of the *Criticks*, and the *Great Criticks of England*.

Henry Hammond's Work is a Paraphrase and Annotations in *English*; at *London*, 1659, in fol. and in his other Works, in four Volumes in fol. *ibid*. 1684. He was an *Englishman*, by Religion an *Arminian*; born in the Year 1605. He died in 1660. of his Age 57. His Comments abound with Erudition, and a certain Subtlety of Wit which is not common. He explains the most difficult Terms with great Clearness; *sed latet anguis in herba*.

The Notes of *Henry Ainsworth* are printed with those which he made upon the *Pentateuch* and *Canticles*, at *London*, 1639, in *English*, with his other Works; and separately *ibid*. 1621, in 4to. He was a *Scotchman* of *Edinburgh*, a *Lutheran*, and Professor at *Lipsick*. He died in 1665.

Andrew Rivet commented only on the Prophetick *Psalms*; namely, the 2, 8, 16, 19, 22, 24, 40, 46, 66, 110, 119. at *Rotterdam*, 1638, in 4to. Meditations on the Penitential *Psalms*, at *Arnheim*, 1638, in 4to. These are all in the Collection of his Works, in three Volumes in fol. at *Rotterdam*, 1651, 1660. He was a *Calvinist*, of St. *Maixent* in *Poitou*; was born in the Year 1572. and died in 1651.

The Notes of *John Pricæus* are at the end of the 5th *tome* of the *Great Criticks*; and were printed at *Paris*, in 1647, in 8vo. He was by nation an *Englishman*, born at *London* in the Church of *England*, but having travell'd and retir'd to *Florence*, he turned Catholick: which we may believe upon the testimony of *Colomesius*, in his *Bibliotheque Choisie*, p. 463. He died at *Rome* in 1676. He should therefore be placed among the Catholick Writers, as he is by M. *Du Pin*; and not among the Protestants, as he is by M. *Simon*. He was a Man of great Judgment, and had a vast compass of Learning.

John le Cocq, or *Cocceius*, made a large Comment, which was printed at *Leyden*, in 1660, in fol. He has also put out an *Analysis* of the *Psalms* in his *Philological Anecdotes*, already mentioned by us.

In *Theodore Hasæus*'s *Philological Library*, tom. 1. p. 1——59. part 2. we find *Herman Deusing*'s Explanation of the 118th *Psalm*. It is an Essay of an Exposition of several others, which he said were prepared to be made publick. We shall speak of him upon the New Testament. He has also put out an Explanation of the 119th *Psalm*, in the same *Bibliotheca*, t. 2. p. 174, 190. and of the 19th *Psalm, ibid*. tom. 1. p. 773. of the 90th, and 91st *Psalms*, tom. 3. p. 769, 849.

Gerhard Outhove's Explanation of the 1st *Psalm*, p. 205, part 3. and 447, part 4. is only an Essay of some larger Design. He has also put out an Explanation of the 2d *Psalm* in the same *Bibliotheca*, tom. 2. p. 261. where is inserted a Catalogue of his Works. There is one upon the *Manna* of the *Israelites*, printed at *Groninguen*, in 1694, in 4to. We shall cite the rest when we are upon the New Testament; where we shall take notice of this Author. We shall only mention farther in this Place the Sequel of his Observations *on* the Psalm last named, which is in the same Tome, *p*. 642, 680. They regard particularly the divine Generation of the eternal Word, and are contained in 20 Articles.

There are also many *Rabbins* who have written upon the *Psalms*; such as *Aben Ezra, Solomon Jarchi*, &c. and an infinite number of more Catholicks and Protestants; some having written upon all the *Psalms* in general, others upon some in particular, upon the seven, or one only: these, it was no part of our design to mention particularly in this Place.

Article XLVI. Treatises and particular Dissertations upon the Psalms.

UPON the Author of the *Psalms*, see the Prefaces of *Bossuet, Du Pin*, and F. *Calmet*; and ours prefixed to the *Psalms*.

S. Hieronymi, in aliquot loca Psalm. 126. *nov. Edit. tom. 2. p*. 711. On the Poetry, Musick, and musical Instruments of the *Hebrews*, see hereafter the particular Article inserted by us on this Subject.

Upon the Titles of the *Psalms*, see St. *Gregory* of *Nyssa*, tom. 1. p. 257, & 291. His Work is of the moral kind.

Item, upon the 6th *Psalm*, on these Words, *De octava*, p. 367.

Upon Sela, see St. Jerom, de Diapsalmate Epist. ad Marcellam, tom. 2. nov. edit. p. 706.

Jul. Bartolocci de Sela, Bibl. Rabb. *t. 2. p*. 268.

*Joan. Paschii, de Sela philologic*è *enucleato*, Thes. Th. Phil. *Henrici Gotlieb Reime*, *de voce Selah*, Miscel. Lipsiens. *t. 2*. See likewise our Dissertation on *Selah* and *Lamnatzeach*, in the Collection of our Dissertations, *tom. 2. p*. 293.

We have put out a Dissertation on the Titles of the *Psalms*, and another upon the *gradual Psalms*, in our Comment; and in our Collection, *tom. 2. p*. 293.

Joan. Helvic. Willemer, de Osculo Filii, *Psalm*. 2. 12. printed at *Wittemberg*, in 1704, in 4to. the second Edition; and in the *Thesaur. Dissert. Philolog*. tom. 1.

Joan. Frischmuth, de Messia Dei Filio, *Psal*. 2. 7.

The same, *de reverentia Filio Dei præstanda, Psal*. 2. 12. at *Jena*. The same, *de Messia in Sepulchro non relinquendo, Psal*. 15. 10. Item, *de Messiæ manuum & pedum perforatione*.

Nicol. Joan. Leth, de Seol, seu de Inferno, *Psalm*. 15. 10. in the *Thesaurus* of *Philological Dissertations*, tom. 1. He was a *German Lutheran*.

See our Dissertation on the Words, *They pierced my Hands and my Feet*, Psal. 21. 18. in our Comment on the *Psalms*; and in the Collection of our Dissertations, *tom. 2. p*. 303. See likewise our Dissertation on the *Charming Serpents*, Psal. 57. 5. in the same Collection, *tom. 2. p*. 311. A critical Letter on the same Subject, among those of *M. I*. printed in 8vo, at *Amsterdam*, 1715.

Joan. Phil. Pfeiffer, de Dæmonio Meridiano, upon *Psal*. 90. 5, 6. This was printed at *Montreal*, or *Koningsburg*, in 1673, in 4to. He was a *German Lutheran*, and lived about the end of the 17th Century.

Salom. Deyling. in Psal. 50. 8. *Asperges me hyssopo*, &c. *Obs. Sacr*. tom. 2. 1—19. *Joan. Car. Beyer, de peste diurna & nocturna*, ibid. *Beyer's* Dissertation on the 5th and 6th Verses of the 91st *Psalm*, is in *tom*. 1. of the *Thesaur. Dissert. Theol*. He was a *German Lutheran. Deyling. in Psal*. 95. 10. *Dominus regnavit* à *ligno*, Obs. Sacr. *tom. 2. c*. 21. Item, *in Psal*. 110. *Christi Divinitatis assertio*, ibid. *tom. 3. chap*. 14. *Samuel. Bochart. in hæc verba, Psal*. 109. 3. *Tecum principium*, &c. *t*. 2. *nov. edit. Leid. an*. 1707. *p*. 904, 907.

Mich. Hieron. Boccius, ornamentum Festi, *seu in hæc verba, Psalm*. 117. 27. *Constituite diem in condensis*, &c. This is in the same *Thesaurus*, and was printed at *Amsterdam*, in 1677, in 4to. He was a *German Lutheran*, and flourished in 1679.

Theodore Hasæus, of *Bremen*, Professor of Divinity, made a Disputation upon the Inscription of the 22d *Psalm*; which he explains as relating to a musical Instrument: It is in the first Tome of the *Bibliotheca Philologica*, printed at *Bremen* in 1719, in six Volumes in 8vo. He confesses his Opinion to be altogether singular, but shews it to be supported by good Authorities. His other Works are taken notice of in the same Collection, *tom. 1. p*. 561.

John d'Outrein wrote fifteen Dissertations upon *ver*. 16. of the 89th *Psalm*; wherein he treats of Trumpets, and of *Melchizedeck*. The Author, upon the occasion of these Words, *Beatus populus cognoscens clangorem*, according to the Translation of the *Hebrews*, produces every thing that he could collect concerning Trumpets, the Use whereof was very common in the old Law. In the next place, he undertakes to shew that these Trumpets were a Figure of the Gospel, and of the Manner wherein it should be preached. To make this Opinion more plausible, M. *d'Outrein* begins with an Analysis of the whole 89th *Psalm*, and with the Interpretation of *Nathan's* Prophecy; whereof this Psalm is, in his opinion, only an Explanation.

This Work concludes with some of M. *Cupes*'s Letters, and M. *d'Outrein*'s Answers; wherein the latter maintains the Dissertation which he wrote to prove that *Melchizedeck* is the Son of God, who appeared to *Abraham* in a human Figure. Without admitting this Opinion, there is no explaining, as M. *d'Outrein* thinks, what St. *Paul* says, that *Melchizedeck is still living*, that he was *without Father and without Mother, and without Descent*. This, he adds, is the only possible means of explaining the following Words of the 110th *Psalm*, *Thou art a Priest for ever, after the Order of* Melchizedeck. From this Passage our Author takes occasion to fall upon those, who pretend that the Psalm above-mentioned may be understood literally of *David*. Unless this Place in Scripture relates directly to the Messiah, nothing was more easy, says M. *d'Outrein*, than for the *Jews* to have replied to *Jesus Christ*, who objected this Passage to them, *The Lord said unto my Lord*, that *David* was therein spoken of.

Article XLVII. Catholick Commentators upon the Proverbs.

THERE is a Comment upon the *Proverbs*, supposed by mistake to be St. *Jerom's*. It is likewise printed under the Name of *Bede*, to whom rather than St. *Jerom* it belongs. We find it in the 5th Tome of the new Edition. F. *le Long* believes it to be *Pelagius's*, and not *Bede's*. There are three Books upon the *Proverbs* which are certainly *Bede's*, printed in the 4th Tome of his Works; and some Fragments, in the 7th.

Salonius, Son to *Eucherius* the elder, who afterwards was Bishop of *Lyons*, was bred up in the Monastery of *Lerin*, with his Brother *Verranus*. Both, in process of time, were advanced to the Dignity of Bishops. What the Church was, which *Salonius* governed, is uncertain; whether that of *Vienne*, or some other in *Gaul*. *Verranus* was Bishop of *Vienne*. We have a moral Explanation of the *Proverbs*, in the way of Dialogue, between the two Brothers, *Salonius* and *Verranus*. They lived in the 5th Century; and their Dialogue is in *tom*. 8. *p*. 401. of the *Bibliotheca*

Patrum. It is written in a very simple, but clear and intelligible Style. *Salvian*, speaking to their Father Saint *Eucherius*, says of them, *Menti tuæ, ac pietati pares*.

Bede has also written on the *Proverbs*, as we have observed already; and so has *Rabanus Maurus*, and *Honorius* Prebendary of *Autun*. But these are moral Works. The last, *Honorius* flourished in 1120. His Comment was printed at *Cologn*, in 1540, in 8vo. 1544, in fol. afterwards in the new *Bibliotheca Patrum*, tom. 20. p. 1141. See upon *Genesis*.

Among the Moderns we have *Cajetan*, *Arboreus, Agellius, Theodore Peltanus* a *Jesuit*, who died in 1584. and wrote, *Paraphrasin & Scholia in Proverbia Salomonis*.

Arboreus's Comment was printed at *Paris*, 1549, in fol. It deserves some esteem, and may be read with advantage; tho it be diffuse, as are his other Performances in the same kind. He explains the literal Sense in it.

Agellius's is in the *Opuscula* of *Lewis Novarini*; printed at *Verona*, in 1649, in fol. See upon the *Psalms*.

Peltanus not only published a Paraphrase and *Scholia* upon the *Proverbs*, but likewise a *Catena* of the *Greek* Fathers, by him translated into *Latin*; all at *Antwerp*, 1607, in 4to. and 1614, in 8vo. by the Procurement and Care of *Andrew Schott*. *Peltanus* was of *Liege*, and died at *Augsburg* in 1584. which induced *Possevin* to believe that he was a *German*. In his Epitaph we read what St. *Ambrose* said of another, *Vixit Ecclesiæ*.

Cornelius Jansenius, Bishop of *Ypres*, wrote a good Comment on the Books of *Proverbs, Wisdom*, and *Ecclesiasticus*; or rather, *Analecta*. See upon the *Pentateuch*. We may say of them with *Fabricius*; *Nec brevitas claritatis, nec extemporalitas limæ gratiam amisit*.

Cornelius, Bishop of *Ghent*, has written likewise on these Books. His Comment was printed at *Lyons*, in 1578, in 4to. the third Edition; and with Notes at *Brussels*, 1692, in fol.

Rodolphus Baynus, an *English Roman- Catholick*, and Professor of the *Hebrew* Tongue in the University of *Paris*, died in 1560. He published a *Latin* Translation of the Book of *Proverbs*; to which he added a learned Comment of his own composing. It was printed at *Paris*, in 1555, in fol. and in the 3d Tome of the *Great Criticks*, p. 4006. He explains the literal Sense with great Clearness, endeavouring to make himself understood by every one; in which Design he has succeeded.

John Lorin, John Maldonat, Cornelius à *Lapide, Jerom Osorius* the elder, and *Ferdinand Salazar*, have all written on the *Proverbs*.

Constantius de la Fuente in *Latin*. *Fontius* wrote upon the *Proverbs*, but his Comment was not printed.

Sixtus of *Siena*, and Cardinal *Bellarmin*, have Citations from the Comments of *William* of *Paris*, upon the *Psalms*, *Proverbs*, and *Ecclesiastes*, which are not in the Collection of his Works printed at *Paris*, in two Volumes fol. 1674.

M. *Bossuet* wrote Notes upon the *Libri Sapientales*, beginning with *Proverbs*, and upon *Ecclesiasticus*, in one Volume; printed at *Paris*. They are like those published by him upon the *Psalms*, short and clear. He having no other design but to encourage the Attempts of those who were beginning to read the Scriptures, and to assist them in penetrating of themselves into the Sense of the most obscure Passages, he was not to overload them with a long Comment; wherefore he has enlarged only upon particular Places, which have been explained by some modern Interpreters in such a manner, as seems to weaken the most certain Truths of Religion. For this reason he has insisted on the 17th Verse of the 12th Chapter of *Ecclesiastes*, in order to erase the dangerous Impressions which *Grotius* seems to give concerning the Nature of the Soul, when he compares the following Words of *Solomon, Spiritus redeat ad Deum*, to those of *Euripides, Spiritus cœlo redit*; as if both had the same meaning, and signified nothing more than that the Soul, at death, is dissipated in the Air, as the Body is reduced to Ashes in the Earth.

What M. *de Meaux* has added at the end of his Volume upon the *Psalms*, is likewise against *Grotius*, who, in order to weaken the Predictions of the Old Testament, but only translated into *Latin* the *Hebrew* Comments of *Rasi, Aben Ezra*, and *Levi Gerson*. He has added various Readings with his Explanations, at *Milan*, 1620, in 4to.

Article XLIX. Treatises and Dissertations upon the Proverbs.

EE our Preface to this Book, and the Sment concerning the Birth, Resurrection, and Ascension of our Saviour, has said that they might indeed be applied to him; but they afforded no solid Proofs, and for this reason were not made use of by the Apostles against the *Jews*, they endeavouring to convince them only by the evidence of our Saviour's Miracles and Resurrection. Our learned Prelate accounts for the Mistakes of *Grotius*, by shewing that he chose bad Guides, and followed *Crellius*, and other declared Enemies of Christ's Divinity; that if, towards the end of his Life, he came nearer to the Truths taught in the Catholick Church, yet he did not suppress all those Errors in his Notes upon the Scripture, which he had drawn from Springs so corrupt as are the Books of the *Socinians*.

The Preservative against these Errors is to be found in the Explanations which the Fathers, and even the Apostles, have given of those Passages in the Old Testament, wherein the Messiah is spoken of; which Explanations are produced by the Bishop of *Meaux*, in what he has added upon the *Psalms*.

Article XLVIII. Protestant and Jewish Commentators upon the Book of Proverbs.

AMong the Protestants who have written on this Book, are, *John le Mercier, Geierus, Cartwright, Amama*, and *Giggeius*; most of whom are in the *Great Criticks*, and in the *Synopsis* of the *Criticks*.

Cartwright's Comment was printed likewise at *Amsterdam* in 1663, in 4to. the fifth Edition.

Martin Geier's was printed at *Lipsick*, in 4to. the fourth Edition. That of *John le Mercier* at *Leyden*, 1651, in fol. with his *Harmony*.

As to the *Jews*, it is sufficient to see *Giggeius*. He was a Catholick, and an *Italian* of *Milan*, who lived till about 1630. He wrote no particular Com- Dissertation wherein we examine whether the old Legislators and Philosophers borrowed their Laws and Morality from Scripture. In the Collection of our Dissertations, *tom. 1. p. 579*.

Valverde has explained every thing relating to the *Mulier fortis* in the *Proverbs*, at *Rome*, 1589, in 4to. He was a *Spaniard* of *Castille*, and died in 1590. He understood *Greek* and *Hebrew*; and was as expert in the management of controversial Points.

David Wendeler made a Disputation on the four Things difficult to explain in the 18th and 19th Verses of the 30th Chapter, at *Wittemberg*, 1676, in 4to. and in the *Thesaurus Dissert. Philol*. tom. 2. He was a *German Lutheran*, and lived about the end of the 17th Century.

Article L. Catholick Commentators upon Ecclesiastes.

S. *Gregorii Thaumaturgi Metaphrasis in Ecclesiasten; in Greek and Latin*. He supposes that *Solomon* wrote this Work as a Monument of his Repentance, and Return to God. It is in the Edition of his Works published by *Gerard Vossius*, at *Paris*, 1622, in fol. and in *Latin* only in the new *Bibliotheca Patrum*, tom. 3. *Rufinus* says that the Style of it is magnificent, *magnificentissim*è *Scripta*. He was born at *Neocæsarea* in *Pontus*, about the Year 215. descended from heathen Parents; but having lost his Father at 14 years of age, he became *Origen*'s Disciple; was made Bishop in 240, and died in 265. All the Eloquence of *Greece*, and a Sanctity of Life much to be admired, met together in his Person.

St. *Jerom* has likewise a good Comment upon *Ecclesiastes*. We find it in the 2d Tome of the new Edition, *p*. 715. together with his Notes at the end. F. *Martianay* has translated it into *French* with the same Notes, at *Paris*, 1715, in 12mo. The Notes are designed as a Defense of this Saint against *Simon*, who asserted that he was not the only Author of the *Vulgate*.

S. *Gregory* of *Nyssa* has eight Homilies on the same Book, which are moral and spiritual Expositions. His last Homily ends at the 13th Verse of the 3d Chapter. They are in *Greek* and *Latin* in the 1st Tome of his Works, whereof we have said something upon *Genesis*.

There are likewise *Olympiodorus*'s Comments printed in the *Bibliotheca Patrum*, tom. 18. p. 491. This Explanation is in *Greek* and *Latin* in the *Biblioth*. of the *Greek* Fathers, *tom. 4. p*. 602. It had been printed before at *Paris*, 1511, in 4to. at *Basil*, 1551, in 8vo. *Sixtus* of *Siena* says it is short and elegant.

Item, other Comments, by *Salonius*; printed in the *Bibl. PP*. tom. 8. p. 401.

Item, by *Honorius* of *Autun*, in the *Bibl*.

PP. tom. 20. p. 1148. This had been already printed with that which he composed upon the *Proverbs*. See above.

Alcuinus, and *Hugo de S. Victor*, have also written on this Book. *Alcuinus* calls his Work a simple Exposition, or an Abridgment extracted from the Fathers; *Breviarium parvum*. It had been before printed at *Basil*, in 1531, in 8vo.

and was afterwards inserted in his Works. See upon *Genesis*.

St. *Bonaventure, Cajetan, Titelman, Lorin, Maldonat, Cornelius* à *Lapide, Gerard Moringus, Constantine de la Fuente, John Arboreus, Victorinus Mansus* a *Benedictine*, and *Jerom Osorius* the younger, have all published Comments upon *Ecclesiastes*.

St. *Bonaventure*'s Comment was printed at *Venice*, 1559, in 8vo. and afterwards in the 1st Tome of his Works. He makes great use in it of the Authority of the Scripture, and produces Passages from the Fathers.

Cajetan's was printed at *Lyons*, in 1552, in fol. and that of *Titelman* at *Paris*, 1581, in 12mo. the seventh Edition. See upon the *Psalms*. That of *Lorinus* at *Lyons*, 1619, in fol. the third Edition, with very useful *Prolegomena* by *Maldonat*, and with what he had published upon the *Psalms* and *Proverbs*.

Gerard Moringus of *Gelderland*, and a Divine of *Louvain*, died in 1556. He kept close to the literal Sense in his Comment printed at *Antwerp*, in 1533, in 8vo. He avoids Allegories; is sometimes paraphrastical, and sometimes too long.

John Arboreus's Comment was printed at *Paris*, in 1537, in fol. the second Edition; and with what he had performed upon the *Proverbs*. See above.

Victor, or *Victorinus Manso*, of *Naples*, and Abbot of *Cave* in the 16th Century, made only a paraphrastical Exposition; which was printed at *Florence*, in 1580, in 8vo.

Jerom Osorius joined a Paraphrase with his Comment; printed at *Lyons*, in 1611, in 8vo. and in the Edition of his Uncle's Works. See upon *Job*. He was of *Lisbon*, as well as his Uncle; a Canon of *Evora* about 1592. He did not write so well, but he had more Learning. His Paraphrases and Notes are good; and, *in* the Judgment of M. *Du Pin*, abound with critical Remarks.

Augustus Thuanus wrote a Paraphrase in verse upon the same Book. It was printed with that which he made on *Job* and *Jeremiah*, at *Tours*, 1588, in 8vo.

John de Pineda, a *Jesuit*, has composed an excellent Comment upon *Ecclesiastes*, with good *Prolegomena*; wherein he resolves all the Questions that can be proposed concerning this Work. Nor is this a Comment only; for with it there is the Text of the *Vulgate*, the *Venetian* Version, as the Author calls it, that of *Robert Shirwood*, the various Readings of the *Hebrew* taken from several good Interpreters, the Translation of the *Chaldee* Paraphrase, by *Cirvele* and *Zamora*, and another *Chaldee* Paraphrase translated by *Peter Coste*; then the Translation of the *Syriac* and *Arabic*, and, last of all, the *Catena* of the *Greek* Fathers. The whole in *Latin*. After this comes the Author's Comment, which is very diffuse: So that with this Comment printed in fol. at *Paris*, 1620, all others upon *Ecclesiastes* are unnecessary. Besides the Edition of it mentioned by us, there was one at *Seville*, 1619.

Article LI. Protestant and Jewish Commentators upon Ecclesiastes.

AMong the Protestants, besides those who have written upon the whole Bible, *Mercerus, Geir*, and *Cartwright*, are much esteemed. The Comment of *John Mercier* is with that published by him upon the *Proverbs*; see above. That of *Martin Geir* was printed at *Lipsick*, 1691, in 4to. the fourth Edition; and in the Collection of his Works: See upon the *Psalms*. *Cartwright* has a *Metaphrasis* and Homilies, at *Amsterdam*, 1663, in 4to. the fourth Edition.

Sebastian Schmidt had a large Work upon *Ecclesiastes*, printed at *Strasburg*; including a Translation, an Analysis, a Paraphrase, and Notes.

Abraham Scultet wrote a Paraphrase and learned Analysis on the *Latin* Version of *Ecclesiastes*; put out by *Antony Corran*, and printed at *Frankfort*, 1618, in 4to. We shall mention him frequently upon the New Testament. He was of *Cromberg in Silesia*; a *Calvinist*, Professor at *Heidelberg*, and Counsellor to the Elector *Palatine*, *Frederick* V. He died in 1624, at 59 years of age; according to *Fabricius*, in the History of his Library, *tom*. 1. *p*. 324. in 1625, according to F. *le Long*, and M. *Du Pin*, who mentions his other Works in *tom*. 4. of his Tables, *p*. 971. and in his *Bibliotheque des Heretiques*, tom. 2. p. 465. He had read Antiquity very much, was a good Critick, an excellent Preacher, an honest Man, and a lover of Peace; very conversant in the holy Scripture, understanding the learned Languages; and very moderate in Controversy.

Francis Ycard put out an *English* Paraphrase of *Ecclesiastes*, at *London*, 1701, in 8vo. He does not pretend to give us here a bare Paraphrase of this Book: The critical Notes and moral Reflections, the easy and methodical manner of his unfolding obthe Subject of it is, the Order observed in it, and the manner of explaining it.

St. *Gregory*, in his Dialogues, explains this Passage; *Unus interitus est hominis & jumentorum*, l. 4. Dialog. c. 4.

In our Preface before our Comment on this Book, we confute *Grotius*'s Opinion, and that of other Criticks, who pretend that this Book is not *Solomon*'s. We examine likewise at what time he might have composed it.

F. *Alexander* likewise speaks of it in the third Article of his sixth Dissertation on the fifth Age of the World, *p*. 171. and shews, that the very Heathens borrowed several Passages out of it, *ibid. p*. 176.

Salom. Deyling. in Eccles. 1. 7. *de Fluminum Fontiumq; Origine*, tom. 3. *Observ*. c. 15.

Article LIII. Catholick Commentators on the Canticles.

T. *Gregory of Nyssa* says, that *Origen* Sscure Places, may be of some use to those who apply themselves to the Study of the Scripture. His preliminary Dissertation is short, but curious. In it M. *Ycard* examines what relates to the Author of *Ecclesiastes*. Some rash Criticks, says he, upon very frivolous Grounds, have ventured to maintain that *Solomon* never writ this Book: Three or four *Chaldee* Words which we have met with, persuade these Gentlemen that the Author of *Ecclesiastes* lived long after *Solomon*. Our Author gives us next an Analysis of the whole Book, which he divides into three Parts: The first contains the four first Chapters wherein *Solomon* proves this important Truth, that *every thing is Vanity*: The second begins with the fifth Chapter, and ends at *ver*. 8. of the twelfth; where he instructs us to *fear God, and keep his Commandments*: Lastly, the third is an Abridgment of the whole Book. He was by nation an *Englishman*.

Among the *Rabbins* we may see *Solomon Jarchi*, *Aben Ezra*, and several others mentioned in F. *le Long*; and *Lipenius's Bibliotheca Theologica*, tom. 1.

Article LII. Treatises and Dissertations upon Ecclesiastes.

Pineda, in his Preface, treats concerning the Author of this Book; what wrote a great deal on the *Canticles*; and St. *Jerom*, from whom we have a Translation of one of *Origen*'s Comments on this Book, assures us, that this eminent Author excell'd himself as much in this Work, as he has all others in the Comments composed by him upon other Parts of Scripture: *Origenes cum in caeteris libris omnes vicerit, in Cantico Canticorum ipse se vicit*.

There is another Comment on this Book, much longer than that translated by St. *Jerom*. The Translation of this last is, by some Manuscripts, attributed to *Rufinus*, by others to St. *Jerom*; and it has been printed under his Name.

This last Work contains a long Preface, and four Homilies. The first contains only two Homilies, and goes no farther than these Words of the 2d *chapter, ver*. 14. *Vox enim tua dulcis, & facies tua decora*. And the four Homilies of the second, explain no more than the two first Chapters, as far as these Words of the 2d *chapter, ver*. 15. *Capite nobis vulpes parvulas*, &c. *Origen* composed one of these Comments when he was young, the other when he was well advanced in Years.

F. *Martianay*, in his new Edition of St. *Jerom*, has published both these Comments; one in the 2d *tome*, *p*. 807. and the other in the 5th, *p*. 603. among the Works that are spurious. This likewise is *Erasmus*'s Opinion, who believes this Comment was not written by any *Greek* Author; Author; so far was it from being translated by *Rufinus*. His Censure of it may be seen in *Frobenius*'s Edition.

Philo Carpathius, reported to be *Epiphanius*'s Contemporary, and by the Author of this Saint's Life, said to have been ordain'd Bishop of *Carpasia*, in the Isle of *Cyprus*, was not the Author of the Comment which goes under his Name. *Du Pin* believes it to be made by some modern *Greek*, because it contains many Things taken word for word from that of *Gregory the Great*.

The Comment of this spurious Writer was printed at *Paris*, in 1537, in 8vo. and afterwards in the new *Bibliotheca Patrum*, tom. 5. p. 661. There are several Fragments of the *Greek* Original in the *Catena* of the *Canticles*, by *Meursius*, under the name of *Eusebius*, at *Leyden*, 1617, in 4to.

St. *Gregory* of *Nyssa* has written fifteen Homilies on the same Work. He does not go beyond the 8th Verse of the 6th Chapter; the rest of this Chapter, and all the two last, he has left intirely untouched. These fifteen Homilies come after those on *Ecclesiastes*: See higher. There is this difference, that his Explanation of the *Canticles* is allegorical.

Gregory the Great wrote upon the same Book; and, in the last Edition of this Father, it is demonstrated that the Comment, which goes under his Name, is certainly his, and very different from what St. *Paterius* and *Venerable Bede* have composed upon the same Subject, which is scarce any thing more than an Extract of St. *Gregory*.

This Comment had been before published by *Hommey*, in the Supplement of the Fathers, at *Paris*, 1684, in 8vo. *Pamelius* says, that in all the Manuscripts, Saint *Isidore* of *Seville*, is said to be the Author of it. M. *Du Pin* believes it to be Abbot *Claude*'s; which may be understood in the manner mentioned above by us, speaking of the Comment upon *Kings*.

Venerable Bede has written seven Books upon the *Canticles*; the seventh is intirely taken from what *Gregory the Great* had said in different Places of his Works upon this Subject. It is in the fourth Volume of his Works. He wrote it to defend the Catholick Faith, against *Julian*, Bishop of *Eclane*, who maintained the *Pelagian* Heresy. And we may say, that after the Example of St. *Austin*, he performs the part of a true Teacher of Grace.

Aponius, a learned Man, who lived towards the end of the 7th Age, about the Year 670, or 680. is Author of a Comment upon *Canticles*, which has been printed by itself; and is likewise to be met with in Vol. 14. *p*. 98. of the *Bibliotheca Patrum*, together with an Abridgment of this Comment, or rather the Continuation, from chap. 4. ver. 8. *ibid. p*. 128. composed by *Luke*, Abbot of St. *Cornelius* near *Liege*. *Bede* has cited *Aponius*. *Angelomus*, a Monk of *Luxeüil*, has inserted several Things taken thence, in his Comment on the same Book. Five or six Places in the Works of *Aponius* have been taken notice of, as deserving censure. In the Abby of *Moyenmoutier* there is a very beautiful and very antient Manuscript, at the end whereof these Words are to be read; *Utilis iste liber, si correctus foret*, *esset*. His Comment is made from the *Greek* Version of the *Septuagint*, and divided into six Books. M. *Du Pin* thinks there is Wit and Learning in it, and prefers it to many other Comments. One *Uldaric Regius* wrote a Censure of some Places in the 6th Book, which may be seen in *tom*. 14. *p*. 128. of the new *Bibliotheca Patrum*. We do not know who he was, nor when he lived; but the Continuator was a *Præmonstratensis*, first Abbot of St. *Cornelius*, and died in 1157, not in 1237, as F. *le Long* says: whereas, he who abridged *Aponius*, was a *Benedictine* Abbot.

Angelomus, a Monk of *Luxeüil*, of whom we have already spoken, has written a kind of Manual for the use of the Emperor *Lothair*, that he might be able to read it with conveniency and ease. It is intirely mystical and allegorical. We find it in the 15th *tome* of the new *Bibliotheca PP*. p. 307. and in the 9th of that of *Cologn*, Part the first.

Honorius of *Autun*, who lived in the 12th Century, wrote a Comment, with an excellent Preface before it; wherein he treats of the different Senses of Scripture, and of the Distribution of the sacred Books; and has added Questions, which relate in particular to this. It is printed with his other Works. See above.

Ambrosius, Autpertus or *Ansertus*, a *Benedictine*, who flourished in the 12th Century. I should have easily believed that his Comment had not been printed, if *Sixtus of Siena*, and F. *Labbé*, had not assured us that it was. *Crovæus* takes notice of the Edition of *Cologn*, in 1536, fol. He is better known by what he has written upon the *Revelations*; where we shall speak of him.

The Comment written by St. *Bernard*, Abbot of *Clairvaux*, who died in 1153, is in *tom*. 1. of the new Edition, *p*. 1268. He was so much employed in other Business, that notwithstanding he was 18 Years about it, he was not able to finish it. Wherefore *Sixtus of Siena* is mistaken, when he says that he spent only the last Year of his Life about it. There are 86 Sermons only upon the two first Chapters, and the first Verse of the third, where he left off. *Erasmus*, in one of his Letters, prefers them to the other Works of this Saint. He was born at *Fontaine* in *Burgundy*, in the Year 1091. and died with as much Sanctity as he had lived, in the 62d year of his age; after having been the Oracle of Councils, and the Terror of Heretics.

Abbot *Rupert*, who died in 1135; his Comment is among his other Works.

St. *Thomas Aquinas* dictated his Comment, as is said, upon his Death-bed. It was printed at *Paris*, in 1634, in 8vo. and in the great Collection of his Works, *tom*. 13.

Ægidius Romanus, or *Giles Colonna*, has twenty Lectures, which are only in Manuscript, at *Cremona*, in the Library belonging to the *Augustins*, according to F. *le Long*. *Crovæus*, however, reckons them among his Works, printed at *Venice*, in 1617, in fol. See above upon *Genesis*.

The Comment written by *Justus* Bishop of *Urgelle*, was printed last at *Hall*, together with two of his Letters, in the Year 1617, in 8vo. afterwards in the new *Bibliotheca Patrum*, tom. 9. p. 731. M. *Du Pin* says he explains the allegorical Sense of this Book in few words, and in a very clear manner. He was a *Spaniard*, and Bishop of *Urgelle* in *Catalonia*; he was at the second Council of *Toledo*, in 531. and died in 540.

Bruno of *Ast*, or *Signy*, whose Comment is with the rest which were written by him; see the Title.

Alcuinus, Cassiodorus, Richard de St. Victor, and several others, have exercised their Pens upon this Book.

Alcuinus's Comment is among his other Works. It is not very certain whether *Cassiodorus* wrote upon this Book; and it is almost evident that the Comment which goes under his Name, is not his. See what *Garet* says of it in his Preface, who published it in the second Tome of his Edition, because it was to be feared that it might be lost; the first Edition of *Friburg*, in *Brisgaw*, 1538, fol. being the only one, and that become very rare.

Gilbert of Hoyland, an Abbot of the *Cistercian* Order, continued St. *Bernard*'s Work upon the *Canticles*. He made 40 Sermons, but did not go beyond the 10th Verse of the 5th Chapter; Death having prevented him from finishing his Undertaking. They are in the beginning of the 2d Tome of the new Edition of this Father.

F. *le Long* is mistaken, when he says that he explain'd the three last Chapters, since he did not exceed the fifth; as we find upon a nearer Examination, in order to rectify this, and some other Faults. This Abbot was an *Englishman*, and died in 1172; and not in 1168, as we have authentic Proofs to shew, and shall produce in some other Place. The Authors of his Life say that he resembled St. *Bernard* in all Points.

Philip Harvengius, Abbas Bonæ Spei in Hannonia, of the Order of *Præmonstratenses*, and Contemporary with St. *Bernard*, has written likewise on this Book. His Comment is among his other Works; see *Harving*.

William, Abbot of St. *Thierry*, and afterwards a Monk of *Signy*, who lived about the Year 1142, made a Comment on this Book, composed in the very Words of St. *Ambrose*. He has two Expositions: one whereof we find in the 4th Tome of the *Cistercian* Library, and goes not beyond the 3d Verse of the 3d Chapter; the other, extracted from St. *Ambrose*, is inserted in the Supplement of the Fathers, by *Hommey*, p. 260. more correct in the new Edition of St. *Bernard*, tom. 1. p. 1546. He was born at *Liege*; at what time is not said. He came to *Rheims*, where he took the religious Habit; and must have died after St. *Bernard*, that is to say, after 1153. *Thomæ Cisterc. & Joan. Algrini, de Abbati villa Cardin. in Cantic. simul impressi*, in fol. *Paris*, 1521. The Comment of *Thomas*, the *Cistercian* Monk, has had the same fate as the Book concerning the Imitation of *Jesus Christ*; but after Disputes on one side and t'other, it has been given at last to its true Author, who lived about the end of the 12th Age, and, as *Sixtus of Siena* says, imitated the Style of St. *Bernard*.

John Algrin, or *Halgrin*, made only Notes. He was created Bishop of *Besançon* in 1225, and Cardinal of St. *Sabina* in 1227. Many have been mistaken concerning him, as we shall shew elsewhere. M. *Du Pin* says that he died in 1236. *Trithemius* tells us that he excelled in Preaching.

Among the Moderns, without including those who wrote upon the whole Bible, is reckon'd *Robert Holkot*, an *English Dominican*, who wrote a Comment which was printed at *Venice*, in 1509, in folio. *Sixtus of Siena* thinks there is a great deal of fine-spun Erudition in it. *Vossius* says he was a Man of great Learning; he spared no Pains, and grudged no want of Rest to attain it.

Francis Titelman has inserted Notes in his Comment taken from the *Hebrew*, *Chaldee*, and *Greek* Texts. The fourth Edition is of 1554, in 8vo. at *Lyons*.

Maldonat wrote only *Scholia*, which were printed with his Comment upon the four great Prophets, at *Paris*, 1643, in folio. *Delrio* made four sorts of Comments, which *Possevin* calls *Varium Opus, eruditum & spissum*; printed at *Ingoldstadt*, 1604, in fol.

John de Jesu Maria, a *Carmelite*, made only a plain Explanation; printed at *Cologn*, in 1610, in 8vo. the fourth Edition. It is among his other Works.

Michael Gislerius, a Canon Regular among the *Theatins*, who died in 1646, put out the *Canticles* according to the different Translations from the *Hebrew* and *Greek* Septuagint, at *Rome*, 1609, in fol. at *Venice*, 1613, an Edition corrected and enlarged; at *Lyons*, 1620, the last Edition.

Lewis Soto Mayor, a *Dominican*; his Explanation was printed at *Lisbon*, in 1599, and 1601, in fol. at *Paris*, 1605. He has also put out shorter Notes, *ibid*. 1611, in 4to. He is called *Mayor*, to distinguish him from *Dominicus Soto*. He was a *Portugueze*, and died in 1610. He was, says *Possevin*, a Man of Probity and great Sweetness. We shall speak again of him upon the two Epistles to *Timothy*.

Jerom Osorius, the Nephew; see upon *Ecclesiastes*.

Gaspar Sanctius, see upon the *Psalms*: *Agellius*, ibid.

Libertus Fromondus; his Comment was printed at *Lovain*, 1657, in 4to. the second Edition; and with his other Comments, *ibid*. 1670, in fol. which we shall hereafter speak of; and of him, upon St. *Paul*.

Paulus Aresius, his Work contains some inconsiderable Difficulties relating to the spiritual and historical Sense of this Book; at *Milan*, 1640, in 4to. He was himself of this Place, turned *Theatine* at 14 years of age; and *Paul* nominated him to the Bishoprick of *Tortona* in *Italy*, in the Year 1620. He died at a great Age, in 1644, or 1645.

Lewis of Leon, his Explanation was printed at *Salamanca*, in 1589, in 4to. the third Edition.

Gilbert. Genebrardi Canticum Canticorum Versibus & Commentariis illustratum, adversus Trochaicam Theodor. Bezæ Paraphrasin. Adjuncti sunt tres Rabbini Jarchi, Aben Ezra, & Anonymus, cum Versione; Paris, 1585. *Genebrard*, besides his Comment in 8vo. put out larger Observations at *Paris*, 1570, in 4to.

We may add *Francis Aurat*, who published a literal Exposition at *Lyons*, 1693, in 8vo. He was a *Frenchman*, and a Priest. He was living in 1704.

In *Pez's Anecdotes*, tom. 2. part 1. p. 368. we find an allegorical Comment by Abbot *Irembert*, upon some Places of this Book.

That of *Thomas*, Abbot of *Verceil*, ibid. p. 503, 689.

Abbot *Robert* wrote a short Exposition; whereof we have the Prologue, and some short Sketches, in the first Tome of *Analecta*, p. 125. We are told, in our *Benedictine* Annals, who this *Robert* was, *tom. 4. p. 369*. He had made profession of the rule in the Monastery of St. *Michael*, *in Periculo Maris*. From thence he was taken to be Abbot of St. *Vigor* in *Bayeux*; and went to *Rome* under *Gregory* VII. This Pope being dead, he retired to his first Monastery of St. *Michael*, where he took the Sirname of *Tumbalenia*. This *Robert's* Exposition has been improperly attributed to *Raoul de Fontenel*. He lived till after 1096.

St. *Francis de Sales*, in his Works printed at *Paris*, 1652, in fol. expounds this Book mystically.

Paul Albinian de Raias wrote a literal Comment, wherein he describes the Marriage of the Word with the Church; at *Genoa*, 1659, in fol. He published only the first Tome. There are still three Manuscripts of it in being, according to *Southwel*. Some will have him to be a *Portugueze*, others a *Spaniard* of *Valentia*, a *Jesuit*, and Professor of the holy Scriptures. He died in 1667. This is all we have of his.

An Explanation of the *Canticles* in verse, applied to the Blessed Virgin, with Notes and Passages from the Fathers; at *Paris*, 1717, in 8vo. in *French*. This Work was never made for such profane People as endeavour after nothing more in their Readings than an agreeable and pleasant Amusement. It is not so much the Author's Intention in this Place to please, as to instruct and edify; Christians, and not Men of the World are spoken to; nor is any thing more aimed at than to make them perfect, devoted only to the Glory of Christ, and the Service of *Mary*, to whom a just Application is here made of every thing that is to be met with in this divine Book.

Article LIV. Protestant and Jewish Commentators upon the Canticles.

AMong the Protestants, *Mercerus*, *Durham*, and *Ainsworth*, have written upon the *Canticles*; but these last are more critical than moral.

John Mercier's Comment is printed with that which he wrote upon the *Proverbs*: See above.

James Durham, an *Englishman* of *Yorkshire*, and a *Calvinist* about the end of the 17th Century, wrote an Exposition in *English*, which was printed at *Edinburgh*, in 1668, in 4to. at *London*, 1695, the third Edition; in *Flemish* at *Utrecht*, 1681, in 4to.

Henry Ainsworth, an *Englishman* likewise, wrote Annotations; printed with those which he published on the *Psalms*, and separately in *German*, at *Frankfort*, 1693, in 8vo.

Thomas James put out an Exposition extracted from the Fathers, at *Oxford*, 1607, in 4to. We shall speak of him in an- Christ's Body and Blood, of the Vision of God, &c. See *Flodoard*. l. 3. c. 15. & *Hincmar. Oper*. tom. 2. p. 844.

Bochart has written something on *Copher* or *Cyprus*, Cant. 1. 14. & 2. 1. and upon the *Dudaims*, or Mandrakes, *Cant*. 7. 13. See the new Edition of his Works, *tom*. 3. *p*. 866, & 916.

F. *Alexander*, in his fourth Dissertation of the 5th Century, *Article* 4. *p*. 177. shews it to be an *Epithalamium* on *Jesus Christ* and his Church, composed by the Inspiration of the Holy Spirit; and contends against those who pretend that it is only an amorous Piece of Poetry made by *Solomon* for the King of *Egypt's* Daughter, whom he passionately loved.

Theodore Janson Almeloveen made a Dissertation in the form of a Letter upon the 5th Verse of the 8th Chapter. It is in the *Bibliotheca Philologica*, tom. 5. p. 995, 1004.

Article LVI. Catholick and Protestant Commentators upon the Book of Wisdom.

Enerable *Bede* has commented Vother Place.

As to the *Jews*, it is sufficient here to point out *Genebrard's* Comment, whereof we have been speaking; but we shall observe, that among the *Rabbins* are *Solomon Jarchi, Aben Ezra*, and *Kimchi*. The *Chaldee* Paraphrase on this Book is very large. *Joseph the Blind* is said to be Author of it.

Article LV. Treatises and Dissertations upon the Canticles.

SEE *Sanctius's* Preface to this Book; and ours, with our Dissertation on the Marriages of the *Hebrews*. See likewise hereafter the particular Article wherein we shall treat of the Marriages of the *Hebrews*. In our Preface to this Book we examine who is the Author of it, at what Time, and upon what Occasion it was written. We likewise explain in it the seven Marriage-Days and Nights.

Deylingii, in Cantic. 3. 11. *de Rege Salomone nuptiarum die coronatio*, Observ. lib. 3. c. 16.

Hincmarus, Archbishop of *Rheims*, wrote a Book intitled, *Ferculum Salomonis, Cantic*. 3. 9. *Solomon's* Chariot, or Litter; but this Book had properly no relation to its Title, for it treated of Grace and Predestination, of the Sacrament of some Places in the Book of *Wisdom*. The Fragments of his Explanation are in the 7th Tome of his Works.

Rabanus Maurus, in his Epistle to *Othgarius* Archbishop of *Mentz*, tells him that he was determined to write upon the Book of *Wisdom*, because he had observed that none of the ancient Fathers had explain'd it; and that the Work of *Bellator* the Priest, mentioned by *Cassiodorus* in his divine Lessons, *chap*. 1, 5, 8. who composed eight Books upon this, had not been handed down so low as to his Time.

There is a Comment on this Book said to be St. *Bonaventure's*. It was printed at *Venice*, in 1575, in 8vo. and in the first Tome of his Works.

Among the Moderns we have *Holkot*, *Jansenius* of *Ypres, Lorin, Maldonat, Cornelius* à *Lapide, Osorius, Luke of Bruges*, and *Nannius*; printed at *Basil*, 1521, in 4to.

Robert Holkot's Lectures were printed at *Basil*, 1586, in 4to. the last Edition.

The Notes of *Jansenius*, Bishop of *Ghent*, at *Antwerp*, 1689, in 4to. and at *Lyons*, 1580, in fol.

The *Analecta* of *Jansenius* of *Ypres*, with what he put out upon *Proverbs*. See above.

The Comment of *Lorinus*, at *Mentz*, 1608. in 4to. at *Cologn*, 1624. in fol.

Osorius the Elder made a Paraphrase, which was printed at *Bologna* in 1577, in 4to. and at *Cologn* in 1584, in 8vo. and among his other Works. See above.

Peter Nannius made *Scholia*, and a Comment; printed at *Basil*, in 1551, in 4to. *Colomesius* says that no one has written better upon this Book; and *Fabricius*, in his *Bibliotheca Græca, tom*. 2. wonders that his Works were not inserted in the Great Criticks. He was an *Hollander* of *Halcmar*, and a Canon.

Nicholas Selneccer put out Notes, which were printed at *Lipsick*, in 1568, in 8vo. with the *Greek* Text. He was a *Lutheran*, Professor at *Lipsick*, where he died in 1592, at 60 Years of age. His Notes upon this Book, like all the rest compos'd by him, are in no great request, he being rather a controversial than a critical Writer, says *Du Pin*, in *tome* 1. of his *Bibliotheque des Heretiques*.

Lawrence du Pont, or *de Aponte*, has inserted Homilies, Scholastick Digressions, and a Paraphrase in his Comment. It was printed at *Paris*, in 1629, in fol. He was of *Naples*, became a Canon Regular, and died in 1639. and the 64 Year of his age.

M. *Bossuet*, Bishop of *Meaux*, and M. *de Bellegarde* have also written on this Book. Add those who have written on the whole Bible.

Among the Protestants are *Badwel*, *Grotius*, &c. printed in the large Criticks. *Badwel's* Scholia are in the fifth *tom*. of the great Criticks.

To these we may add, *John Sartor*, who wrote a Comment, which was printed at *Basil*, in 1558, in fol. under the name of *Tosius*. He was a *Calvinist* of *Amsterdam*, and died in 1568. *Vir pacis amantissimus*, says *Crovœus*.

Article LVII. Dissertations upon the Book of Wisdom.

THE Prefaces of *Cornelius à Lapide*, and ours.

See our Dissertation concerning the Author of the Book of *Wisdom*, and another on the Origin of Idolatry, before our Comment on the Wisdom of *Solomon*; and in our Collection, *tom. 1. p*. 423. In our Preface to this Book, we reply to some difficulties in it; and, in our Dissertation, we prove it to be Canonical, tho it be not certain who is the Author of it. See also the second Volume of *Fabricius's Bibliotheca Græca*, tom. 3. c. 29. 3. p. 735. He shews here that this Book is writ by some very antient and inspired Author, tho it be not *Solomon's*.

We may add *John Maur Stohr*, a *German Lutheran*, who has described the contagious Fruits of *Sodom* mentioned in *ch. 10. ver*. 7. at *Lipsick*, 1695, in 4to.

A Dissertation upon the Divinity of the Book of *Wisdom*, which we find in *Latin* in the 5th *tome* of *Select Observations* printed at *Hall*. We see now what the force of Truth has extorted from the Mouth of a *Lutheran* Protestant, contrary to the Opinions of those of his Sect, in favour of the Book of *Wisdom*.

For, he believes this Book to be the Work of *Solomon* himself, and that it was written at first in *Chaldee*. This last Conjecture he supports with the Authority of *Maimonides*. It is objected to him, that the Stile is very far from the noble Simplicity of the other Books of Scripture; and that there is more of the Declaimer in it, than of the King or Prophet. That the Ideas of the *Greek* Philosophers, who were later than *Solomon*, were to be discern'd in it. Our judicious Critick does not think the Stile of it more elevated than that of the Book of *Job*, and many *Psalms*. And if we suppose, as we may with probability enough, that the Book here in question was written first of all in Verse, the Objection vanishes. As to the Sentiments of some *Greek* Philosophers, which certain learned Men discern *in it*, the Author of the Dissertation advises them to agree first among themselves, if they would prove any thing. While one discovers *Platonism* in it; another the Doctrine of *Aristotle*, another the Principles of the Stoicks, another the Tenets of *Epicurus*, and lastly, another the Visions of *Pythagoras*, they will be set in opposition one to the other; and sensible People will conclude that the Principles of none of these Sects are express'd clearly in the Book we are speaking of; and that a slight resemblance of the Doctrine it contains with Opinions which were not invented by the *Greek* Philosophers, is a weak argument for robbing *Solomon* of this Book.

From these general Objections, our sincere and learned Critick descends to the particular Objections of some distinguish'd Protestants. *Turretin*, more clear-sighted, or more imaginary than others, thinks he sees Allusions to the Combats of Wrestlers, in *ch*. 4. *ver*. 2. Nor is this all: What we read concerning the Original of Idolatry, in *ch*. 4. he declares to be false. The Allusion to the Encounters of Wrestlers is far from being evident; it appears more manifestly to be hinted at in *Isaiah* ch. 2. 3. *Psal*. 21. 3. As to what relates to the original of Idolatry, which the Author of the Book of *Wisdom* imputes to the Grief of a Father procuring his Son to be adored, as a Consolation for his Death; it is true, that many Authors pretend on the contrary, that the first Idolater was *Ninus*, who had his Father *Belus* worshipped. But were we to look upon the Book we are speaking of only as a profane one, the Authority of it is preferable. It was written in both Time and Place nearer to the Source of Idolatry. Besides, *Diophantus* of *Lacedæmon*, and *Fulgentius Placiades*, speak as this Book does of the beginning of Idols.

The Objection of *Limborch*, the Remonstrant Divine, turns upon a mistaken Supposition. He believed the Author to say, that in his time the *Israelites* were oppressed; which could not agree with the Reign of *Solomon*. He says only, that the Friends of God are always persecuted by the Wicked. *Vandale*, a profess'd Unbeliever, rejects this Book with great Assurance. The 17 *ch*. is displeasing to him, because there is mention in it of Spectres which appeared to the *Egyptians*, during the continuance of that Darkness, which God spread over this Kingdom. But is it impossible that any should appear? And is the Opposition of a Book to our Opinions, sufficient for rejecting it? The Author of the Dissertation concludes, that such weak Objections ought not to hinder us from respecting the Word of God, in the Book of *Wisdom*.

Article LVIII. Catholick Commentators upon Ecclesiasticus.

THERE are some Fragments of *Venerable Bede* upon this Book, in the seventh Tome of *Bede*'s Works.

Rabanus Maurus, is the most eminent Commentator of this Book, next to *Bede*.

Robert Holkot has written on the seven first Chapters of *Ecclesiasticus*: It is published with what he put out on the *Canticles*. See above.

Jansenius, Bishop of *Ghent*, besides a Comment printed with his Notes upon the Book of *Wisdom*, put out a Paraphrase and Annotations annex'd to those made by him on the *Psalms*. We do not find that the Apostills of *Alexander ab Alexandria*, were printed, nor all that he composed upon the Scripture.

Robert the *Carmelite* wrote something upon *Ecclesiasticus*: It must be reckoned among his other Works which are lost.

Paul Palacios de Salazar; his Comment was printed at *Cologn*, in 1593, in 8vo. He was born at *Granada*, was Professor of Divinity at *Coimbra*; and died in 1582. He is said to have distinguished himself as much by his Piety as his Learning.

Robert Jorius or *Juoius*: It does not appear that his Comment upon *Ecclesiasticus* was printed, any more than the rest which are ascribed to him. *Balus* and *Leland* are content with mentioning them. He is said to have been an *English Carmelite*, or *Dominican*, of *London*. He died in 1392. *F. Echard* does not place him among the Writers of his Order.

Octavian de Tufo, a *Neapolitan Jesuit*, wrote upon the eighteen first Chapters of this Book. His Work was printed in fol. at *Lyons*, in 1628. and at *Cologn*, in 1629. He turned *Jesuit* in 1594. and died in 1629.

John de Pina, of *Madrid*, wrote five Volumes on *Ecclesiasticus*, the first whereof was published at *Lyons*, in 1639, in fol. the last in 1648. He turned *Jesuit* in in 1602. and died in 1657.

Olivier Bonart of *Ypres*; his Comment was printed at *Antwerp*, 1634, in fol.

Salvator de Leon has an Exposition, with Illustrations, on the first fifteen Chapters of *Ecclesiasticus*; printed at *Antwerp*, in 1640, fol. He was a *Spaniard* of *Murcia*, and died in 1649.

Petrus de Gorsa's Explanation is join'd with that written by him on the *Libri Sapientiales*, together with Notes; wherein he clears the most difficult places; at *Paris*, 1654, in *French*, in 12mo. We have heretofore spoken of him.

Alfonsus de Flore made a Comment; not, as F. *le Long* writes, on the five and twentieth, but, according to *Nicholas Antonio*, who must have seen it, on the twenty-fourth Chapter. It is literal and moral. He makes an Application of it to *Jesus Christ*, the Blessed Virgin, and the Church. He was a *Spaniard* of the Diocess of *Toledo*, and a *Jesuit*; he died in 1660.

Gaspar Sanctius wrote upon the 24 first Chapters of this Book, but we do not see that his Comment is printed; *Crovä*us explains himself no otherwise as to this Point, than by saying, *quære*. F. *le Long* refers us to *Southwell*.

Cornelius à *Lapide* may supply the room of almost all the rest. M. *de Bellegarde* has written upon it. M. *Bossuet* has composed a succinct, but very good Comment on this Book.

Among the Protestants we have *Camerarius, Drusius, Hæschelius, Chytræus, Osiander, Calovius, Pelican*, and *Toussaint*.

The Notes of *Joachim Camerarius* were printed at *Lipsick*, 1570, in 8vo. with a Latin Version. They were printed again in 1682. He was of *Bamberg*, born in 1500, became a *Lutheran*, and died in 1574. *Scaliger* looks upon him as one of the most learned Men of his Age. *Turnebe* calls him the Ornament of *Europe*.

Drusius's Notes are in the *Great Criticks*. Those of *Hæschel*, and his different readings, *ibid*. tom. 5. and were printed at *Augsburg*, 1605, 8vo. He was of this Place, a *Lutheran*; and died in 1617. of his Age 61.

David Chytræus wrote an Explanation; printed at *Wittemberg*, 1573. the second Edition.

Hugo Grotius has succeeded well on this Book. *Hescbelius* has given us the Greek Text, with the various Readings, and some very short literal Notes.

Of the four *Osianders*, *Luke* only wrote upon *Ecclesiasticus*, in his Notes upon the Old Testament; and *Abraham Calovius*, in his Comment upon both Testaments, as well as *Conrad Pelican*. See above, the general Commentators. *Paul Toussaint*, in his Notes upon the Bible, has inserted likewise what he wrote upon this Book.

Article LIX. Dissertations or Treatises upon Ecclesiasticus.

SEE the Prefaces of *Cornelius* à *Lapide*, and ours. *Jul. Bartolocci, de libro Ecclesiastici*, Bib. Rab. *p*. 879. t. 1. He is very particular here in discoursing on *Ben- Sira the elder*, whom he distinguishes from *Ben-Sira* his Grandson; and proves the necessity of his being the true Author of *Ecclesiasticus*, by many Places of this Book, the very Expressions whereof occur in the Works of *Ben-Sira*. He concludes his Dissertation with an Abridgment of what is most excellent in this Book.

Joan. Drusii Scholia in Proverbia Ben -Sira, in Crit. Sacr. Cornelii à *Lapide, Alphabeta duo Ben-Sira, p*. 80, 81. *Pref. in Eccl. Christ. Cartwright, Mellificio Hebraic*. v. 3. p. 3126 *& seq. Vide & Joan Albert. Fabricii Bibl. Græc*. tom. 2. l. 3. c. 29. 3. p. 730.

It may be proper likewise to consult *Tufo's Prolegomena* and *Introduction*, wherein he examines several impotant Points: they may serve in the way of Illustrations.

Upon Youth and old Age, mentioned in ch. 7. ver. 1, 7. See Herman. Wits's Academical Exercitations, printed at Utrecht, 1714.

Article LX. Catholick Commentators upon the Prophets, and in particular upon Isaiah.

ORigen has written on *Isaiah* after his usual Method. We have but nine Homilies on this Prophet, which do not go beyond the sixth or seventh Chapters. These are what remain of the twenty five Homilies which *Origen* wrote upon this Prophet.

In the Works of St. *Clement Alexandrinus*, there are *Collections taken from the Writings of the Prophets*; wherein he does not confine himself to the Prophetical Writings, but quotes indifferently the Books both of the Old and New

Testament, and explains them without following any Order. It is questioned whether this Piece is St. *Clement's* of *Alexdria*; and the Conjecture of some is, that these may be Collections extracted from *Tatian* the old *Valentinian Heretick*. See the new Edition of St. *Clement*, by *Potter*.

St. *Basil the Great*, has written on the sixteen first Chapters of *Isaiah*. His Work is very useful and instructive; Doctrine and Morality are the Points which he keeps close to.

What we have remaining of St. *Basil* makes us regret the loss of what we have not; if it be true, that he wrote upon the whole Prophets. For, as *Erasmus* observes, it is the Work of a very eloquent Divine upon a very eloquent Prophet. *Eloquentissimi Theologi opus in elegantissimum Prophetam*, says he, in the nineteth Letter of his thirtieth Book.

Eusebius of Cæsarea has explained the whole Prophecy of *Isaiah*. His work has been lately published by F. *Montfaucon* in his *Nova Collatio PP. & Scriptorum Græcorum*, t. 2. p. 357. St. *Jerom* has made good use of these Comments in his upon *Isaiah*; and it has been our Observation, that commonly, when *Eusebius* says, he consulted his *Hebrew* Master upon any Passage, there too St. *Jerom* says, that he inquired of his Rabbi concerning the same Difficulty.

The principal Design of *Eusebius of Cæsarea*, in his Comment, is to oppose those who imputed every thing to Fate. He likewise treats in it concerning the Martyrs of his time, of the Piety of Princes; and abundance of very edifying Subjects.

St. *Cyril* of *Alexandria* has written upon the whole Prophecy of *Isaiah* in five Books, which make up the whole second Volume of his Works. He is diffuse, and does not keep much to the Letter.

St. *Chrysostom* has seven Homilies on the beginning of *Isaiah*. He goes not beyond the eighth Chapter. *D. Bern. de Montfaucon* has published them in the 16th Tome of his new Edition.

I say nothing of *Apollinarius, Didymus*, and *Pierius*, whose Works have not descended down to us; and were commended by St. *Jerom*, in whose Hands they were.

St. *Jerom* has composed eighteen Books upon all *Isaiah*. All the World knows, that among the *Latins* no one has succeeded better than St. *Jerom* in a literal Explanation of the Scripture; and that his Comments on the Prophets are the best of all his Works. His Prefaces particularly are excellent. He had before him the old *Greek* Commentators; *Origen*, *Apollinarius, Didymus, Pierius*, and *Eusebius*, who were of great service to him. He first explains the literal Sense, and then enlarges on the moral and allegorical. He has not only written upon *Isaiah*, but upon the four great, and twelve small Prophets: which is mentioned here to avoid repetition hereafter. We may add the same thing of *Theodoret*, and some other Fathers.

St. *Austin*, in his *Confessions*, l. 9. c. 5. says that St. *Ambrose*, soon after his Conversion, having recommended to him the reading of the Prophet *Isaiah*, he sat about it; but finding it too hard for him, he for that time was obliged to give it over, and put it off to some other opportunity.

Procopius of *Gaza* has written on *Isaiah*. His Comment is only an Abridgment of those written by the first *Greek* Fathers: It was published by *John Curter*, in *Greek* and *Latin*, at *Paris*, 1580, in fol. See above.

Abbot *Joachim*, of the *Cistercian* Order, Abbot and Founder of the Congregation *de Flore*, was in great reputation about the end of the 11th Century. He made a Comment on *Isaiah, Jeremiah*, and the *Revelations*; and a Concord of the Old and New Testament. He is accused with indulging too much his own Visions and Imaginations; and many of his Errors have been condemned. His Comment was printed at *Cologn*, 1577, in 4to. the second Edition. He was of *Calabria*; and died in 1202.

The Comments on *Isaiah*, said to be St. *Thomas Aquinas's*, as is prov'd by F. *Echard, Bibl. Ord. Præd*. tom. 1. p. 324, 325. and which really were this Doctor's, were printed at *Lyons*, in 1531.

Among the Moderns we have *Adam Sasbout*; printed at *Cologn*, in 1608, in fol. Some pretend that *Sasbout's* Comment is by *John Hessels*, or *Hassels*, his Master. It is the Work rather of a Divine, than of an able Critick. Yet if those Questions were retrenched which are of no use, we should find the Text to be explain'd in a manner sufficiently clear. It is short, judicious, and exact.

Leo de Castro, Canon of *Valledolid* in *Spain*, has written upon *Isaiah* and *Hosea*. He keeps almost thro'out to the spiritual Meaning, and generally applies all the Prophecies of *Isaiah* to *Jesus Christ*; neglecting the literal and historical Meaning of them. His Comment upon *Isaiah* came out at *Salamanca*, in 1570. It is extracted from the ancient Fathers. This Author was a *Spaniard*, a *Salamanca* Doctor, and died in 1586.

Cardinal *Hugo*, the Author printed under the Name of St. *Thomas*, and *Lyranus*, keep closer to the History.

Franciscus Forerius, or *Foreiro*, a *Dominican*, born at *Lisbon* in *Portugal*, who died in 1580. has composed a very large Comment on *Isaiah*, and the twelve small Prophets. His Work is literal, critical, and historical. He understood the Languages, and was a great Divine. It was printed at *Venice*, in 1563, in fol. and in the *Great Criticks*, tom. 4. together with a learned Preface, addressed to the Fathers of the *Trentin* Council, and another to his Friends; wherein he explains the Method observed by him in his Comment.

In *Pez's Anecdotes* we find an Exposition *de decem Oneribus*, by Abbot *Jerimbert*, tom. 2. part 1. p. 428, 500.

Moreover the Comment of *Hervæus*, Monk of *Dole*, which contains eight Books, *ibid*. tom. 3. part 1. p. 1, 756.

Osorius the Elder has a Paraphrase in five Books, printed at *Bologna*, 1577, in 4to. and at *Cologn*, 1584, in 8vo. It is also in the Collection of his Works. *Croveus* calls it *Opus insigne*.

The Comment of *Jerom ab Oleastro* was printed at *Paris*, 1654, in fol. the second Edition. He was a *Portugueze*, a *Dominican*, and died in 1563, according to *Nicholas Antonio*; tho *Tirinus* makes him live till 1568.

Hector Pintus has also written upon the four great Prophets; printed with his other Works at *Cologn*, 1616. five Volumes in 4to. at *Paris*, three Volumes in fol. fol. 1617. and separately elsewhere. He was a *Portugueze Hieronomite*; and died in 1584. He understood *Greek* and *Hebrew*.

Gaspar Sanctius, Cornelius à *Lapide*, *Lucas Brugensis, M. F. Thaddæus*, of the Order of St. *Augustin*, are reputed to have written well upon *Isaiah. Thaddæus's* true Name is *Guidellus*. He was General of his Order; and died in 1606. His Comment upon *Isaiah* was printed at *Perouse*, 1598, in two Volumes in 8vo.

Cosmas the *Egyptian*, of whom we have spoken upon *Exodus*, has explain'd *Hezekiah's* Song, and treated of the Retrogradation of the Sun in his geographical System of the World, *tom*. 8. *Vide ubi supra*. We speak of him more largely in the Article of *Sacred Geography*.

It may be proper to know, that an illustrious and learned Lady, called *Mary Magdalen Feuillet*, put out a Concordance of the Prophecies with the Gospel, upon the Passion, Resurrection, and Ascension of our Saviour, at *Paris*, 1689, in 12mo. In this she solidly establishes the Principles of the Christian Religion, by shewing that the principal Mysteries foretold by the Saints of the Old Testament, were accomplished in the Person of the Son of God.

Article LXI. Protestant and Jewish Commentators.

AMong the Protestants, next to those who have written on the whole Bible, the most eminent are *Calvin, OEcolampadius, Musculus, Gataker, Calovius*, *Marlorat*, and *Rivet*; most of whom are intire in the *Great Criticks*, or Extracts of them are in the *Synopsis*.

John Calvin wrote upon all the Prophets, great and small. His Comment upon *Isaiah* was printed at *Geneva*, in 1617, in fol. the sixth Edition. The best is of 1551, because he himself revised it.

OEcolampadius wrote likewise upon all the Prophets; in particular upon *Isaiah*, ibid. 1567, in 4to. the second Edition.

Wolfgang Musculus wrote only upon this first Prophet; his Comment was printed at *Basil*, 1623, in fol.

That of *Augustin Marlorat* was printed at *Geneva*, 1610, in fol. a new Edition. All these Writers are known sufficiently.

What *Thomas Gataker* composed upon *Isaiah*, is in his *Adversaria Miscellanea & Posthuma, tom*. I. of his printed Works at *Utrecht* upon the *Rhine*, in 1698. two Volumes in fol. See the Table of such Passages of Scripture as are explain'd by him; it is at the end of the first Volume.

Abraham Calovius's Notes upon this, and the other Prophets, are in the second Tome of what he performed upon the whole Bible, at *Lipsick*, 1719. four Volumes in fol.

Solomon Vantill made a Comment, which was printed by the Direction of *Campegius Vitringa* at *Lewarden*, 1720, in fol. and contains 958 Pages, without the Preface and Tables.

Andrew Rivet commented only the 53d Chapter of *Isaiah*; at *Leyden*, 1623, in 4to.

Drusius wrote Notes upon the three first Chapters only; printed in the second Edition of the *Great Criticks*, with those made by him on the small Prophets. They were not published till after his Death, and then just as they were found in his Papers.

Augustus Varen has written Disputations on the twelve first Chapters of *Isaiah*; printed at *Rostock*, 1658, in 8vo. The publick School of *Isaiah*, ibid. 1665, in 4to. The canonical College of the four last Prophets of *Babylon*, namely, *Daniel*, *Haggai, Zachary*, and *Malachi*; ibid. in 1667, in 4to. The *Trifolium* of the three last Prophets, *ibid*.

in 1662, in 4to. Lastly, a particular Comment upon the Prophet *Isaiah*, revised by *John Fecht*, and printed at *Lipsick*, 1708, in 4to. We have spoken of him upon *Genesis*.

He has prefixed a kind of Introduction to this Prophet, which comprehends ten Articles. In it he examines the general Title of the Prophecy, the Order of the Subjects spoken of by *Isaiah*, the Order wherein the Prophecy of *Isaiah* is disposed in the Bible; whatsoever concerns more particularly the Person of this Prophet, the Places, Time, and Circumstances wherein he prophesied, the general Aim and Division of his Prophecies. He afterwards splits his Comment into three large Sections; the first whereof ends at the 12th Chapter, the second at the 39th, and the third contains those which follow.

In this long Comment it seems to be his Design that nothing might escape the Accuracy and Subtlety of his Reflections; he scans every thing, divides and subdivides every thing, and leaves nothing for the Reader's Mind to do. His omitting to insert the Text of *Isaiah*, so as to make it necessary to recur to the Bible that we may understand his Explanation, is an Inconveniency. Besides, the Author has not so confined himself within the Bounds of Criticism, or Divinity, as not to intersperse frequently thro'out his Comment many Points of ecclesiastical History and Controversy; and it will be surprizing to any one to find such Questions as have but a very remote relation to the Text of *Isaiah*.

Moreover, it may be necessary to know that in this new Edition there is a Catalogue published, and an Account of *Varen's* Works, as well printed as Manuscript; which fills almost the first Tome. It is a Preface by *John Fecht*, wherein he gives us the Author's Life; of which you have here an Abridgment.

He came into the World at *Lunebourg*, in the Year 1620. and died in 1684, a *Lutheran*. He had happy Dispositions for the Sciences, and a very strong Inclination to the *Hebrew* Tongue, which he spake with more ease than his native Language. He was also a Man of great Memory and Judgment.

A Comment upon *Isaiah* by *Campegius Vitringa*, in *Latin*, at *Leuwarden*, 1714, 1715. two Volumes in 4to. Herein he prescribes to himself two Rules: First, to follow the proper and grammatical Sense, which results naturally from the Signification of the Words; considering, at the same time, the Circumstances and Drift of the Discourse, unless he is obliged, by very strong Reasons, to have recourse to another more spiritual and exalted Sense, when the Attributes cannot agree with the Subject which seems to be express'd. The second, to look for the Accomplishment of the Prophecies, in the Times nearest at hand; and, if it is not to be found in these either totally or partially, then to proceed to Times subsequent and more remote, verifying it by the History. He was a *Dutch Calvinist*, studied Night and Day, and understood Antiquity extremely well.

Vincent Struck's Explanation of *Isaiah* in *Latin*, at *Lipsick*, 1708, in 4to. This may be called rather Theological Lectures, than Observations upon a Prophet. He first of all examines what is to be understood by the Word *Prophecy*. 2. What relates to the Author of this. 3. He gives us the Subject of this Book. 4. He describes the Time wherein *Isaiah* prophesied. He is very copious upon each of these Articles.

Lyser's Comment upon the small Prophets in *Latin*, at *Lipsick*, 1709, in 4to. published by his great Grandson *Lyser*, who added to it his Explanation of the Prophet *Haggai*, which was wanting. We find here *Prolegomena* prefix'd to each Prophecy, wherein the Author gives the Life of that Prophet whose Writings he undertakes to explain. He is very circumstantial in his Inquiries, and endeavours to discover the Spirit and Genius of the Prophet. He lays open the Vices which were then reigning among the *Jews*, and gives us some idea of the Subject and Matter of each Prophecy. Moreover, there is a short Analysis prefixed to every Chapter of all Things contained in it. He afterwards explains all the several Verses, sometimes by a Paraphrase only; but when any Difficulties occur, he treats the matter more copiously, and in a manner which demonstrates that he had studied the Scriptures with a particular application, and had a good knowledge of *Hebrew*.

He came into the World at *Winenden*, in the Province of *Wittemberg*, in 1552. was made a *Lutheran* Minister in 1573. and died at *Dresden* in 1610, according to *William Wilck*; or 1601, according to *Bayle*. He wrote abundance of Books upon the Scripture, every one of which we have taken notice of in their proper place.

Francis Burmann wrote six and twenty Disputations upon the Prophets, namely, *Hosea, Joel, Amos, Obadiah, Jonah*, and *Micah*.

John Cæsar has several Discourses in *German* upon *Jonah, Micah, Habbakkuk*, and *Zephaniah*, at *Wittemberg*, 1598, 1600, 1603, and 1608, in four Volumes in 8vo. See upon *Job*. This is the last time that we shall speak of him.

Lewis Capellus has Notes upon the 53d Chapter of *Isaiah* at the end of the 52d; upon *Obadiah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Malachi*, and *Zechariah*, in his other posthumous Works, at *Amsterdam*, in 1689, in fol.

Bartholomew and *Isaiah Heidenrich*. The first has an Exposition of *Joel, Jonah*, *Obadiah, Nahum, Haggai*, and *Malachi*, at *Wittemberg*, 1610, in 8vo. We have spoken of him upon *Ruth*. The second has several Discourses in *German* upon *Joel*, *Jonah, Obadiah, Micah*, and *Amos*; printed at *Lipsick*, in three Volumes in 8vo. in two Volumes in 4to. 1603, 1611.

Edward Liveleius wrote Notes upon *Hosea, Joel, Amos, Obadiah*, and *Jonah*, at *London*, 1587, in 8vo. and in the *Great Criticks* upon the Prophets. He says himself, speaking of his Notes, that they will appear inconsiderable to those who despise the grammatical Sense. He flatters himself, however, that they will be of some use. *Simon* reproaches him with too much affecting to appear learned, where there was no necessity. See what he says of him in his *Critical History of the Old Testament*, p. 445. He was an *Englishman*, Professor in the University of *Cambridge*; and died in 1605, or 1606. This is all we shall say of him.

John Mercier wrote likewise a Comment upon the same Prophets, at *Giessen*, 1595. See upon *Genesis. Amand Polanus* has a Comment upon *Jeremiah*, and his *Lamentations*, in 1608, in 8vo. upon *Ezekiel*, with a logical and theological Analysis, *ibid*. in 1592, in 8vo. upon *Daniel*, in 1600, in 8vo. an Analysis of *Malachi*, in 1606, in 8vo. of the Prophet *Hosea*, in 1601, in 8vo. We have spoken of him on the *Psalms*, Article 50. We shall speak of him again.

Victorinus Strigelius has placed his Comment upon the four great Prophets with that which he has written upon the *Maccabees*: See *ibid*. He has likewise put out *Scholia* upon the twelve small Prophets, at *Lipsick*, 1570. the second Edition in 8vo. We shall say something of him again upon the *Lamentations*.

Urbanus Rhegius explain'd *Obadiah*, *Habbakkuk, Zephaniah, Haggai, Zechariah*, and *Malachi*, at *Hall* in *Saxony*, 1537. See upon the *Psalms*, in the Article of *Protestants*.

Balthasar Willius wrote a Comment on *Zechariah, Haggai*, and *Malachi*, at *Bremen*, 1638, in 8vo. We shall take notice of him again in another place. He was a *German Lutheran* of *Bremen*, and Professor. He died in 1656.

Edward Pocock wrote a Comment upon *Hosea, Joel, Micah*, and *Malachi*, in his Works at *Amsterdam*, 1699, in fol. We shall speak of him elsewhere.

Elias Schadeé put out the Synopsis of the Prophet *Joel*, at *Strasburg*, 1588, in 4to. A Comment upon *Amos, ibid*. the same Year, in 4to. The Synopsis of the principal Places of *Jonah, ibid*. in 4to. M. *Du Pin*, in the 4th Tome of his Tables, *p*. 432. speaks of another very considerable Work extracted from the Scripture; but it comes not within the compass of our Design, it being purely theological. He was a *German* of *Limbewerden*, a *Lutheran*, and Professor at *Strasburg*. He died in 1593. He understood *Hebrew*, and was Minister of the Protestant Church at *Strasburg*.

John Henry Ursin put out a literal Comment upon *Hosea*, at *Frankfort*, 1677, in 8vo. upon *Joel*, at *Spire*, 1640, in 8vo. upon *Jonah*, at *Frankfort*, in 1642, in 8vo. upon *Obadiah* and *Nahum*, ibid. in 1632, in 8vo. We have said something of him upon *Genesis*, and shall say more of him at some other opportunity.

Josse Willichius wrote upon *Jonah*, in particular, at *Frankfort*, in 1546, in 8vo. upon *Obadiah, Jonah, Habbakkuk*, and *Haggai*, at *Basil*, 1546, in 8vo. See upon St. *Paul*.

John Leusden, his philological Notes upon *Jonah, Joel*, and *Obadiah*; at *Utrecht*, 1656, 1657. in two Volumes in 8vo. This is the last time we shall speak of him.

David Parœus wrote a Comment upon *Hosea* at *Heidelberg*, in 1609. the second Edition in 4to. Notes upon *Joel*, *Haggai*, and *Amos*; at *Oxford*, 1631, in 4to. See upon *Genesis*, Article 30. and upon St. *Matthew*, &c.

The Rabbins, *David Kimchi, Solomon Jarchi*, and *Aben Ezra*, are in the *Rabbinical* Libraries.

David Kimchi, a *Jew*, wrote a Comment upon *Isaiah* and *Jeremiah*, printed at *Constantinople*, in 1503, in fol. the second Edition, in *Hebrew*. He wrote likewise in particular upon all the small Prophets.

That of *Aben Ezra* was printed at *Venice*, in 1526, in fol. and at *Basil*, in 1619. *Samuel de Lanido* published an ample Comment under this Title, *Vas auri puri*, at *Venice*, 1657.

Solomon, the Son of *Isaac*, wrote a Comment upon *Isaiah*, with the Text of the Bible; printed at *Thessalonica*, in 1600, in fol. upon *Hosea, Joel, Amos*, *Obadiah*, and *Jonah*, with *John Mercier's Latin* Version; at *Paris*, 1556, in 4to. upon *Hosea*, with Notes by *Coddée*, at *Leyden*, 1621, in 4to. upon *Joel*, with *Genebrard's* Version; at *Paris*, in 1563. upon *Obadiah, Jonah*, and *Zephaniah*, in *Latin*, by *Pontac; ibid*. in 1566, in 4to. upon *Jonah* and *Joel*, by *Leusden*; at *Utrecht*, 1657. the second Edition, two Volumes in 8vo. upon *Malachi*, in *Latin*, by *Samuel Bohl*; at *Rostock*, 1637, in 4to. in *Hebrew* and *Latin*, by *Simeon de Muis*; at *Paris*, in 1620. the second Edition, in 4to. upon the *Lamentations*, by *Francis Taylor*; at *London*, 1651, in 4to. We have spoken of him already in another Place.

Article LXII. Dissertations upon the Prophets in general, and upon Isaiah in particular.

SAlom. *Deylingi, de Origine Vaticiniorum in Gente Hebræa, Observ. Sacr*. t. 1. *Observ*. 1. & 23. We have already often mentioned *Deyling's* Observations: We have spoken of him above, and of the Edition of his Work.

See *Cornelius* à *Lapide's* Preface and ours, upon the Prophets in general, and *Isaiah* in particular. See likewise St. *Basil's* two first Homilies upon this Prophet, M. *Du Pin's Prolegomena* upon the Old Testament, and F. *Pezron's* Work upon the Prophets.

Saint *Basil*, in his first Homily, treats of the Excellency of the Gift of Prophecy. In the second he speaks of all the Visions which the Prophets had, and explains the manner of them.

Cornelius à *Lapide*, in his large Preface, discourses concerning the Excellency of the Prophetical Books, of their Obscurity, and the different Sorts of Prophecies; and takes notice of all the Authors who have explain'd them. He likewise gives Rules for the better understanding of the Prophets, with a chronological Concord.

M. *Du Pin*, in his *Prolegomena*, treats of the manner how to distinguish false Prophecies from true, of the Succession of the true Prophets among the *Jews*; and confutes M. *Simon* on this Subject.

F. *Pezron's* preliminary Discourse upon the Prophets, relates to their Antiquity, the Sucession and Necessity of Prophets.

What follows is an Essay of a literal and historical Comment upon the Prophets, wherein he explains four Chapters of *Hosea*, all *Joel, Amos, Obadiah*, and three Chapters of *Isaiah*; at *Paris*, 1693, in 12mo. in *French*. This Piece, tho it is in appearance small, may be of great use to understand the Scriptures; for in it the Author explains what is most difficult in the Prophets, confutes the Errors of the *Jews* with relation to the Messiah, and confirms the orthodox Faith. But this is part only of a larger Comment which he was projecting upon the Prophets; it were to be wished that he had executed so vast a Design with the same success. M. *Du Pin*, in the seventeenth Century of his *Biliotheque Ecclesiastique*, tom. 5. p. 488, &c. has given us a pretty long Extract of his first Specimen.

We have already said something of F. *Pezron* upon *Exodus*; when we were upon the *Jewish* Passover: it may be proper to speak more largely of him in this Place. He was born at *Hennebon*, a small Town in *Britany*, in the Year 1639. He entred the *Cistercian* Order in 1660. professed in the Abby of *Prieres* in 1661. went to *Paris*, and studied in the College belonging to the *Bernardins*: after his Licence made out at the *Sorbonne*, the Abbot of *Prieres* chose him for his Secretary. Here he was Master of the *Novices* in 1673. was recalled to *Paris* in 1677. receiv'd Doctor in 1682. and in 1697, the King nominated him to be Abbot of *Charmoie*. He relinquished his Abby in 1703. and died in 1706, at 67 years of age. He was a Man of great Learning, and had studied very much the ancient Monuments of profane History; but he gave way too much to his Conjectures, and was very apt to form Systems: However, he wrote easily and agreeably, without Sharpness or Passion; as appears in the Contests he had with F. *Martianay* upon some Points of Chronology, as we take notice in the Article of *Sacred Chronology*. He was meek, humble, and modest in Conversation; and truly religious in all his Conduct. *Joan. Alberti Fabricii Bibliographia Antiq*. Here he describes the Marks of true and false Prophets. See likewise his *Codex Pseudepigraphus*; wherein he produces several Pieces attributed to the Prophets, in *Greek* and *Latin*, and has inserted very curious Notes.

Joan. Spencer. lib. 3. *de Legib. Hebr*. *Ritual*. c. 2. 3.

Henrici Dodvel, Ep. 2. *de Studiis Theologicis*. *Abarbanel Prolegom. in Daniel*.

Joan. Gerson Libell. de probatione Spirituum. In this Treatise he instructs us how to know true and false Prophets. It is among his Works, both of the old and new Edition. It is likewise in the Acts of the Council of *Constance*, tom. 3. p. 23.

Herman. Witsius, Miscell. Theolog. In the second Tome of his Miscellanies, and first Exercitation, he speaks of the Glory of the Messiah revealed in the 6th Chapter of *Isaiah*. We speak of him in the Article of *Sacred Geography*. *Petri Molinæi Vates, lib*. 4. *Leid*. 1640, 8vo. Besides his *Vates*, wherein he treats of the knowledge of Things future, of good and bad Prophets, he published the Completion of Prophecies, at *Sedan*, 1612: He was of *Vexin*, a *Calvinist*; born in 1568. was Minister at *Orleans*, and died in 1658.

David Knibbe, de historia Prophetarum, lib. *4. Belgic*è. He was a *Flemish Calvinist*, and Preacher at *Leyden* in the beginning of the 18th Century. His History was printed *ibid*. in 1708. and at *Berne* in *Germany*, 1709, in 4to.

Petri Petiti, lib. 3. de Sybilla, &c.

Nicolaus Gurtler, Systema Theologiæ Prophetica Amos. 1702, in 4to. In this Piece he treats of Prophecy and Prophets. He was of *Basil*, a *Calvinist*, and Minister. He died in 1711.

With him we may join *Abraham Gulich*, who wrote a Piece intitled, *Theologia Prophetica de rebus Veteris Testamenti*; printed *ibid*. in 1675. For *Gurtler* has done no more than followed *Gulich's* Method, expounding the Prophecies according to the order of Time in their Accomplishment; and treats of those which, as yet, have not had their Completion.

Caroli Bovilli de visione prophetica Domini exercituum sedentis super solium. His Treatise upon the first Vision of *Isaiah*, must be printed in his Questions upon the Old and New Testament; for we find nothing of it elsewhere. He was of *Vermandois*, Canon of *Noyon*; and died about 1520.

Deylingii in Isai. 11. 10. *Qui stat in signum populorum*, Observ. Sacr. *tom*. 2. *c*. 23.

Joan. Frischmuth, de Evangelio è *Sione gressuro, ad Isai*. 2. 1. This Treatise was printed at *Jena*, in 1669, in 4to. He has also published his *Prosopographia Messiæ* upon the 9th Chapter of *Isaiah*, ver. 6. *ibid*. 1664, in 4to. and several other Works upon the same Prophet; whereof, perhaps, we may have an opportunity of speaking. We have treated of them above.

Christ. Lochner, in hunc Isaiæ locum, *Ecce virgo concipiet, Isa*. 7. 14. This is in the first Tome of *Philological Dissertations*. He was a *German Lutheran*.

See *Bossuet's* Dissertation on the same Subject; *Paris*, 1704. and ours on the same Passage, printed before our Comment on *Isaiah*; and in the Collection of our Dissertations, *tom*. 3. *p*. 390.

Landriani Tract. de partu Virginis, in 4to. Mediolani, 1639. He was an *Italian*, who lived in 1640. His Treatise shews him to be rather a Divine than a Critick, who so explains Scripture.

Sam. Andreæ de nativitate Emanuelis, in Thes. Theol. He was a *Calvinist*, and Professor at *Marpurg* about 1680. His Treatise was published at the same Place.

Freder. Spanheim, in Isai. 7. 14. *in dubiis Evangelicis, Dub*. 34. They were printed at *Geneva*, in 1700, in 4to. in two Volumes; the fourth Edition. He was of the *Palatinate*, born in 1600. was Minister at *Geneva*, Professor at *Leyden*; and died in 1649.

Samuel Bohl Commentar. Biblio Rabbinic. in Isa. 7. This Comment was printed at *Stetin*, in 1636, in 4to. and in the *Philological Dissertations*, tom. 1. He was of *Pomerania*; and died in 1639.

The Dissertation of M. *Roger* on the same Chapter, in 8vo. *Paris*, 1713. contains two Dissertations, critical and theological; the second whereof is upon *Ecce virgo concipiet*, &c. printed in 1715, in 12mo. He was of *Bourges*, Dean of the Cathedral Church: Perhaps he may be still living.

Dissertatio Franc. Vavassor, de forma Christi, p. 317. *Operum Vavassor*. This of *Vavasseur* contains four Chapters; wherein he defends the Beauty of *Jesus Christ* against those who attacked it.

Rigaltii de forma, seu specie Christi, in the first Edition of his *Tertullian*. I do not know why it was expunged out of that of 1641. which is the best, and largest. He came into the World at *Paris*, and died in 1652. of his age 80. He was learned, and judicious in the choice of those Matters upon which he treated; but his Style is too studied and bombast.

See our Dissertation on the Beauty of *Jesus Christ* before our Comment upon *Isaiah*.

Andreæ Lencer, de Prosopographia Messiæ, in Thesaur. Diss. This Treatise is in the tenth Tome of the *Great Criticks*, of the last Edition, *p*. 754. It is upon the 9th Chapter of *Isaiah*, and relates to the Birth of the *Messiah*. F. *le Long* has not mentioned it in his *Bibliotheca Sacra*.

Boileau, Dean of the holy Chapel at *Paris*, has made a Dissertation to shew that *Jesus Christ* was of low stature: I do not know whether it be printed.

John Rodolphus Cramer wrote a Dissertation to explain the 16th Verse of the 48th Chapter, which he understands of the Son of God; printed at *Herborn*, 1701, in 4to. He was of *Zurich*, born in 1678. was Professor from 1702 to 1717, and longer. His other Works are mentioned in the *Bibliotheca Philologica*, tom. 11. p. 572.

Pauli Slevogth, de morbis & doloribus Messiæ, Isa. 53. printed at *Jena*, 1644, in 4to. He was of *Saxony*, a *Lutheran*; and died in 1655.

Alberti Clingii, in Isa. 53. 9. *Dabit impios pro sepultura*, &c. The Title of his Dissertation is, *De Oscilegio circa sepulchrum Christi*; and is to be found in the *Thesaur. Dissert. Phil*. tom. 1.

Joan. Andr. Dansii, in eundem Isaiæ locum; at Jena, 1670, in 4to. and upon the 53d Chapter. He published *Judæus proprio jugulatus gladio*, ibid. 1679, in 4to.

Salom. Deylingi in Isa. 8. 1. *de libro magno & stylo hominis*, Observ. Sacr. *t*. 1.

Ejusdem in Isa. 9. 5. *de clavi quam Christus in humero*, ibid.

Vide et in Isa. 9. 6. Observ. *tom*. 3. *c*. 17. *De Quiros, S. I. in Canticum Ezechiæ*, *Isa*. 38. printed with his other Works at *Seville*, 1622, in fol. See above upon *Deuteronomy*.

Dissert. upon *Isa*. 53. 8. *de angustia & de judicio sublatus est*, &c.

There is a critical Dissertation upon *Isaiah* by F. *Souciet*, a *Jesuit*; or a Defense, shewing that the *Hebrew* Text of *Isaiah* 53. *ver*. 8. is intire, and not vitiated, against the correction which M. *Indés*, a Divine of *Salamanca*, would make of it. See the Passage of *Isaiah* in question: *Propter scelus populi mei percussi eum*.

See the Collection of *Critical Dissertations* printed at *Paris*, for *Wit*, in 4to. 1715.

Peter Werenfels wrote a Dissertation upon *a Virgin's bringing forth a Child*, mentioned by *Isaiah*, chap. 7. ver. 14, 16. and upon the Passage of *Daniel*, chap. 12. ver. 1, 2, 3. at *Basil*, 1669, in 4to. He was of *Basil*, a *Calvinist*, the Son of *John James Werenfels*; born in the Year 1627. and was living in 1675, according to *Hofman*, in his *Universal Dictionary*.

John Daniel Schramme made some Observations upon *ver*. 1, 8. of *chap*. 29. They are in the *Bibliotheca Philologica*, tom. 3. p. 327. They consist of thirty Articles. Here he asserts that this Passage relates to the Defeat of *Sennacherib*, and not to the Ruin of *Jerusalem*, against the Opinion of other Interpreters.

James Hasæus explains, in a Dissertation, what we are to understand by the *Cymbalum Alarum*, mentioned in the 1st Verse of the 18th Chapter, in the same Collection, *tom. 5. p*. 563, 618. It contains four Chapters. To this he has added another Dissertation on the same Subject, *ibid*. p. 298, 360. which contains the 5th and 6th Chapters.

Gerard Othovius has a Dissertation upon *the Empire of the Messiah*, mentioned in *chap*. 9. *ver*. 5. It is in the *Bibliotheca Philologica*, tom. 6. p. 824, 955. in *Article* 19.

David Clodius wrote a Disputation upon *the Virgin's bringing forth a Son*, chap. 7. at *Giessen*, in 1685, in 4to. He was a *German* of *Hamburg*, a *Lutheran*, and *Hebrew* Professor at *Giessen*. He died in the Year 1687.

John Cloppenburg wrote upon the 53d Chapter, at *Franekar*, 1656. *Gerard Meier* has four Dissertations against the *Jews* concerning *the Generation of the Messiah*, spoken of in *chap*. 53. of *Isaiah*; at *Wittemberg*, in 1686, in 4to. We shall speak of him in another Place. See the *Index*.

Gotlieb Ectstein wrote upon his *glorious Sepulchre*, at *Wittemburg*, 1682, in 4to. See upon *Zechariah*.

John Deutschmann has treated of *the Conception and temporal Birth of the Messiah*, upon *chap*. 7. *ver*. 14, 15. at *Wittemberg*, 1700, in 4to. See upon St. *Matthew*.

Joh. Juste Kisker wrote upon *the Burial of Jesus Christ*, in *chap*. 53. at *Rinthel*, in 1699, in 4to. He was a *German Lutheran*, Professor at *Rinthel* towards the end of the 17th Century.

Henry Opitius wrote upon the 53d Chapter concerning the *Messiah*, against *Grotius* and the modern *Jews*; at *Kiel*, 1702, in 4to.

Emmanuel Rybiner wrote a philological and theological Dissertation upon *the City of* Tyre, mentioned by *Isaiah*; and in it has inserted all that the Prophets foretold of it; at *Basil*, 1715, in 4to. He was a *German* of *Basil*, and a *Calvinist*; who lived in the beginning of the 18th Century. This is all that he has written.

Christian Sahmius treated of *the Retrogradation of the Sun*, in two Disputations, at *Koningsburg*, 1689, and 1696, in two Volumes in 4to. We have spoken of him upon *Exodus*.

William Salden has treated of *the dumb Dogs*, spoken of in *chap*. 56. *ver*. 10. It is in his *Otia Theologica*. See *Article* 27.

John Frederick Scharff wrote upon *a Virgin's miraculous bringing forth a Child*; at *Wittemberg*, 1653, in 4to.

Andrew Daniel Habichhorstius wrote Dissertations upon *Isaiah*, from the 1st to the 25th Chapter; published by *John Fecht*, at *Rostock*, 1705, in 4to. They are only upon some principal Places. He has treated likewise in particular of *the Lamb*, *the Ruler of the Land*, mentioned in *chap*. 16. *ver*. 1. in 4to. See the 27th *Article* infra, upon *Ezekiel*.

Henry Burton has treated of *the Fast of the* Israelites, mentioned in *chap*. 7. at *London*, in 1628. He has also written something upon the *Revelations*, which we shall speak of in its place. He was an *Englishman*, an *Independent*; and lived about 1628.

Sebastian Curtius has treated of *the Birth of* Emmanuel, upon *chap*. 7. *ver*. 14. at *Marpurg*, in 1554. He was a *German Lutheran*.

John Rodolph Secholzer has written upon the 2d Verse of the 2d Chapter, where there is mention of the Mountain of the Lord's House. This Piece was printed at *Zurich*, in 4to. The Author was a *Swiss Calvinist*. He lived

in the beginning of 1700.

John George Abicht has explain'd *Isaiah's* Prophecy, in *chap. 9. ver.* 1. alledged by St. *Matthew*, chap. 4. ver. 13. He follows the *Hebrew* Text, that he may give the literal Sense of it; at *Lipsick*, 1708, in 4to. He wrote likewise a Disputation upon *the Punishments of the* Jewish *Commonwealth, revealed under Symbols in the 1st Chapter of* Jeremiah, *ver.* 11——16. 1708, in 4to. He was a *German Lutheran*, and *Hebrew* Professor at *Lipsick* about 1708. We shall speak of him again upon *Jonah*.

Andrew Geret upon *the Retrogradation of the Sun*; at *Wittemberg*, in 1673, in 4to. This is all he wrote. He was a *German Lutheran*.

Henry Maïus, the Son, has explain'd the 3d Verse of the 12th Chapter, as meaning the *Messiah*; printed at *Frankfort*, 1711, in 4to. He borrows all he says of this matter from *Jonathan's Chaldee* Paraphrase; which, by the confession of the *Jews*, is older than even *Jesus Christ*.

Josias Henry Opitius, mentioned by us upon *Numbers*, proves, in a Dissertation against *Abarbanel*, that *Jeremiah* should be the first of all the Prophets. It was printed at *Lipsick*, 1704, in 4to.

Lastly, *William Whiston* wrote eight Sermons, in *English*, upon *the Completion of the Prophecies in Scripture*, together with a Dissertation upon *Christ's Ascension*; printed at *Cambridge*, 1708, in 8vo. His whole design is to point out the Time wherein the Prophecies were made, and that of their Accomplishment.

Article LXIII. Catholick Commentators upon Jeremiah and Baruch.

ORigen has fourteen Homilies upon *Jeremiah*, which are printed in *Genebrard's* Edition: *Balthazar Cordier* has put them out since in *Greek* and *Latin* at *Antwerp*, 1648, in 8vo. under the name of *Cyril. Matthew Cariophilus* published seven, and *Allatius* eight, in his *Catena* of the *Greek* Fathers upon this Prophet, together with his *Latin* Version; at *Lyons*, 1628, in fol. The whole with *Michael Gislerus's* Comment and Paraphrase upon the same Prophet, upon *Lamentations*, and *Baruch*; ibid. 1623, in three Volumes in fol.

M. *Huet* has published twenty of *Origen's* Homilies, in *Greek* and *Latin*, upon the same Prophet. They are far from including *Origen's* whole Comment on *Jeremiah*. The 19th Homily, both *Greek* and *Latin*, goes no farther than the 12th Verse of the 20th Chapter; and the 20th in M. *Huet's* Edition, is a Fragment of *Origen's* 39th. The Subject of it is the 22d Verse of the 44th Chapter.

St. *Jerom* wrote upon the two and thirty first Chapters of *Jeremiah*.

Theodoret, Rabanus Maurus, Abbot *Rupert*, Abbot *Joachim*, St. *Thomas*, or the Author cited under his Name, and *Haymo of Halberstadt*, have written upon all *Jeremiah*.

Paschasius Radbertus has an Exposition of the *Lamentations*; printed at *Cologn*, in 1532. the second Edition, in 8vo. under the counterfeit Name of *Robert*; and in his Works. See above.

Hugo de St. Victor, and *St. Bonaventure*, have explained this Book.

Among the Moderns, *John Ferus* has commented all *Jeremiah*; but his Discourses upon the *Lamentations* are printed separately at *Lyons*, 1567, in 8vo.

Christoph. de Castro, a *Jesuit*, has a Comment upon *Jeremiah*, the *Lamentations*, and *Baruch*, at *Paris*, 1603, in fol.

Andrew Capella, upon *Jeremiah*, clears the *Latin Vulgate*, and compares it as well with the *Hebrew* Text as with the Version of the *Septuagint*, and the *Chaldee* Paraphrase; in 1586, in 4to. He was of *Valencia in Spain*; turned *Jesuit*, and afterwards *Carthusian*, in 1569. was named Bishop of *Urgelle* in 1588. and died in 1610. He understood *Greek* and *Hebrew*, and was a Pattern of Virtue.

Gaspar Sanctius, Cornelius à *Lapide*, *John Maldonat*, and *Luke of Bruges*, have commented all *Jeremiah*. I say nothing of those who have made Comments upon all the Scripture.

Upon *Lamentations, Maldonat*, and *Martin Delrio*, both *Jesuits, Hector Pintus*, of the Order of St. *Jerom, Antony Agellius*, Canon Regular, and Bishop of *Acerno*, and *John Quinquarboreus*, Royal Professor of *Hebrew* at *Paris*, in 1585. *Antony Agellius's* Comment is taken from *Greek* Authors. He likewise made an Explanation, to which he has joined the *Catena* of the *Greek* Fathers with his *Latin* Version; at *Rome*, 1589, in 4to.

Martin Delrio's Comment is altogether literal; printed at *Lyons*, 1608, in 4to.

Fr. Joan. Latherburi Ordin. Min. Moralia in Threnos Jeremiæ; 1492, in fol. His Exposition is a laborious and large Work, for it contains 115 Chapters upon *Lamentations* only. F. *le Long* places the Edition in 1482. not in 1492, as we have done. He was an *Englishman*, and lived about 1460.

Augusti Thuani Paraphras. in Threnos Jeremiæ. It was printed at *Tours*, in 1588.

The Reader may see several others in *Lipenius's Bibliotheca Theologica*, tom. 2. See *Threni*. Upon *Baruch*, in particular; *Theodoret, Maldonat, Christopher de Castro*, *Peter Maucorps, Ghisler*, without mentioning those who have written upon all the Prophets.

Protestant *and* Jewish *Commentators upon* Jeremiah.

Among the Protestants we have *Bugenhagen*. He wrote upon *Jeremiah*, and the *Lamentations*; at *Wittemberg*, 1555, in 4to. He was a *Lutheran* of *Pomerania*: He died in 1558. of his Age 73. He was, as *Thuanus* says, a Man of Moderation, and very uncommon Erudition.

Peter Martyr has a Comment on *Lamentations* only; printed at *Zurich*, 1629, in 4to. *Strigelius* has written on the same: His Piece was printed at *Bremen*, in 1567, in 4to. He has also written upon the great and small Prophets.

Cocceius, Drusius, Gataker, and *Calvin*, whose Lectures upon *Jeremiah* were printed at *Geneva*, 1589, in fol. collected by *John Buddæus* and *Charles Joinvillier*, his Disciples.

John Tarnovius wrote in particular upon *Lamentations*: It was printed at *Hamburg*, in 1707, in 4to. He composed this Comment in 1624. and *John Carpzovius* published the first Edition of it above 60 Years ago. In that which we have mentioned, there are short, but instructive *Prolegomena* prefixed.

Among the *Rabbins* are *Solomon Jarchi*, *David Kimchi*, and *Moses Alsec*, who has published a Comment upon the *Lamentations*, intitled, *Vox Flentium*, in *Hebrew*, at *Venice*, 1606, in 4to. There are others besides, who may be seen in F. *le Long* and *Lipenius*.

Article LXIV. Treatises and Dissertations upon Jeremiah and Baruch.

JOan. *Frischmuth, de non speranda Arcæ fœderis restitutione*, Thesaur. Dissert. Theol. *Vide* Jerem. 3. 14. This Dissertation was printed at *Jena*, 1658, in 4to. Another upon *the glorious Name of the Messiah; ibid*. 1651, in 4to. A third, containing two Disputations relating to *the new Covenant*; ibid. 1671, in 4to. And a fourth, upon *the Queen of Heaven*; ibid. 1663, in 4to.

See our Dissertation; wherein we inquire whether the Ark were replaced or not in the second Temple, after the *Babylonish* Captivity. It is printed before the Books of *Maccabees*; and in the Collection of our Dissertations, *tom. 2. p. 253*.

Abr. Calovii de Selenolatria, seu de adoratione Lunæ, ad Jerem. 7. 18. 44. 17. See our Comment on the same Place. *Calovius*'s Dissertation was printed at *Wittemburg*, 1682, in 4to. and is in the first Tome of the *Philological Dissertations*, together with that of *Frederick Meinhard*. See likewise our Comment on this Place.

Nicol. Panetius de Tophet valle Hinnom. ad Jerem. 7. 31. ibid. in 4to. He was a *German Lutheran*.

Hen. Jonath. Weremberg, de jugo Jeremiæ, ad Jer. 37. 38. at *Lipsick*, 1683, in 4to. and in the first Tome of the *Philological Dissertations*. He too was a *German Lutheran*.

Herman. Petreus, de misericordia Dei, *Jerem*. 21. 20. This Dissertation is in the *Great Criticks* of the new Edition, *tom. 10. p. 844*. The Title runs thus, *John Outrein*, whom we shall speak of upon the Epistle to the *Ephesians*, has made a small Dissertation upon the 21st Verse of the 30th Chapter, which he explains as relating to the *Messiah*: It is in the first Tome, *p*. 1. of *Theodore Hasæus's Philological Library*; printed at *Bremen*, 1719, in 4to.

Salom. Deylingii in Jer. 42. 43. *& Ezek*. 29. *Vastatio Ægypti*; Observ. Sacr. *tom. 3. c*. 18.

Julii Bartolocci Dissert. de Rechabitis, Bibl. Rabbin. *tom. 1. p*. 122.

See our Dissertation on the *Rechabites* before our Comment on *Jeremiah*; and in the Collection of our Dissertations, *tom. 1. p. 744*.

Herman. Witsius, Dissert. de Rechabitis, in his *Sacred Exercitations*, tom. 2. *Exercit. 9*. printed at *Amsterdam*, 1700, in 4to. He was a *Fleming, a Calvinist*, Professor at *Leyden*, not at *Liege*, as F. *le Long* says; and died in 1708. See upon the same Subject, *Bolduc, de Ecclesia ante Legem. Salom. Deyling. in Jerem*. 49. 38. *Explanatio, Observ. Sacr. tom*. 1.

Henry William Matthæi wrote a Dissertation on *the Name of the King, and City* of Sheshach, mentioned in *ch. 25. ver. 26*. and *ch. 51. ver. 41*. printed at *Wittemberg*, 1703, in 4to. He was a *German Lutheran* of *Misnia*, and lived in the beginning of the 18th Century.

[420] *John Michael Langius* made Dissertations, botanical and theological, upon the Herb *Borith* spoken of by *Jeremiah*, in *chap*. 2. *ver*. 22. printed at *Altorf*, 1705, in 4to. with Cuts. We speak again of him in another Place. See his Title in the *Index*.

Esdras Edzard, a *German Lutheran* of *Hamburg*, and *Hebrew* Professor, who died in 1707, published the *Consensus* of the *Jewish* Antiquity upon *chap*. 28. *ver*. 5——12. with the Explanation of it by *Christians*, at *Hamburg*, 1670, in folio. This is all he has written upon Scripture; and this Work must be considerable.

John James Erlmann has expain'd the 22d Verse, of the 31st Chapter, under this Title, *Novum omnium novorum novissimum*. Which is in the *Thesaurus of Theological and Philological Dissertations*. It is likewise the only Piece which he has published. He was a *German Lutheran*.

Juste Wolfgang Syburgius wrote a Dissertation upon the 23d Verse of the 3d Chapter, printed in the same *Thesaurus*; and separately at *Wittemberg*, 1674, in 4to. This is all that he has published upon Scripture. He was a *German Lutheran* of *Magdeburg*, and a Minister.

George Weissius has treated of *the horrible Punishment of the two false Prophets*, mentioned in *chap*. 29. *ver*. 20——23. and printed at *Lipsick*, in 1683, in 4to. He also wrote an Exercitation upon *Baruch's Complaint*, mentioned in the 45th Chapter; and printed *ibid*. 1684, in 4to. This Author was a *German Lutheran*, and Minister general.

Particular Dissertations *upon* Baruch.

Lelius Bisciola wrote three Discourses upon *Baruch's Letter*; printed at *Como*, 1621, in 8vo. He was a *Jesuit*, and died in 1629.

Dissertations upon *Baruch*, see our Preface; and *J. Albert. Fabric. Biblioth. Græc*. l. 3. c. 29. p. 740. He quotes a Greek Catena on *Jeremiah* and *Baruch*; printed at *Lyons*, in fol. under the Inspection of *Michael Ghislerius*, with this Author's Comment.

See also M. *Huet's Dem. Evang. Proposi-tione* 4.

Article LXV. Catholick Commentators upon Ezekiel.

Origen has written fourteen Homilies on *Ezekiel*, which we have in *Latin* only, in *Genebrard's* Edition. Besides these, M. *Huet*, in the first Tome of his Edition, has published Fragments of his great Comment in *Greek* and *Latin*.

St. *Jerom* has made Comments upon all *Ezekiel* in fourteen Homilies.

Pope *Gregory the Great* has written two Books of Morality, and *Rabanus Maurus* twenty Books of Comments upon the same Prophet. *Gregory's* Homilies are in the first Tome of the new Edition. Tho they are all moral, he notwithstanding consults sometimes St. *Jerom*, and even confutes him without naming him.

Theodoret, Richard de S. Victor, and some old *Greek* Fathers, of whose Works there are Fragments in the *Vatican* Manuscript of the *Catena Græca*, which F. *Prado* and *Villalpandus* made use of, and *Cornelius* à *Lapide* has quoted, have likewise written upon *Ezekiel*.

Of old Authors there are, *Apollinarius the younger*, Bishop of *Laodicea, Polychronus* Bishop of *Apamea, Severus*, and some others mentioned in F. *le Long's Bibliotheca Sacra*; and *Lipenius's Bibliotheca Theologica*, tom. 1.

Among the Moderns, *Jerom Prado*, and *John Baptist Villalpandus* above-mentioned, both *Jesuits*, were employed for sixteen Years, by the Order and at the Expence of *Philip* II. King of *Spain*, in explaining the six and twenty first, and the three last Chapters of *Ezekiel*, which concern the Temple. Their Work was printed at *Rome*, 1596, in three Volumes in fol.

M. *Du Pin*, speaking of this Comment, says that it is one of the best which has been made upon the Prophets; and he calls the Description *in it of the Temple* and City of *Jerusalem*, an excellent Work. But others do not speak thus of it; particularly of his Description of the Temple, which is beautiful, magnificent, and conformable to the Rules of Architecture in use among the *Greeks* and *Romans*, and not answerable to what is said of it by Scripture in the Books of *Kings*, and in *Ezekiel*.

Prado was a *Spaniard* of *Baeza*, in the Diocess of *Jaen*; turned *Jesuit* in 1572. and died in 1595. of his Age 48. He had a great Mind included within a small Body, which was weak, and very unhealthy. *Villalpandus* likewise was a *Spaniard* of *Cordoua*; turned *Jesuit* in 1575. and died in 1608. of his Age 56. having too much fatigu'd himself with Study.

Hector Pintus, and *Peter Serranus* of *Cordoua, Forerius, Gaspar Sanctius, Maldonat*, and *Cornelius* à *Lapide*, have commented this Prophet. *Lipenius*, in his *Bibliotheca Theologica*, mentions several Editions of *Pintus*'s Comment; the last at *Lyons*, of 1584, in fol. and 1615, in 4to. at *Antwerp*. That of *Serranus* is with his Comment on *Leviticus*. As for *Forerius*, we must be content with what *Andrew Schottus* says of it: *Per fidem Schotti*, says the same *Lipenius. Sanctius*'s Comment is with *Coins of the* Hebrews, which he compares with ours: printed at *Tubinge*, in 1613, in fol. He was a *German Lutheran* of *Wittemberg*, born in 1560. was Professor at *Tubinge*, and died in 1619. He understood *Hebrew*. We shall speak again of him lower.

Article LXVII. Treatises and Dissertations upon Ezekiel.

SEE the Prefaces of *Cornelius* à *Lapide*, Shis Paraphrase upon *Daniel*. That of *Maldonat*, and *Cornelius* à *Lapide*, with what they have written upon the four great Prophets.

Luke de Bruges has also left Notes and various Readings on the same Book. They are in the 5th Tome of his Works, printed at *Antwerp*, 1712, in fol.

Article LXVI. Protestant and Jewish Commentators upon Ezekiel.

FRancis Junius, the Father, or Dujon, wrote a Comment which was printed at *Geneva*, in 1609, in fol. and in 1610, in 8vo.

Amandus Polanus, who died at *Basil* in 1610, has a Comment, together with a logical and theological Analysis; at *Basil*, 1592, in 8vo. See his Title in the *Index*. These two Authors, and *John Drusius*, are in good esteem for their Writings on *Ezekiel*.

To these we may add *Lightfoot*, and *Lewis Capellus*, from whom we have Descriptions of the Temple, as well as from *Campegius Vitringa. Capellus* wrote against *Villalpandus*, but with moderation. His Work is in the *Polyglot* of *England*; and in the *large Criticks*, tom. 9. p. 3716.

Theodore Bibliander wrote an Exposition of the eight last Chapters; wherein there is mention made of rebuilding the Temple, of the Kingdom of *Israel*, and the Partition of the Holy Land. This we find in *Conrad Pelican*'s Comment, printed at *Zurich* in 1532. See their Title in the *Index*.

William Lyser, who published an Explanation of the 14th Chapter, *ver*. 9. printed at *Wittemberg*, 1637, in 4to. See upon *Isaiah*.

Matthias Haffenreffer, who wrote a Comment on the nine last Chapters; wherein he treats of *the Structure of the Temple*, of *the Measures, Weights, and* ours; and the Prefaces of others on this Book.

Joan. Clodii de Magia Sagittarum Nabuchodonosor, ad Ezech. 21. 26. printed at *Wittemberg*, in 1675, in 4to. and in the first Tome of the *Philological Dissertations*. He was a *German Lutheran*, and wrote about 1672. See his Title in the *Index*.

See our Comment on the same Place, and our Dissertation, wherein we inquire whether the ten Tribes return'd from their Captivity; occasioned by what *Ezekiel* says in *chap*. 16. 55. 37. 16, 19, &c. in the Collection of our Dissertations, *tom. 2. p*. 243. and our Dissertation on *Gog* and *Magog*, Ezek. 38. *& seq*. in the same Collection, *tom. 2. p*. 352. See also our Description of the Temple in the Dictionary, under the Article *Temple*.

Salom. Deylingii in Ezech. 9. 14. *Signa Tau*, &c. *Obser. Sacr. tom*. 1. *Ejusdem de eodem argumento*, Observ. *tom. 2. c*. 49.

See likewise his Disputation on the 14th Verse of the 8th Chapter, *de Fletu Thammuz*; printed separately at *Lipsick*, in 1704, in 4to. See his Title in the *Index*.

Ejusdem in Ezech. 20. 25. *de Statutis non bonis*, Obser. Sacr. *tom. 2. c*. 24.

Ejusdem in Ezech. 33. 25, 26. *Qui in sanguine comeditis*, tom. 2. c. 25.

John Braunius, de Fletu super Thammuz, in his *Selecta Sacra*, printed at *Amsterdam*, in 1700, in 4to. He was a *German* of the *Palatinate*, and a *Lutheran*. He died in 1708.

David Flud, a *Dutch Calvinist*, has handled the same Subject, printed with a Letter to *Braunius*, ibid. 1686, in 12mo. He wrote, besides, a philological and theological Explanation of *chap. 47. ver*. 11. at *Lewarden*, 1684.

Henry Gebhard has treated of *Gog* and *Magog*, at *Gryphiswald*, 1695, in 4to. as likewise has *Andrew Musculus*, at *Frankfort*, in 8vo. and *John Gerhard*, in his *Chiliasmus*, printed at *Jena*, 1667, in 4to.

Joannes Andreas has a Dissertation upon *the Cushions* and *Pillows* mentioned in *chap. 13. ver*. 18. at *Helmstadt*, 1702, in 4to.

Samuel Dauderstat, de Antichristo Orientali, which he explains of *Gog* and *Magog*; at *Lipsick*, 1663, in 4to. He was a *German Lutheran*, and Minister General at *Frisinguen* towards the end of the 17th Century.

Michael Buckenroder has also written upon *the Irruption to be made by* Gog *and* Magog *into the Mountains of* Israel; at *Jena*, 1664, in 4to. He was a *German Lutheran*.

Andrew Habichhorst has treated *de Statutis non bonis*, upon *chap. 20. ver*. 25. at *Rostock*, 1699, in 4to.

Adami Rechemberg, Dissertatio de Bibliographia Ezechielis, ad cap. 2. 8. *& seq*. at *Lipsick*, 1710, in 4to. He was a *German* of *Misnia*, and a *Lutheran*, towards the end of the 17th Century. *Sebastian Schmid*, wrote *the Hieroglyphes of the Cherubins Chariot*, spoken of in *Ezekiel's* Vision; at *Strasburg*, 1670, in 4to.

John Meyer, a *Dutch Calvinist*, and Professor of Divinity in the University of *Hardewick*, wrote a theological Dissertation upon the nine last Chapters, relating to *the Temple, the City, and the Partition of the* Promised Land; printed at *Hardwick*, in 1707, in 4to. He undertakes to prove here that the Time of fulfilling these last Prophecies is not yet come, but will come hereafter. This he thinks certain: But he does not know whether all these Predictions are to be understood in a literal Sense. Sometimes he seems to affirm they ought; and again, at other times, confesses that he has nothing hereupon to offer beyond Conjectures.

Article LXVIII. Catholick Commentators upon Daniel.

ST. *Jerom*, and *Theodoret*, have explained *Daniel*. *Cotelerius* printed an Explanation in Greek and *Latin*, under the Name of St. *Chrysostom*; and F. *Dom*. *Montfaucon* has since inserted it in his new Edition of this Father's Works, *tom. 6. p*. 199. with learned Notes, and an Advertisement, wherein he speaks his Sentiments of the Author. He is almost inclined to believe that St. *Chrysostom* himself wrote it, tho there are many Things which seem to contradict this Opinion.

Benedict Pererius has a Comment which was printed first at *Rome*, in 1586, in fol. and afterwards with his other Works. Abbot *Joachim*, whose Comment was printed at *Venice*, in 1519. *Arias Montanus*, at *Antwerp*, 1562, in 8vo.

Gaspar Sanctius, Cornelius à *Lapide*, *John Maldonat, Luke* of *Bruges, Hector Pintus*, whose Comments upon *Daniel* are printed with those which they have written upon the other Prophets.

Celada has explain'd what relates to the History of *Susannah* in his Comment printed at *Lyons*, 1656, in fol. We have spoken of him above. See his Title in the *Index*.

To these we may add *James Weld*, who, with his Comment, joined a chronological Piece, which is of use to understand the Prophecies of *Jeremiah*, *Ezekiel*, and *Daniel*; at *Antwerp*, 1602, in 8vo. He was of *Bruges* in *Flanders*, an *Augustinian*; and died at St. *Omers* in 1588. or 1583, according to *Valerius Andreas*, in his *Bibliotheca Belgica*, p. 433. where he takes notice of his other Works.

Article LXIX. Protestant and Jewish Commentators upon Daniel.

THE *Protestants* and *Jews* have particularly taken pains in explaining the Prophet *Daniel*. We shall mention the principal of them only, as hitherto we have done.

There is an Exposition of this Prophet, not put out by *Junius* himself, but extracted from his Lectures, and published under his Name, at *Geneva*, 1594, in 4to.

John Drusius, in the *Great Criticks*, and, *Synopsis*; as well as in the Collection of his Works.

Amand. Polanus, whose Comment is against *Bellarmin*, and was printed at *Basil*, in 1599, in 4to. and 1606, in 8vo. He has likewise a Discourse upon *Daniel's Prophecy*; printed *ibid*. in 1592. according to *Lipenius*, in his *Bibl. Theol*. tom. 1.

Geierus, who wrote a Comment printed at *Lipsick*, in 1667, in 4to. and 1684. We find it likewise among his other Works, whereof we have said something above. See his Title in the *Index*.

Andrew Willet, who wrote *Hexapla* upon *Daniel*. See the Title of *Varenius's* Work: *Collegium Canonicum in Danielem*, *Aggæum, Zechariam, & Malachiam*; at *Rostock*, 1667, in 4to. We have already spoken of him. *Calovius* has written *Annotata Anti-Grotiana in Jeremiam, & Danielem*; at *Wittemberg*, in 1664, in 4to.

Hugh Broughton, an *Englishman*, put out *Daniel's Visions* in *Chaldee* and *Hebrew*, taken from the original Text, and illustrated with Explanations in *English*, at *London*, 1596, in 4to. translated into *Latin* by *John Boreel*; printed at *Basil*, in 1599, in 4to. and with his other Works, whereof we have said something above. See his Title.

Solomon Gesner has written thirteen Disputations upon *Daniel*, with a chronological Preface before them; printed at *Wittemberg*, 1606, in 8vo. They had been so before in 1601, in 4to. and were again the third time, in 1638,

in 8vo. He published, besides, *Illustrations* on this Prophet; printed in 1658, in 8vo. See his Title in the *Index*.

Ephraim Huits, an *Englishman*, wrote a Comment, an Analysis, and Paraphrase in *English*; printed at *London*, in 1644, in 4to.

Justus Henry Jungmann, a *German Lutheran*, published *a new Way of explaining* Daniel *historically and theologically*; at *Lipsick*, 1700, in 4to. the second Edition.

Among the *Rabbins*, *Jacchiades*, with Notes, by *Constantine l'Empereur*; printed at *Amsterdam*, 1633, in 4to.

There are, besides, *Saadias Gaon*, and *Aben Ezra*,whose Comments are with those which they have written upon all the Prophets.

Article LXX. Dissertations or Treatises upon Daniel.

THERE are some considerable Places in this Prophet which deserve particular Titles.

Upon the seventy Weeks of Daniel.

See the Fathers who have treated of them; such as *Clemens Alexandrinus*, *Tertullian*, St. *Jerom*, and St. *Austin*, in his 197th, 198th, and 199th Epistles.

Besides the Fathers who have discoursed in particular concerning *the seventy Weeks of* Daniel, all those who have written of the Chronology of Scripture have endeavoured to explain this Place, which is one of the most difficult and important in it.

Jul. Bartoloccci, Bibl. Rabbin. *tom. 2. p*. 307. *Item*, p. 353. *Martin Helvicus* printed in the *Great Criticks*; and separately at *Giessen*, 1677, in 4to.

Joseph Mede has written a Treatise expressly, as *Lipenius* says, upon this Subject; but he does not mention the Impression of it, and is content with calling him *Josephus*.

Abraham Calovius, and they who follow, with some others who are commended in the Preface of the first Tome of *the Synopsis of the* Criticks, namely, *Strauchius*, whose chronological and historical Dissertation, *de computo 70 Hebdomadum Danielis*, was printed at *Wittemberg*, in 1662, in 4to.

Derodon, Matthias Wasmuth, Edward Liveleius, Hugh Broughton, John Reynolds, *John Wichman*, and the rest mentioned in *Lipenius*; who are, *Christopher Binder*, who wrote only upon *the ninth Week*; printed at *Tubinge*, in 1614, in 4to. *John Boulese*, who published *a Demonstration of* the seventy Weeks at *Paris*, 1575, in 8vo. *George Calixtus*, who wrote an Exposition of them; printed at *Helmstadt*, 1655, in 4to. *Gerard Gravius*, who has made a Discourse upon *the Mystery of* the seventy Weeks; printed in 1647, in fol. *Christopher Helvicus*, who wrote against *Angelocrator, seu Epidromus*, *de 70 Hebdomadibus*; printed at *Giessen*, 1607, in 8vo. *Bartholemew Meyer*, whose Treatise is of 1628. at *Lipsick*, in 8vo. *Michael Wendeler*, who had his printed at *Wittemberg*, in 1648, and 1650. *Amand Zieric*, whose Piece is still in manuscript at *Louvain*, as we are assured by *Wadding*. *Martin Helvic*, whose Dissertation is printed in the *Great Criticks*, tom. 8. p.498.

To these may be added *Petavius* and *Calvisius*, in their *Chronological Works*; F. *Hardouin's Chronology of the Old and New Testament, John Marsham's Chronological and* Egyptian *Canon; Nicholas Abram*, in his *Pharus of the Old Testament*, t. 14. p. 15. M. *Huet*, *in Origenianis*. *Robert Baillius*, in his historical and chronological Work; and our Dissertation on the same Subject, printed before our Comment upon *Daniel*; and in the Collection of our Dissertations, *tom. 2. p*. 363.

See likewise *John Frischmuth*, in the *Thesaurus Philologicus*, p. 902, *&c*. This is a Disputation written by him on *the seventy Weeks, and their Division*; printed at *Jena*, 1671, in 4to.

The Examination of *Daniel's seventy Weeks*, in a Collection printed at *Amsterdam*, in 1707, in 12mo, in *French*. It is a Dissertation divided into twenty Chapters, wherein the Author undertakes to explain this Prophecy by examining the Text, explaining the Sense, and scanning the Times which are there foretold; the beginning and end whereof he takes upon him to describe accurately.

Alexander Sostman published an Explanation of this Prophecy in *Latin*; printed at *Leyden*, 1710, in 4to. with an Addition, to demonstrate that *Jesus* is the *Messiah*, by inquiring into the Causes of the Incredulity of the *Jews*.

James Mary Ayroli has more particularly treated of them under this Title, *Liber 70 Hebdomadum resignatus*; wherein he explains this Prophecy by the *Vulgate* Version, and the *Hebrew* Text. This was printed at *Rome*, in 1714, in 4to. We have already spoken of him. See his Title in the *Index*.

Jerom Van-Alphen made a Comment on the 9th Chapter, where there is mention of *the seventy Weeks*, with Additions to explain the Difficulties of the Chronology; in *Flemish*, at *Amsterdam*, 1706, in 4to. He was of

Hanover, born in 1666. and was made Professor at *Amsterdam* in 1715. See upon the Epistles to the *Corinthians*.

Upon Nebuchadnezzar, and King Belshazzar.

Joan. Georg. Bucheim Dissert. de Metamorph. Regis Nebuchad. This Dissertation is in the first Tome of the *Philological Dissertations*. He was a *German Lutheran*.

See our Dissertation on the same Subject, before our Comment upon *Daniel*; and in the Collection of our Dissertations, *tom. 2. p*. 379.

John William Hilliger published a *Pilogema upon the Metamorphosis of* Nebuchadnezzar, at *Wittemberg*, 1703, in 4to. We have spoken of him upon *Judges*, and elsewhere.

John Kirchmaier, a *German Lutheran*, has likewise treated of it; *ibid*. 1654, in 4to.

There are others who have treated of *Nebuchadnezzar's Statue and Dream*. They may be seen in *Lipenius*, and elsewhere.

Christian Hoffman has treated of *the fiery Furnace at* Babylon, *which did not consume the three young Men*; printed at *Jena*, 1668, in 4to. He was a *German Lutheran*; and we shall speak of him again upon St. *Matthew*.

Jacob de Clerice Dissert. de epulo Belthazar, Dan. 5. This was printed at *Wittemberg*, in 4to. and in the *Philological Dissertations*, *tom*. 1. With it we may join that of *Michael Liebentantz*, upon what was written by the miraculous Hand during the Feast; printed *ibid*. in 4to. We shall speak of them both elsewhere. See their Title in the *Index*. *Upon the Story of the innocent* Susannah.

Upon the good Authority of the Story of *Susannah*, see *Origen*'s Letter to *Julius Africanus*, published by *John Rodolphus Westenius*, with *Julius Africanus*'s Letter to *Origen* in *Greek* and *Latin*, at *Basil*, 1691, in 4to. in which he has added Notes, and a Dissertation on the same Story; which is printed likewise *ibid*, 1679, in 4to. with a Dialogue against the *Marcionites*. Both are inserted in *Greek* only in the *Great Criticks*, tom. 8. p. 46. *Genebrard*, in his Edition of *Origen*, published them in *Latin*.

S. Hippolyti, de historia Susannæ, t. 27. p. 9. *Bibl. PP. & in* t. 2. *Operum Hippolyti, Edit*. à *Joan. Alb. Fabricio, ann*. 1716. p. 273. This Saint explains all the Circumstances of this Story, and adds something to it relating to the Years of the *Babylonish* Captivity.

See likewise St. *Jerom*'s Preface to *Daniel*. We have before spoken of *Hippolytus* in another Place. See his Title.

With these we may join St. *Chrysostom*, if what *Dom. Bernard de Montfaucon* has published in the sixth Tome of his new Edition be this Father's: but we know not who is the Author of it; and it is no more than a mere Explanation of this Story, with some moral Reflections.

Of the four Monarchies, *and* four Beasts.

Several have taken a great deal of pains to discover the *four Monarchies in Daniel*, and we cannot yet tell who has cut this *Gordian* Knot with most success.

Salom. Deylingii in Dan. 11. *ver*. 2. *de* 4 *Regibus Persiæ*, in his *Observat. Sacr*. c. 19. *Nicol. Abram Darius Medus*, in his *Pharus of the Old Testament*, l. 12. and *John Dieteric* has treated of *the State of the four* Monarchies, in his *Sacred Antiquities*.

Gabriel Barliet published *Conjectures on* Daniel's four Monarchies *and* Antichrist; printed at *Hanover*, in 1607, in 8vo. and in *Goldast's Imperial Policy*, at *Frankfort*, 1614, in fol. This is a fictitious Name for *Bartholemew Guerick*, a *German Lutheran* of *Magdeburg*, and a Lawyer about 1607.

Herman Vonder Hardt has treated on the same Subject, at *Helmstadt*, 1708, in 8vo. See his Title in the *Index*. *Philip Beroald* has treated of the *Persian Monarchy* in particular; printed at *London*, in 1590, in 4to.

Maurice Heling put out *the Chronology of the* four Monarchies, continued by *John Paul Fellwinger*, and printed at *Altorf*, 1667, in fol. *Christopher Helvic* has likewise treated of it; printed at *Giessen*, in 1609, in 4to. as well as several others, mentioned in the second Tome of *Lipenius's Bibliotheca Theologica*.

The most considerable Pieces that we have upon this Subject are two Disserta-

Article LXXI. Catholick Commentators upon the twelve small Prophets in general.

T. *Jerom*, and St. *Cyril* of *Alexan*- Stions on *the two Advents of our* Saviour, by *Peter Allix*, a *Calvinist* Minister. These serve as Explanations to the second Chapter of *Daniel*, against the *Jews*; and were printed at *London* in *Latin*, in the Year 1701, in 12mo.

Herman Witsius has treated of the *four Beasts* mentioned by *Daniel*, in his *Miscellanea Sacra*: See upon *Jeremiah*, and his Title in the *Index. Bernard Peter Karll* wrote a Dissertation on the same Subject, printed in the *Bibliotheca Philologica*, t. 3. p. 804, 848. whereof there are 33 Articles. Another upon the *Colossus, ad cap. 2. ibid*. tom. 5. p. 66, 109.

Upon different Subjects in Daniel.

Herman Witsius, de Michaele, in his *Academical Exercitations* printed at *Utrecht*, in 1714.

Michael Boot has treated of *Daniel's prophetical Disease*, in the 10th Chapter, at *Bremen*, 1690, in 4to. This is all that he has written upon the Scripture. He was a *German Lutheran*, and lived towards the end of the 17th Century.

Balthasar Meisner put out *the School of* Babylon, upon the first Chapter of *Daniel*, at *Wittemberg*, 1620, in 4to. See upon *Hosea. John Andrew Quenstedt* has treated of *the God* Maozin, spoken of in *chap. 2. ver*. 38. printed *ibid*. 1702, in 4to. the second Edition.

Peter Werenfels wrote a philological Dissertation upon the 12th Chapter; printed at *Basil*, 1669, in 4to. See upon *Isaiah*.

John Frischmuth undertook to explain all that the Prophet has said of the *Messiah* in *chap. 9. ver*. 24, 26, 27. printed at *Jena* in 1670, 72, and 77. in three Volumes in 4to. *Robert Janson* wrote a short Dissertation upon *Daniel's Visions*; printed at *Clausemburg*, in 1625, in 8vo. This is the fictitious Name of *Andrew Vaidovius*, a *Polonian, Socinian*, and Minister. *David Holzhalbius* has written Disputations upon several Places; printed at *Leyden*, in 1714. and mentioned in the *Philological Library*, tom. 2. p. 570. He was of *Zurich*, a *Calvinist*; born in 1677. made Minister in 1697. and Professor from 1702, to 1716. *dria*, are the first of this number. St. *Jerom's* Comment follows those which he has written on the *four great Prophets*. That of St. *Cyril* is in the third Tome of his Works, of the Edition of 1638, in fol. It had been printed before separately at *Ingoldstadt*, in *Greek* and *Latin*, by the Care and Direction of *James Pontan*, 1607, in fol. It is necessary to see what we have said of his other Comments upon the Scripture in the Article of *General Commentators*, and upon *Isaiah*.

Rufinus of *Aquileia* should come next to these two Fathers. He wrote three Books upon *Hosea*, with a Preface upon the *twelve small Prophets*. Moreover, a Comment upon *Joel*, and *Amos*. All which is printed with his Works at *Paris*, 1580, in fol. We have spoken of him upon the *Psalms*, and *Genesis*. *Theodoret, Theophylact*, Abbot *Rupert*, and *Remy d'Auxerre*, have likewise written upon the *twelve small Prophets*; excepting that the Comment of this last is as yet only in manuscript, as we shall observe in its place. What he wrote upon the other small Prophets, was printed at *Antwerp*, 1541. with *OEcumenius* upon St. *Paul*. It has been since inserted in the new *Bibliotheca Patrum* of *Lyons*, with his other Works, *tom*. 16. We have spoken of him upon the *Psalms*, and *Genesis*: we shall speak again of him upon St. *Paul*.

Theodorus of Mopsuestia has written also upon the same Prophets; but his Work is as yet only in manuscript, in the Hands of *Dom. Anselm Banduri*, a *Benedictine* Monk, and Library-Keeper to the great Duke of *Tuscany*. He is particularly known for his *Imperium Orientale*, and other Works with which he every day enriches the publick.

Rabanus Maurus, Christ. de Castro, and *Francis Forerus*, have done the same. *Christopher de Castro's* Comment was printed at *Paris*, in 1616, in fol. Those of the two others are with what they have written upon the *great Prophets*, whereof we have spoken above.

Gaspar Sanctius, Francis Ribera, Cornelius à *Lapide* a *Jesuit*, and *Benedict Arias Montanus*, have written upon all the *small Prophets*, without taking notice of those who have made Comments on the whole Bible.

The Comment written by the former of these, is with what he composed on *Baruch*, at *Lyons*, 1621, in fol. There are eight Editions of *Ribera*'s Comment. The first is of 1571. at *Antwerp*, in fol. and the last of 1611. at *Doway*. But he put out, separately, an historical Comment upon the same Prophets. It is an Abridgment of his large one; at *Antwerp*, 1611, in 8vo. the third Edition.

M. *Simon* says that there is nothing extraordinary in this Author as to the critical Part, and that he had but a moderate Knowledge of the *Greek* and *Hebrew* Languages: But several Persons, of great Learning, have a quite different opinion of his Comment upon *the Prophets*. In this he endeavours, particularly, to explain the literal Sense, and the Ways of speaking peculiar to them. St. *Jerom*, is his great Author, whose Works he had read with application. He has, moreover, given Rules for the understanding this Father's manner of writing: Nor could he produce any thing but what was good and useful, while he followed so good a Guide.

He was of *Ville-Castin*, in the Territory of *Segovia* in *Spain*; took the *Jesuits* Habit in 1570, at 33 years of age; taught at *Salamanca*, and died in 1601. being, according to M. *Du Pin*, but 54 Years old. *Crow* says he was 57.

Nicholas Antonio, a *Spanish* Writer, places his Death in 1591. He had as much Piety as Knowledge, *egregiè doctus & pius*. We shall speak again of him in another Place. See his Title.

Cornelius à *Lapide*'s Comment upon *the twelve small Prophets*, comes after those written by him on the great. That of *Arias Montanus* was printed at *Antwerp*, 1571, and 1582.

Joan. Jossarii Aquilovicani, &c. We have already mention'd his Comment in *Article* 43. it being comprized in what he wrote upon *the great Prophets*.

Article LXXII. Protestant Commentators upon the small Prophets in general.

JOan. Marckius in duodecim Prophetas minores, Amstel. 1696, 1701. in four Volumes in 4to. We speak of him frequently. See his Title in the *Index*. *John Crocius* has written a Comment upon these Prophets; printed at *Leyden*, 1652, in fol. and at *Cassel*, 1673. in particular upon *Jonah*, ibid. 1656, in 8vo. He was a *German*, a *Calvinist*, Professor at *Marpurg*; and died in 1659.

Lambert Daneau wrote likewise *a general Comment upon* the twelve small Prophets, printed at *Geneva*, in 1594, in 4to. the second Edition; and another upon some of these Prophets, printed *ibid*. 1578, in 8vo. We speak of him elsewhere. See his Title in the *Index*.

John Drusius has Lectures upon *the twelve Prophets*, and in particular upon *Micah, Zachary*, and *Malachi*; printed at *Amsterdam* in the Year 1627, in 4to. upon *Hosea*, with Conjectures upon the *Greek* Edition of the *Septuagint*; at *Leyden*, 1599, in 8vo. upon *Amos*, ibid. 1600, in 8vo. upon *Nahum, Habakkuk*, *Zephaniah, Joel, Jonah*, and *Obadiah*; ibid. 1595, in 8vo. In the new Edition of the *Great Criticks*, there are new Notes by him upon *the small Prophets*, and *Isaiah*.

John Schmid made a Comment upon *the nine first small Prophets*, and *Frederick Baldwin* continued it upon the three last; printed at *Lipsick*, in 1698, in 4to. See upon *Wisdom*, and *Haggai*.

Charles Mary de Veil wrote *a literal Exposition of* the twelve small Prophets; printed at *London*, in 1680, in 8vo. See upon the *Canticles*, and *Acts*.

John Wolder made *Analyses* of these Prophets, *with Paraphrases and short Explanations*; printed at *Wittemberg*, in 1617, in 4to. He was a *German Lutheran* of *Pomerania*, and lived in the beginning of the 17th Century.

Article LXXIII. Catholick and Protestant Commentators upon each of the small Prophets, according to the Order wherein they stand in the Canon of the Holy Scriptures.

Upon Hosea, Joel, Amos, *and* Obadiah. *JUlius Bartolocci*, in the second Tome of his *Rabbinical Library*, p. 767. put out an Explanation of the first Chapter of *Hosea*, relating to *the Call of the* Gentiles. We may add *Phelippeaux*, who has joined a Preface, that deserves consideration, with his Comment upon the *Greek Versions of the Bible, and their different Corrections*; the whole printed at *Paris*, in 1636, in fol. The Author was of *Angers*; turned *Jesuit* in 1594, and died in 1643.

Andrew Rivet's Comment was printed at *Leyden*, 1625, in 4to. and in the Collection of his Works, *tom*. 2. We have spoken of him elsewhere. See his Title in the *Index*.

2 *Emma- Emmanuel Tremellius in Hoseam*. His Comment was printed separately in 1563, in 8vo. We have spoken of him in the Article of *Latin Bibles* by Protestants. See his Title in the *Index*.

Jerom Osorius, the Elder, on *Hosea* and *Zachary*, in *tom*. 4. of his Works; of the Edition of *Rome*, 1592. See his Title in the *Index*.

Quinquarboreus, upon *Hosea* and *Amos*, with his other Works. See above; and his Title in the *Index*.

Lightfoot has explain'd the first four Chapters of *Hosea*; printed in the Collection of his Works, in two Volumes in folio. We have already spoken of him. See his Title in the *Index*.

Aug. Thuani Paraphrases in Joel, Amos, *Obadiam, Jonam, Habacuc, Cæsaroduni Turonum*, 1592, in 8vo.

Hugo de S. Victor has written upon *Joel*, and *Obadiah*; with his other Comments.

Benjamin Boner wrote a Paraphrase upon the Prophet *Joel*, wherein he shews that the Prophet foretold all the Fury of the War with the *Turks*; at *Frankfort*, 1597, in 4to. He was a *German Lutheran*, of the 16th Century.

Levinus Pouchein has explain'd it in a manner altogether scholastick; printed at *Montreal*, or *Koningsberg* in *Prussia*, 1649. He was a *Lutheran*, and died in 1648.

John James Schurman put out an *Analysis, with an Explanation in* Flemish, which was printed at *Wesel*, in 1703, in 4to. The Author was a *Dutch Calvinist*, in the beginning of the 18th Century.

Pocock has written a *Latin* Comment upon *Joel*; printed at *Lipsick*, 1695, in 4to. He had no other view but that of setting forth the literal Sense, which he thought had been neglected by the Interpreters. See his Title in the *Index*.

Charles Mary de Veil has likewise explain'd this Prophet by the Scripture; printed at *Paris*, 1676, in 12mo. He has added to the literal Sense many fine Remarks from the Fathers and Interpreters, from the Manners and particular ways of speaking in use among the *Hebrews*; whereof he had a perfect Knowledge, being by birth a *Jew*. We shall mention him again upon the *New Testament*.

Sebastian Bedingfield has Discourses upon the three first Chapters of *Amos* in *Latin*, at *Oppenhein*, 1615, in 8vo. and in *English* at *London*, 1629, in 4to. He was an *Englishman*, born in the County of *Gloucester*; and died in 1630. He had read very much the Fathers, and School-Divines.

John Gerhard put out Notes upon the same Prophet; printed at *Jena*, 1676, in 4to. the third Edition. *Paul Laurent*, whom we mention elsewhere, has Discourses in *German*, printed at *Lipsick*, 1604, in 4to.

Lawrence Humphredus translated *Obadiah* out of *Hebrew* into *Latin*, and added an Explanation; printed at *Basil*, in 1559, in 4to. according to F. *le Long*; in 1589, according to *Du Pin* in his Tables, *tom*. 4. *p*. 1221. of the *Paris* Edition in 8vo. We speak of him in another Place. See his Title.

Solomon Gesner wrote a Comment upon *Obadiah*; printed at *Hamburg*, 1618, in 8vo.

Francis Gosmar has also a Comment upon *Obadiah*; printed with his other Works at *Amsterdam*, 1644. in 3 Volumes in fol. We shall speak of both these Authors in another Place. See their Title in the *Index*.

Upon Jonah, Micah, Nahum, and Ha- bakkuk.

Joan. Catardi Enarratio in Jonam. This is not barely an Interpretation, but, as *Konig* says, who is cited by F. *le Long*, includes Notes too upon *Jonah*. He was of *Limaigne* in *Auvergne*. His Work was printed in 1601, at *Paris*. This Author lived in 1550.

Francis Feuardent, upon *Jonah*, was printed at *Cologn*, in 1594, in fol.

John Ferus, a *Franciscan*, who lived in the 16th Century, and died in 1554, has likewise written upon *Jonah*, in *German*; and his Comment was printed at *Cologn*, in 1567, in *Latin*; at *Venice*, 1567, in 8vo.

Andreas Mylius Comment. Grammatico- Critic. in Jonam in Thes. Theol. It was printed also at *Frankfort*, 1624. and at *Montreal*, or *Koningsberg*, in 1640, in fol. He was a *German Lutheran*, Professor of the *Hebrew* Tongue.

Joan. Bugenhagii Pomerani Jonas Propheta expositus; Wittemberg. 1561, in 8vo. We have spoken of him. See his Title.

Frederick Albert put out *the Prophet* Jonah, *with Illustrations, the Masora*, and *textual Comments of* Rasi, Aben-Ezra, David Kimchi, *and* Abarbanel; at *Lipsick*, 1684, in 8vo. He was born in *Moravia*; from a *Jew* he became a *Lutheran*, taught the *Talmud* at *Lipsick*, in 1690. Having made his Escape from this City in 1695, he returned to *Judaism*, according to the opinion of many. We have already said something of him. See his Title in the *Index*.

John Leusden wrote likewise upon *Jonah*, &c. as we have said already in the 61st *Article*. We must add *Augustus* and *Sigismond Pfeiffer*. The first published Lectures upon this Prophet, revised and reduced into an accurate Comment; at *Wittemberg*, 1671, and 1706. *Sigismond* wrote a Dissertation, which we shall speak of in the following Article.

Albert Grawerus wrote upon *the Prophet* Micah. He published a clear Explanation, wherein he examines several controversial Questions. It was printed at *Jena*, in the Year 1664, in 4to. *Gaspard Graxard* made a Comment; printed at *Salamanca*, in 1570, in 8vo. *Albert* was of *Meskou*, in the March of *Brandenburg*; born in 1575. He was sent into *Hungary* in 1595. return'd to *Wittemberg* in 1599. was made Rector of the College of *Islebe*, and afterwards Dean of *Mansfield; Lutheran* Minister of the Diocess of *Weymar* in 1616. and died in 1617. Among those of his Sect he went for an accurate Divine, and a Man of good Judgment.

Aug. de Quiros, S. I. in Nahum, & Malachiam, Hispali, in fol. 1622.

Julianus Toletanus in Nahum. Bibl.

PP. *tom. 12. p*. 630.

Hector Pintus, of the Order of St. *Jerom*, upon *Nahum*.

Theodore Bibliander translated the *Hebrew* Text of *Nahum* into *Latin*, and joined with it an *Exegesis*, or Exposition; wherein he gives Reasons for his Version, and explains his Opinion. It is with what he published upon *Micah*, at *Zurich*, 1534, in 8vo.

Solomon Gesner has also put out a Comment upon this Prophet, at *Wittemberg*, 1604, in 8vo. This is the last time we shall mention this Author. See his Title in the *Index*.

Jansenius of *Ypres* upon *Habakkuk* and *Zephaniah*, printed after his Comment upon the *Libri Sapientales*. We have spoken of him upon the *Pentateuch*, and shall again speak of him on the *Gospels*.

Antonii Gueveræ Commentarius & Ecphrasis in Habacuc. This, with his Notes upon the *Psalms*, was printed at *Antwerp*, 1609, in 4to. the third Edition. He was a *Spaniard*, a Lawyer, and Prior of *Escalada* in the 16th Century.

Antonius Agellius, Episcop. Acernens. *in Abacuc. Antwerp*, 1697, in 8vo. We have spoken of him on the *Psalms*, and *Canticles*. The rest of his Works on Scripture are not printed, for he wrote many.

Solomon Vantill made a new Comment upon *Habakkuk*; printed at *Leyden*, 1700, in 4to. See lower upon *Malachi*.

Alphonsus Padilla published a moral Comment, Notes, and Discourses; printed at *Rome*, in 1702, in fol. He was a *Spaniard*, of the Order of *Minims*, and was living in 1704. *Upon* Zephaniah, Haggai, Zachary, *and* Malachi.

We have already mentioned several above who have written on *Zephaniah*.

Martin Bucer, a Protestant, wrote a Comment upon *Zephaniah*, with a *Latin* Version from the *Hebrew*; at *Strasburg*, 1528, in 8vo. See his Title.

Henry Gebhard has commented only part of this Prophet; at *Grypswald*, 1695, in 4to. We have spoken of him upon *Judges*.

John Eckius, or *Ecken*, made a Comment upon *Haggai*; printed at *Salignac*, 1538, in 8vo. which is all he ever wrote upon the Scripture. He has particularly distinguished himself by his controversial Works. *Possevin* says his Comment is short and learned. It was printed likewise with his other Works, in 1530, in fol. We have taken notice of him in the Article of *German Bibles*.

Franciscus, or rather *Joan. de Reyroles, Ord. Minim. in Zachariam Quæstiones literales & morales*; Paris, 1631, in folio. M. *Du Pin* calls him *John de Rairoles*.

William Pemble, an *English* Protestant, wrote an *English* Exposition of this Prophet; printed at *London*, 1629, in 4to. F. *le Long* says that it is only of the six first Chapters. He died in 1632.

Samuel Bohl, a Protestant, has an Analysis, from the first to the eighth Chapter, which is continued to the end by *Zachary Grapius*; at *Rostock*, 1711, in 4to. See their Titles.

Zachary Schilter wrote a short *Exegesis*, or Exposition; printed at *Lipsick*, in 1604, in 8vo. He was a *German Lutheran*. See his Title.

Didacus Stunica, a Catholick already mentioned by us, made a Comment, wherein he has the three Editions of the *Latin, Greek*, and *Hebrew*, with Rules for the Direction of Manners; at *Salamanca*, 1577, in fol. See his Title.

Samuel Szattmar, a *German Calvinist*, and Professor of the *Hebrew* Tongue, put out an Explanation printed at *Utrecht*, 1715, in 4to.

Solomon Vantill is he, of all the Protestants, who has written most on *Malachi*; for he published an Explanation, printed at *Leyden*, 1701, in 4to. with a Dissertation upon *the Situation of Paradise*, whereof we have already said something. He has prefixed an Introduction to his Comment; wherein he confutes both *Origen*, who believ'd this Prophet was an Angel, and the *Rabbins*, who attribute this Prophecy to *Esdras*.

Samuel Bohl put out the Comments of the *Rabbins* upon the Prophet *Malachi*, together with *Hebrew* Disputations and Explanations; at *Rostock*, 1637, in 4to.

John Martinius made Observations, with an Analysis, at *Groninguen*, 1645, in 4to. 1658, in 8vo. He was of *Dantzick*, a *Lutheran*; and lived about 1665.

Among the *Rabbins, Solomon Jarchi* and *Kimchi* have written upon these *twelve small Prophets*. It is sufficient to see *Bohl*, and *Frederick Albert*, who have publish'd the Comments of other *Rabbins*.

Article LXXIV. Treatises and Dissertations upon the twelve small Prophets.

Joan. Steuber de conjugio Hoseæ cum meretrice, in Thes. Theol. and separately at *Marpurg*, in 1625, in 4to. He was a *German Lutheran*, born at *Lisperg*, *Hebrew* Professor at *Giessen*; and died in 1643. or 1642, as *Du Pin* says.

Abr. F. Calovii de Arbelæ destructione Dissertatio, Ose. 10. 14. It is printed with that which he made on *Jeremiah*.

Joan. Helvic. Villemer in Ose. 11. 7. *Populus meus gaudebit ad reditum meum*, &c. printed at *Wittemberg*, 1680, in 4to. and in the *Philological Dissertations*.

Herman Christopher Engelcle has explain'd *ver. 9*. of *chap*. 13. under this Title, *Lux in tenebris oriens*; which was printed at *Rostock*, in 1709, in 4to.

Herman Vonder Hardt, de Sipphara Babyloniæ; wherein he illustrates the second Verse of *Obadiah*. His Dissertation was printed at *Helmstadt*, in the Year 1708, in 8vo.

Sigismund Pfeiffer wrote a Dissertation to prove that the Fish which swallowed up *Jonah*, was a Whale; printed at *Lubeck*, 1692, in 4to. This is all that he has written; and the only time we shall speak of him. He was a *German Lutheran*, and different from two others of the same Name.

John Brunsman wrote a like Dissertation; printed at *Jena*, in 1680, in 8vo. In the Article of *Beasts* spoken of in Scripture, we mention another Author, who follows a contrary Opinion.

See likewise St. *Austin's* 102d Letter of the new Edition, *p*. 284, &c. *Quæst*. 6.

John George Abicht made a Disputation on *Jonah's Flight*; printed at *Lipsick*, 1702, in 8vo. We have spoken of him. See his Title.

Martini Lipenii Jonæ navigatio, Jon. 1. 17. Thes. Theol. Philol. His Disputation is intitled, *Diaplus Thalassus; ibid*. and at *Wittemberg*, 1658. To this he has joined three other Disputations, printed separately *ibid*. 1667, in 4to. and in the same *Thesaurus*, tom. 1. We have spoken of him. See his Title in the *Index*.

Christ. Weidling. de Kikajon, palmâ Christi, seu hederâ, ibid. and separately at *Lipsick*, in 1684, in 4to. He was a *German*, a *Lutheran*, and a Doctor of Law.

See likewise *Bochart*, tom. 2. *nov. Edit*. *Lugd. Batav*. p. 919. *de Kikajon, Jon*. 4. 6.

Abbot *Garapholo* wrote a Dissertation on *Jonah*. See his Title in the *Index*. And St. *Augustin, Epist*. 71. *n*. 5. & *Ep*. 75. *n*. 22. *nov. Edit*.

See our Dissertation *on the Fish which swallowed up* Jonah; and that *on the Idolatry of the* Israelites *in the Wilderness*, Amos 5. 26. in our Comment *on the small Prophets*; and the Collection of our Dissertations, *tom. 2*. *p*. 95.*Daniel Pfeiffenger* made two Disserta- tions upon *Haggai*. See upon the Epistle to *Titus*.

Joan. Frischmuth de gloria Templi secundi, Hag. 2. 7. Thes. Theol. His Dissertations upon *Haggai* and *Zachary* were both printed at *Jena*, 1699, in 4to. 1668, 1672, 1678, in four Volumes in 4to. the two upon *Malachi*, ibid. 1660, 1662, in two Volumes in 4to.

Salom. Deylingii de eodem argumento, Observ. Sacr. *tom. 3. c*. 20.

Michael Hieron. Boccii, Rabbinorum Templum tertium fictum, Agg. 2. 7. ibid. It was printed likewise separately at *Wittemberg*, in 4to. and in the second Tome of the *Philological Dissertations*. *Joan. Hulsemanni, Vir Germen, Zach*. 6. 9. ibid.

Gaspar Godfrey Mundinus wrote likewise concerning the *second Temple*; printed at *Lipsick*, 1661, in 4to. He was a *German Lutheran. John Adam Scherzer* made a Disputation on the same Subject; printed at *Lipsick*, 1665, and 1682, in 4to. as well as *Augustus Varenius*, at *Rostock*, 1646, in 4to.

Joan. Andr. Quenstedt de eodem, ibid.

Joan. Frischmuth de Messia rege Sionis, ibid.

Gotlieb Eckstein de lacu in quo non est aqua, Dissertationes duæ, ad Zach. 9. 11. His Disputation was printed at *Wittemberg*, in 1681, in 4to. and in the same *Thesaurus*, tom. 1. He was a *German* of *Misnia*, a *Lutheran*, and Professor of the Oriental Tongues at *Stetin*.

Salom. Deylingii, in Zech. 14. 4. *de ascensione Christi de monte Olivarum*, Obser. Sacr. *tom. 3. c*. 22. *Joan. Frischmuth de triginta argenteis, ad Zach*. 11. 12, 13. *Idem de Messia confixo*, *Zach*. 12. 10.

Gebb. Salemanni de eodem, in the first Tome of *Theological and Philological Dissertations*.

Joan. Frischmuth de Angelo Foederis, *Malac*. 3. 1.

Deylingii, in Malach. 3. 10. Obser. Sacr. *tom*. 3. *c*. 23.

Joan. Frischmuth, de Eliæ adventu, *Mal*. 4. 5, 6.

Deylingii in Malach. 4. 2. *Qui locus Christo asseritur*, Obser. Sacr. *tom*. 3. *c*. 24.

James Frederick Reimmam has treated of *the Valley of* Jehoshaphat, mentioned in the Prophet *Joel*, and shews how this Prophecy is already fulfilled; in the *Bibliotheca Philologica*, tom. 6. p. 412.

John Hereig has likewise treated of it, and more at length. This was printed at *Bremen*, 1632. in 8vo. *De appellatione, citatione, & compulsione ad Judicium in valle Josaphet*; this is the Title.

Article LXXV. Catholick and Protestant Commentators on the Maccabees.

Rabanus Maurus, in his Writings on the *Maccabees*, keeps to the historical and allegorical Meaning; as he tells the Emperor *Lewis le Debonnaire*, to whom he dedicated his Work.

Nicolaus Serrarius wrote upon the same Books. We find it with his other Comments, see upon *Tobit*; and his Title in the *Index*.

Victorinus Strigelius, his *Scholia* were printed at *Lipsick*, in 1571. the second Edition, in four Volumes in 8vo.

Fullonus in Maccabæos; Leodii, 1660, 1664, in three Volumes in fol. His large Comments are upon the first Book only. He was himself of *Liege*, a *Jesuit*, and died in 1658. His Name was *John Erard Fullon*.

Josephus Stephanus explains only the four first Chapters of the first Book, in one Volume in 4to. at *Valentia*, 1616. under this Title, *De Bello sacro Religionis causâ suscepto*. He was of *Valentia* in *Spain*; was made Bishop of *Origuela* in 1594. and died in 1604. and not in 1594, as M. *Du Pin* says.

Joan. Petri Verborst, Commentarius in Macchabæorum, lib. 1. *Treviris*, 1700, in fol. This is a very inconsiderable Work. The Title of his Comment is, *Sacræ Militiæ Typus & Historia*. There are *Prolegomena* in the beginning of it, which may be of some use. He was Bishop of *Arba* in *Dalmatia*, and flourished in the beginning of the 18th Century.

The Notes of *Drusius, Badwel*, and *Albert Gentilis*, are in the *Great Criticks*, tom. 5. of the first Edition, at the end; Those of the two latter were printed separately at *Franekar*, 1600, in 4to.

Gentilis was an *Italian* of the March of *Ancona*, a *Calvinist*, a Lawyer, and Royal Professor at *Oxford*. He died in 1608. and the 58th Year of his Age. In his Disputation he handles his Matter like a Lawyer, and pretends to destroy the Authority of these Books, because, in his opinion, there are Things in them contrary to the Law of Nature and Nations; and this he says he had done before, as to the Books of *Tobit*, and *Esther*.

Himmelius wrote an *Analysis* of these very Books, which is with those composed by him on the apocryphal Books.

Article LXXVI. Treatises and Dissertations on the Maccabees.

ALberici Gentilis ad 1 *Maccab. Disputatio*. We have been just now speaking of him.

Dissertations on *Hebrew Medals*, occasioned by this Passage, 1 *Macc*. 15. 6. *Permitto tibi facere percussuram proprii numismatis*.

A Collection of *Critical Dissertations*, at *Paris*, 1715, in 4to. by F. *Souciet*, a *Jesuit*. We have already spoken of him. See *Souciet* in the *Index*.

Salomonis Deylingii, de re nummaria veterum Hebræorum; Lipsiæ, apud Frider. Lanckesium, 1715. *& in* Observ. Sacr. *tom*. 3. *c*. 25.

Drusii Tractatus de Hasidæis, in the *Great Criticks*, tom. 8. and separately at *Franekar*, 1603, in 8vo. He has taken a great deal of pains to discover who they were, and the true Signification of their Name, and their Functions.

See our Dissertation *on the Relation between the* Jews *and* Spartans, in our Comment; and in the Collection of our Dissertations, *tom*. 1. *p*. 554.

Huetii Demonstr. Evang. Proposit. 4. *de eodem argumento*.

Stephani Morini Dissert. de eodem argumento, p. 87. *inter Dissertationes* 8. *Dordraci Editas, ann*. 1700. in 8vo. This had been before printed at *Geneva*, 1673. We have already spoken of him; and shall again speak of him in the Article upon St. *Matthew*.

Upon the third and fourth Books of Maccabees, see our Dissertations in the first Volume of the Maccabees; and in our Collection, tom. 2. p. 420, 423.

The Fifth and Last Part. Containing the Commentators on the New Testament

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THAT we may proceed with more order in this last Part, we shall begin with those who have composed *Concords*, or *Harmonies* on the four Gospels; next we shall place the *Commentators* who have written on the four same Gospels; designing afterwards to speak of those who have written in particular on each Evangelist, or any Book by the other Apostles.

Article I. Concords, or Harmonies made by Catholicks.

Usebius[1], St. *Epiphanius*[2], and *Theodoret*[3], speak of a *Concord* of the four Gospels composed by *Tatian*, an Heretick of the first Ages. He had disposed the Text of the Evangelists in such a manner, as to make one only of the four; but then he had maliciously suppressed the Genealogies of our Saviour related in St. *Matthew* and St. *Luke*, because he did not believe that *Jesus Christ* did really assume human Nature. *Theodoret* says, that he found above two hundred Copies of this *Concord* of *Tatian*'s in the Churches of his Diocess; many even of the Orthodox being glad to use it by reason of its shortness; but he prohibited it, and substituted our four Gospels in the room of it.

Victor of *Capua*, a Writer of the sixth Age, having met with an *Harmony* of the four Gospels, or a Book composed of the Text of the four Gospels, took this to be *Tatian*'s; which he therefore translated into *Latin*, and published in this Author's Name. We have it still, at this day, printed in the *Bibliotheca Patrum*; and in the *Orthodoxographi*. But what demonstrates this not to be *Tatian*'s *Harmony*, is, that in the 5th Chapter we read the Genealogy of *Jesus Christ*, which certainly was not in this Author's Gospel. Some say it is *Ammonius*'s of *Alexandria*, whom we shall now speak of.

Ammonius of Alexandria did likewise compose *an Harmony of the Gospels*, which we have in *Latin* translated by *Ottomar Luscinius*; and printed at *Augsburg* in 1523. and several times reprinted in the *Bibliotheca Patrum*. Others as *Baronius*, upon the Year 174, *&c*. attribute it to *Tatian*, just now mentioned by us. But it certainly is not his, for the very reason just now alledged by us. And it is very uncertain whether *Ammonius* be the Author of it.

The *Augsburg* Edition of it is in 4to. It was printed again at *Mentz*, in 1224, in 8vo. at *Cologn*, in 1532. revised by *Gaspar Brusch* at *Herford*, in 1544. in *French* at *Lyons*, in 1526, in 8vo. and in the *Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 3. p.* 266. It is rather a Paraphrase, or an Abridgment of the four Gospels, than a real Concord; according to *Valesius*, in his Notes upon *Eusebius*, p. 84. and was composed in *Latin* by some Person who was a true Catholick.

Charles du Moulin, in the Preface to his *Concord*, is of opinion that the Success and Usefulness of this pretended *Harmony* is not answerable to the Pains that were taken about it; *Quisquis eam elaboravit parum utiliter majorique labore quàm felicitate*.

Theophilus of *Antioch* wrote *an Harmony of the Gospels*, as St. *Jerom* intimates in these Words of his 151st Letter *ad Algasium*; *Theophilus Antiochenæ, Ecclesiæ septimus post Petrum Apostolum Episcopus, quatuor Evangelistarum in unum opus dicta compingens, ingenii sui nobis monumenta reliquit*: But his Work has not been handed down to us. There are some who believe that St. *Jerom* took *Tatian's Harmony* for *Theophilus's* of *Antioch*.

Eusebius of *Cæsarea* wrote a Book concerning *the Variations of the Evangelists*, according to St. *Jerom*, in his Catalogue of *Ecclesiastical Writers*, chap. 81. and upon St. *Matthew*, chap. 1. But this is lost: We have now only his *Evangelical Canons*, or Rules, ranged in ten Columns; in which, at one glance, we see the Chapters wherein the Evangelists differ, or agree. These Canons are to be met with in several Manuscripts, and in many *Greek* and *Latin* Editions: In *Greek* only, in the *Greek* Editions of the New Testament, at the *Louvre*, by *R. Stephens*; at *Paris*, 1552, in fol. with his Letter to *Carpathius*. But the difference between the Chapters marked by *Eusebius*, and those which we use at present in our Bibles, is the reason that these Canons are now of little use to us.

St. *Austin's* four Books, *de Consensu Evangelistarum*, are a kind of *Harmony of the four Gospels*, enlarged with Arguments and Discourses; whereas *Tatian's* was composed in the very Words of the Evangelists, wrought up into one continued Narration.

This Work is in *tom. 3. part 2. page* 1. of the new Edition. It must have cost him a great deal of pains. He himself, in his 112th Treatise of St. *John*, calls it *laboriosas Literas*; and in the 117th, *Res operosissimè disputatas*.

See what M. *Simon* says of it in his *Critical History of the* New Testament, *chap. 18. p.* 260.

Juvencus the Priest, in his *poetical Translation of the Gospel*, composed a kind of Concord of the Evangelists, and reconciles their Relations and Expressions. It was printed first at *Paris*, in 4to. afterwards at *Lipsick*, 1515, in fol. the last Edition, *ibid.* 1710, in 8vo. with the Notes of several Persons, under the Direction of *Erhard Reuch*. We find it likewise in the *Latin Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 5. p. 55*.

Guy of *Perpignan, Ludolphus* the *Saxon*, *Peter Lombard, John Gerson, Peter the Eater, Simon de Cassia, John Hus*, and some others, have likewise several kinds of *Harmonies of the Gospels*. But they discover the bad Taste, the little Delicacy and Accuracy of the Age wherein they were written.

That of *Guy* is printed at *Cologn*, 1618, 1631, in fol. That of *Ludolphus* at *Strasburg*, 1483, 1537, in fol. under the Title of *Vita Christi*; afterwards at *Venice*, 1581. with Notes by *John Datrago*; and translated into *French* by *John Langlois*, at *Paris*, 1582, in fol.

That of *Peter Lombard* was printed at *Paris* in 1483, and 1561. *Gerson's* at *Cologn*, 1546, in 8vo. and in the new Edition of his Works, *tom. 4. p.* 83. Altho this is placed among others which discover the bad Taste of their Authors, yet it has its use; for the learned *Gerson* wrote *a continued History of the four Gospels*, which required abundance of pains.

The *Harmony* of *Peter the Eater*, in *Latin Comestor*, is included in the *Historia Scholastica*, printed several Times, and in several Forms. That of *Simon de Cassia*, sirnamed *Fidatus*, of the Order of St. *Austin*, was printed at *Cologn*, in 1533, and 1540, in fol. That of *John Hus* at *Nuremberg*, 1558, in fol. and in the new Edition of his Works. See the Titles of these Authors in the *Index*.

Zachariæ Episcopi Chrysopolitani, Concordiæ Evangelistarum; at *Cologn*, 1535, in fol. and in the *Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 19. p.* 732. of the *Cologn* Edition, *tom. 12*. It is rather a Comment on this Concord than a Concord itself, divided into four Books, with three Prefaces. *Peter Prithox* saw the Manuscript of it in the Library of Saint *Denis*, if we believe *Labbé, de Scriptorib. Eccles*. tom. 2. p. 506. We ourselves had the satisfaction of seeing it in the Library of St. *Martin's in the Fields*, at *Paris*, at the time of our writing this Work.

Alberic, the *Cistercian* Monk, in his *Chronicle for the Year* 1157. says this *Zachary* was of the Order of the *Præmonstratenses*, and of the Monastery of St. *Martin* in *Laon*; without naming him in the quality of Bishop. We can say nothing certainly of his Dignity, nor in what time he lived. F. *le Long* supposes in 1157. and calls him *Goldsborough*.

Sebastian Barradius, a *Jesuit*, has published a Comment upon *the Concord of the Gospels*, in four Volumes in fol. The last Edition whereof is of 1622, in fol. at *Antwerp*. We have already taken notice of his best Work above; for his Comment is altogether moral, and fit only for Preachers. He was of *Lisbon*, turned *Jesuit* in 1558. and died in 1615. of his age 73. His Works were all printed at *Cologn* in 1628. in four Volumes in fol.

There is *an Harmony of the Gospels* ascribed to M. *Arnaud*; printed at *Paris*, in 1653, in 12mo. in *Latin*. It is short, and in very good esteem. It has been reprinted since his Death in M. *de Sacy's* large Bible for *Broncard* at *Liege*, tom. 4. in *French* and *Latin*; with learned and useful Notes.

Cornelius Jansenius, Bishop of *Ghent*, has likewise written a Comment upon *the Concord of the Gospels*; printed at *Lyons*, in 1571, in fol. and in 1582, 1594. The last Edition of it is in 1684. in two Volumes. In his Comment he applies himself to the literal and mystical Sense taken from the Fathers, as he himself says in his Preface. In his Concord he observes first what he has taken out of each Evangelist, afterwards what is common in them all; and throws what is superfluous into the Margin.

Father *Lamy*, of the Oratory, published his *Harmony* at *Paris*, in 1689, in 12mo. To this he has added a Comment, with a geographical and chronological *Apparatus*, in 4to. in 1699, and 1703. The last Edition is in two Volumes: wherein there is an Appendix, or Dissertation, to prove that there was but one *Magdalen*; *Paralipomena* to explain what he had omitted, or what was not sufficiently explain'd; together with a Catalogue of those who have written upon *the four Gospels*, at the end of the first Tome.

In his Concord he follows more particularly St. *Matthew*, and St. *John*, who were Apostles; and, consequently, had seen and heard what they relate of our Saviour. His Comment is intirely literal, and critical. He explains the *Greek* and *Latin* Texts in it, without however insisting on grammatical Difficulties. Sometimes he makes a Paraphrase, sometimes an Analysis, with the addition of long and learned Annotations. The Style is clear, uniform, and agreeable. He declares that he should never have taken his Pen in hand with a design of outdoing other Concords, if he had not thought that he had found out one more commodious; not only for the Disposition of the Words of the Evangelists, the Division into Books and Chapters, the Notes and Marks made use of in distinguishing

the Evangelists, but likewise for the Series of our Saviour's Actions, wherein the Concord of these divine Men, who were inspired to write them, does, in his opinion, principally consist: He confesses that the Connection which he proposes is quite new and different from all others which had hitherto appeared; and which, consequently, according to his Principles, could not but be defective and imperfect. He gives his Reasons, thro'out, for the Changes made by him in his Concord. At the end he makes an exact Description of the *Holy Land*; being persuaded that without knowing the Situation of it, it is not easy to understand well the Things which were transacted there. At the beginning of the fifth Book, he has inserted a Dissertation upon *the Ceremonies observed by the* Jews, *at the Celebration of the Passover*; whereof we have already spoken upon *Exodus*. See his Title in the *Index*.

F. *Paul Pezron*, of the *Cistercian* Order, of whom we have already said something on the *Prophets*, published the History of the Gospel confirm'd by the Histories of the *Jews* and *Romans*; at *Paris*, 1696, in two Volumes in 12mo. In it he describes the Life of *Jesus Christ* in a chronological Order; shews what the Faith was of the Primitive Fathers of the Church, inserts a good deal of critical Learning, and explains the most difficult Places. With it he has join'd two Dissertations; the first whereof, which is upon the Year of the Passion, contains several Passages from the Fathers, who place it under the Consulship of the two *Geminus's*. The second tends to reconcile Saint *John* with the three other Evangelists, as to the last Passover.

His Work he has drawn up in the form of Annals; wherein he has been more extensive than *Baronius*, and has omitted nothing, either as to Facts, Precepts, or Councels, that had been touched upon by the Evangelists. So that we have here both a History and Comment together: And because we have no knowledge of our Saviour's Actions from his Infancy to the beginning of his Ministry, he has filled this Void with some of the finest Parts of the *Jewish*, and *Roman* History, with the Succession of the High-Priests, with a List of the *Tetrarchs* who succeeded *Herod*, and with that of the Governours of *Judea* and *Syria*.

M. *Toinard*, after he had spent several Years in preparing *an Harmony of the Gospels*, and had seen several Leaves of it printed off, died at last before it could be published: but it has been put out by his Friends since his Death. It includes the *Greek* Text of the Evangelists, with an Abstract of their Narrative in *Latin*. This we have principally followed in the *Harmony* printed by us before our Comment on St. *Mathew*. M. *Toinard*'s *Greek* and *Latin* Concord was printed at *Paris* for *Cramoisy*, 1707, in fol. and 1709, in large Paper. *Charles Caton de Court* writ the Notes; and M. *Fleuri*, Canon of *Chartres*, had a share in the *Prolegomena*, as *Dom. Liron* informs us, in his *Bibliotheque Chartraine*, p. 321.

The Judgment given of it in the *Memoirs of Trevoux*, 1709. tom. 1. p. 59. is very much to its advantage. Indeed every thing in it discovers the exquisite Taste of the Author, as well with regard to the Disposition as the Remarks, which are very short, but accurate, and well chosen.

Toinard was of *Orleans*, where he was born in the Year 1627. and died in 1706. to the great regret of learned Men, not to say of all *Europe*.

M. *le Roux*, Parish-priest of *Andeville*, in the Diocess of *Chartres*, has published a very commodious *Harmony*. It is in two separate Volumes, one *Latin*, the other *French*; and the Texts of the Evangelists are distinguished by the colour of the Letters, some whereof are red, the others black: at *Paris*, 1701, in 8vo.

This Concord cost the Author ten Years Labour. He is persuaded that he has succeeded better than those who went before him. See what the *Acts* of *Lipsick* say of it upon the Year 1700, *p*. 82. he has added Notes to it. *Dom. Liron*, in his *Bibliotheque Chartraine*, speaks of this Work, and the Author of it, *p*. 302.

We have written *a Harmony of the four Gospels*, which is prefix'd to St. *Matthew*, and the Life of *Jesus Christ*, which we published with brass Cuts; as also *a kind of Harmony of the four Evangelists*.

Euseb. l. 4. c. 29. Hist. Eccl.
Epiphan. Hares. 46. n. 1.
Theodoret. Haretic. fabul. l. 1. c. 20.

Article II. Other Harmonies of the four Gospels by Catholicks, and Protestants.

THESE we range in alphabetical Order, according to the Authors Names, that they may be found more easily in the great Number which has been made of them.

Joan. Alesii Concordia Evangel. Lichæ, 1605, in 8vo. *Croveus* informs us that there was a second Edition of it in 1631. M. *Du Pin*, in his *Tables*, adds that there is a Chronology belonging to it; and tells us that the Author was a Catholick of *Saltzburg*, who lived in the beginning of the 17th Century.

Christopher Althofer, a *German Lutheran*, wrote a *Latin Harmony*; printed at *Jena*, in 1653. and 1658, in 4to.

Joan. Avenarii Concord. Evang. Basileæ, 1588. in 12mo. There is a second Edition of *Avenarius's Concord*, printed at *Basil*, 1588, in 8vo. He was of *Bohemia*, a *Lutheran*, Professor of Eloquence in the University of *Wittemburg*, and Doctor of Divinity. He died in 1590.

The *Harmony of the Gospels*, by F. *Benj. Beauport*, a *Franciscan*. He joined an Exposition with his *Harmony*, printed at *Paris*, 1552, 1560, in 8vo.

Thomæ Beauxamis Carmelitæ Commentar. in Concord. Evangel. Paris, 1590. in two Volumes, *ibid*. 1590. 1593, at *Lyons*, in three Volumes. The last Edition is at *Paris*, 1650. He was of *Paris*, Curate of St. *Paul*'s, and turned *Carmelite*. He died in 1589.

Cæsaris Becilli Urbinatis Connexio Evangeliorum, &c. *Rom*. 1625. and *Paris* 1631, and 1651, in 12mo. He has particularly endeavour'd to be short, without confusion. He distinguishes what is said in particular by every Evangelist, and what they have in common. He was of *Urbino* in *Italy*, became Priest of the Oratory; and flourished about 1630.

Jani Bircherodii Series Chronologica annorum J. C. Hafniæ, 1679, in 4to. This Author, different from another of the same Name, and from *James Bircherod*; was a *Dane*, a *Lutheran*, a Doctor of Divinity at *Copenhagen*; and died in 1686.

Joan. Bourghesii Historia & Harmonia Evang. Montib. Hannon, 1644, in fol. His *Harmony* is all Historical; explained by Tables, and Questions. According to *Croväus*, the first Edition is of *Antwerp*, 1622, in 8vo. with Figures, Meditations, and devout Breathings upon the Mysteries of *Jesus Christ*; which F. *le Long* has not taken notice of. He was of *Hainault*, a *Jesuit*; and died in 1653.

Antonii Brockevii Concord. Evang. Colon. 1539. The Author goes by several Names; *Broeckwey, Bruichi, Bruch*. He was of *Flanders*, a *Cordelier*; and died in 1541. He was a good Divine, and a great Preacher, according to *Swertius*. His *Harmony*, indeed, is useful only to Preachers.

Joan. Bugenhagii Concord. Evang. Historiæ Christi; *Wittemburg*, 1524, in 8vo. He has made an *Harmony* of so much only in the *four Gospels* as relates to the Passion, and Glory of *Jesus Christ*. And *Croveus* does not place it among his Works, nor *Lipenius* in his *Biblioth. Theologica*. We have already spoken of him. See his Title in the *Index*.

That of *Laurence de Bruin* goes no farther than the *first Passover*, mentioned by St. *John*. He was a *Fleming*, a *Calvinist*, and Minister about 1690.

Henrici Buntingi, Magdeburg. 1589, in fol. *Bunting*'s *Harmony*, printed at *Magdeburg*, is in *German*, of the Year 1589, and in 1594, in *Latin, ibid*. 1591. in *Swedish*, at *Stockholm*, 1617, in fol. He was a *German*, a *Lutheran*, and Minister in the Dutchy of *Brunswick*; a Man of Wit and Learning, and very much addicted to Study. *Croväus* does not speak of this Work. *Lipenius* says it was reprinted in *Germany*, in 1672.

Georg. Calixti Concordia Evangelistarum; Halberstad. This is not *Calixtus*'s but some unknown Author's, who took it out of his Lectures, and published it under his Name. It was printed last at *Helmstadt*, in the Year 1664. This is the sixth Edition.

Abr. Calovii Harmonia, Germanicè, Witteberg, 1680. He has a Comment too before his *Harmony*. It is also in the *Latin Bibles*, printed in four Volumes in fol. at *Lipsick*, 1719. the second Edition. We often mention this Author. See his Title in the *Index*.

Joan. Calvini Harmonia ex Matthæo, Marca, & Luca; Genev. 1553, in fol. He has a Comment with his Concord. He thought it was not proper to include the Gospel of St. *John*; because, says he, there are few Things in it common with the rest. Which *Charles Du Moulin*, in the Preface to his Concord, condemns with justice; as we may read in him. *Calvin* has likewise joined a Comment with his *Harmony*. He is so well known, that there is no necessity to say more of him.

Th. Cartwright, Harmonia Evangelica Amstel. 1630, in 4to. He has improved his *Harmony* with the addition of an analytical, metaphrastical, and practical Comment. It was printed in *English*, at *London*, 1650, in 4to. We have already said something of this Author upon the Old Testament.

Matthæi de Castro Epitome Concordiæ Jansenianæ; Antwerp, 1593, in 8vo. He was of *Flanders*, as well as *Jansenius* of *Ghent*, whose *Harmony of the Gospels* was abridg'd by him at *Antwerp*.

Martini Chemnitii Harmonia Evang. 1593. *& alibi sæpius*. Several Persons had a hand in this *Harmony*. *Chemnitius* began it, *Polycarp Lycer* continued it from the 52d Chapter; *John Gerhard* from the 141st, and finished it. There have been many Editions of it under the names of these three Authors, in *Greek*; and translated into *Latin*

by *Erasmus*. The last Edition is that of *Hamburg*, 1704. in three Volumes in fol. There has been likewise an Epitome of it at *Wittemburg*, 1594, in 4to. He put out likewise *the History of our Saviour's Passion*, according to the four Evangelists, in *German*, which is a kind of Concord, at *Frankfort*, 1595, in 8vo. He was a *German* of *Brunswick*, a *Lutheran*; and died in 1586.

Joan. Christiani Speculum Harmonicum precipuarum Harmoniarum; Bernæ, 1642, in 4to. This is no more than a Synoptical Analysis of *the four Gospels*, in Ger*man*, the second Edition; at *Bremen*, 1643, in 4to. He was a *German Calvinist*.

John le Clerc printed his *Harmony of the four Gospels* at *Amsterdam*, in 1699, in fol. In it he has published the *Greek* Text intire with the *Latin* Version, and a Paraphrase of his own making. This *Harmony* was printed likewise in *Latin* only at *Franckfort*, 1700, in 4to. and in *English* at *London*, in the same Year and Form. In the Edition of 1699, there are Dissertations *on the Year of Christ, on the Concord, and Authority of the Evangelists*. This is the best part of the whole Composition. For, as to the Paraphrase, *latet anguis in herba*. The Author, from time to time, steals in something of *Socinianism*. He himself informs us, in his *Bibliotheque Choisie*, tom. 8. p. 315. that he had spent several Years in bringing this Work to perfection. He promised likewise Notes, whereof there is mention made in *the Memoirs of* Trevoux, for the Year 1702. *part* 1. *p*. 157.

Joan. Cluverii Harmonia Evangelistarum; Rostock, 1628. This is properly a chronological Supputation only, according to the three Passovers, and the Journeys of *Jesus Christ*. There was a third Edition of it at *Hamburg*, 1701. He too was a *German Lutheran*, and Minister-General of *Dithmar*. He died in 1633.

Brunonis, Cognati Carthusiani Harmonia.

Alani Copi Harmon. Lovan. 1572. *Duac*. 1603. This of *Alain Cope*, of both the above-mentioned Editions, is in 4to. It is only the History of our Saviour's Life, digested according to the order of Years, and written so as the four Evangelists relate it. He follows, notwithstanding, the Method of *Jansenius*; and has divided his *Harmony* into four Columes. There were several of this Name; but he whom we speak of was an *Englishman* of *London*, Canon of the *Vatican* Church, about 1560. and died in 1578, or 1580.

Simonis du Corroy Cœlestin. Consonantia Evang. Lugd. 1547. *Antwerp*, 1591, in 16. This is the third Edition of it. He entitled it, *Pandectes de la nouvelle Loy*; that is to say, *a continued Series of what is related in the four Evangelists, according to the order of Years, and Things*. He was of *Beauvais*, a *Cœlestine*; and died in 1569. *Adriani Crommii S. I. Harmon. Lovan*. 1633. This is altogether Historical, in 4to. He was a *Fleming* and a *Jesuit*; and died in 1651. He understood *Greek*, *Hebrew*, and *Arabick*.

*Jacobi Dornkrellii ab Eberhertz Harmonia, Germanic*è*; Luneburg*, 1686, in fol. This is not only *an Harmony of the four Gospels*, but a Concord of the Old and New Testament. It was printed likewise in 8vo. in 1688. He was a *German* of *Lunenburg*, a *Lutheran*; and died in 1704.

Thomæ Draxi Harmonia. It was printed at *Geneva*, in fol. It is not said in what Year. It was his design to oppose his *Harmony* to that of *Calvin*. He was an *Englishmen*, of *Warwick*; and died a *Calvinist*, in 1616.

Ruperti Erytrophili Catena aurea in Harmoniam Evang. Magdeburg. 1604, in 4to. *& Germanic*è, 1608, in 4to. Of the six Tomes which should be contain'd in *Erytrophilus's Catena*, we have the first only. *Lipenius* questions whether the other five were printed: They were not, in 1616. as *Erytrophilus* himself assures us in his Preface to the *Theologia Apostolica*. The first includes the Life of *Jesus Christ*, from his Birth, to his thirtieth Year. The Author has supplied the rest with a methodical Comment *upon the Passion*; printed at *Magdeburg*, 1647, in 8vo. He was a *German Lutheran*, and Minister of *Hannover*.

*Andreæ Fabri Syntagma Histor. Evang. Harmonicum, Germanic*è*; Ulm*, 1652, in 4to. This *Faber*, or *le Fevre*, whose Harmony we have mentioned, was a *German Lutheran*; and lived in 1652. F. *le Long* places the Edition of his Work in 1642. *Lipenius*, as we have done, in 1652.

*Henrici Gartwaithi Harmon. Evang. Anglic*è *Lond*. 1630, in 4to. There was a second Edition of this Harmony in 1657, in 4to. in *English*, as the first was. He was an *Englishman*, and lived about the Year 1630.

Roberti Goulet. Harm. Evang. Paris. 1535, in 8vo. He was a Doctor of the Divinity-Faculty at *Paris*, about 1535. There is a Mistake in F. *le Long*, who mentions the Edition to be in 1635, instead of 1535. *Joan. de la Haye Historiæ Evangelicæ Dispositio ipsis Evangelistarum verbis ordinata; Duaci*, 1667, in 4to. There was a second Edition of it in two Volumes in fol. at *Doway*, in 1609. a third in 1611. together with an *Apparatus* to the Gospel. He proposed not to confound the Text of the Gospels with one another; and has separated what each Evangelist related, without adding to, or taking any thing from it.

He is not the same Person with him who put out the *Biblia magna, & maxima*. He was of *Hainault*; turned *Jesuit* at the age of 25. and died in 1614. of his age 74. There are some, however, who suppose *John de la Haye*, the *Cordelier*, to be the Author of this *Harmony*. If it be so, he must have composed it at the age of 13. since he was born in 1593. and this Work was printed in 1607. It must therefore have been written by some older Person.

*Protasii Henriet. Harm. Gallic*è; Paris, 1667, in 4to. It was printed first in *Latin*, at *Paris*, 1660, in 4to. and 1665, in 12mo. afterwards he put it into *French*, ibid. 1667, in 4to. and added to it literal and moral Annotations. He divides it into as many Parts, as there are Seals mentioned in the *Revelations*, that is to say, seven; and into as many Chapters, as there are *Psalms*, namely, 150. The Thought is very singular. He was by nation a *Frenchman*, and a *Recollet*. He died in 1688.

The *Tetrateuch* of *Jansenius* of *Ypres*, is not so much an Harmony as a Comment, since he therein explains the four Evangelists successively: but he has inserted, at the end, *a chronological History of our Saviour's Life*, which may be esteemed a real Concord, shorter indeed than others, and for that reason more convenient. The *Louvain* Edition of it is the first. There was a second at *Paris*, in 1667, in 4to. The Comment is valued by all Men of learning for the Brevity of it; for the natural way wherein the Author explains the Scripture, and the judicious Choice which he has made of Passages from the holy Fathers. However, M. *Simon*, in his *Critical History of the New Testament*, chap. 44. p. 684. finds fault with some Places in it. We have heretofore spoken of this Bishop upon the *Pentateuch*.

Petri de Irurosqui Series Evangelii, *Stellæ Navarr*. 1577, in fol. He was of the Kingdom of *Navarre*, turned *Dominican*; and flourished in 1597. when he was admitted Doctor of the Divinity-Faculty of *Paris*. He lost his Sight, before his death, by too much application to Study. *Crovæus* calls him *Irusque*.

Eilhardi Lubini Harmonia Græco- Latino-Germanica; Rostock, 1606, in 4to. The last Edition of it is of 1640, in 4to. at *Rostock*. The second is of 1614. and the third of 1615. It was also published in *Greek* and *Latin* only, at *Rostock*, 1626, in 4to.

He was of *Oldemburg* in *Germany*; born at *Ammerlande* in 1565. was Professor at *Rostock*, and died in 1621. He had Wit and Judgment, as appears in the learned Works he published.

Joan. Henrici Maii Harmon. Giessæ. 1707, in 4to. This *Harmony* includes all the Words and Actions of *Jesus Christ*, to the time of the last Passover; ending at the Resurrection of *Lazarus*. It is divided into five Parts, and every Part into several Chapters, which the Author begins with a long Discourse concerning the Text of the Evangelists, whose Words he inserts at proper Distances; and this he calls a Paraphrase. He adds a train of Propositions, which, in his opinion, are so many Truths; but contain nothing but pure *Lutheranism*. He concludes with what relates to practice and christian Behaviour; keeping still, as he goes along, within the Limits of his *Lutheranism*. His Style is diffuse; and the length of it is such, as makes one lose sight of that Agreement which he promised to shew between the Evangelists. He was a *German* of *Suabia*, a *Lutheran*, and Professor at *Giessen*. He died in 1719. in the 66th year of his age; being born in 1653. See his Life; and the Catalogue of his Works in the *Bibliotheca Philologica*, t. 5. p. 298, 508.

Gerardi Mercatoris Harmonia; Duisburgi, 1593, 1603, in 4to. The design of the Author was to set his *Harmony* in opposition to that of *Du Moulin*. He was of *Ruremonde*; born in the Year 1512. studied Mathematicks at *Louvain*; and died in 1594. of his age 82.

Theobaldi Meuschii Tabula nova Harmoniæ Evangelicæ; at *Hanover*, 1612, in 4to. He was a *German Lutheran*, Minister at *Altorf* about 1612. *Crovæus* says he was a *Calvinist*; and that he is the Author likewise of *a Chronology of the Old Testament*, printed at *Spire*, in 1612, in 4to.

Caroli Molinæi Collatio & unio Evangelist. *Hannov*. 1565, in 4to. His Concord was reprinted in the great Collection of his Works: It is in the 5th Volume, *p*. 430. in fol. at *Paris*, 1681. He has annexed some considerable Notes to it; and follows *Calvin's* Method, with this difference, that he has added the Gospel of St. *John* with the three others. Each Evangelist has his particular Column; so that we may read one without reading the others.

Du Moulin was of *Paris*, born in 1500. After his first Studies he went to *Orleans*, afterwards to *Poitiers*, to study Law there; was made Advocate to the Parliament of *Paris* in 1522. married in 1538. turned *Lutheran* in 1542. which drew upon him all the Misfortunes and Uneasinesses, whereof he died in 1566. He, however, died a Catholick; and was buried in the Church of St. *Andrew des Arcs*. He excelled in the knowledge of the Law, and has written very learnedly upon it.

A *Andreæ Osiandri Harmonia, Græc*è *& Latin*è*, libris 4. Basil*, 1573, in fol. His *Harmony* was printed first of all in *Latin*, in 1537, and 1540. at *Antwerp*, in 8vo. afterwards in *German*, at *Frankfort*, 1545, in 8vo. lastly, in *Greek* and *Latin*, at *Basil*, in 1561, in fol. the second Edition, by *Frobenius*. It is divided into four Books: but in

endeavouring to avoid the Confusion which is generally in other Harmonies, he falls into the same himself; for how can any one retain all the Marks made use of by him in describing the Passages of every Evangelist? *Du Moulin* professes an esteem for his Work, by reason of the great Application used by him in composing it. We have spoken of him upon the *Old Testament*.

Pauli de Palatio, de Salazar, Harmon. *Constantiæ*, 1605, in 4to. He composed likewise *Enarrations upon St*. Matthew; printed at *Coimbra*, 1564. in two Volumes in fol. He is the same *Palazzo* of whom we have said something upon *Ecclesiasticus*.

Vincentii Regis, S. I. Dilucidatio Concordiæ & Historiæ Evangel. lib. 8. Colon. 1615, in fol. It is in three Volumes in fol. We have, however, the five first only of the eight Books he was to publish, if Death had not prevented him. There are *Scholia, Theories*, and *Digressions*, which have very much enlarged the Work. He was of *Palermo in Sicily*; and died in 1614.

Joan. Richardson Harmonia exhibita ab Usserio ad calcem Annal. Veteris Testamenti. His *Harmony* relates only to the four Passovers of our Saviour, according to the four Evangelists; and we find it at Page 539. of *Usher's Annals*. He was an *Englishman* of *Chester*, and Bishop of *Ardagh*, in the Province of *Armagh* in *Ireland*. He died in 1653. He made likewise *Select Observations upon the Old Testament* in *English*, printed after his death at *London*, 1655, in fol.

Joan. Roberti, S.I. Sancta Evangelia Historiarum & Temporum serie vinculata, *Græc*è *& Latin*è*; Mogunt*. 1615, in fol. *John Roberti* published his kind of Concord under the Idea of *Ezekiel's mystical Chariots*. He was a *Fleming*; was born at St. *Hubert des Ardennes* in 1569. turned *Jesuit* in 1592. and died in 1651. He wrote abundance of other Works mentioned by *Valerius Andreas*, in *p*. 553. of his *Bibliotheca Belgica*.

Franc. de Roxas Commentaria in Concordiam Evang. Madriti, 1621, in fol. The Explanation which he has joined with his Concord is literal, anagogical, moral, and allegorical. It was again published under the Title of *Catena*, at *Lyons*, in 1651. in three Volumes in fol. There were three Writers of this Name, all *Spaniards*. He whom we speak of was of *Toledo*, of the Order of St. *Francis*.

*Daniel. Sachsii Concord. Evang. tribus Volumin. Germanic*è*, Francofurti*, 1651, 1662, 1668, in fol. He was a *German Lutheran*; and join'd three hundred Discourses with his Concord, in order to explain it. The Edition of *Frankfort* mentioned by us, is the second. It had been before printed at *Cathen*, in the Principality of *Anhault*, in 1641.

Gasp. Herman. Sandhagen Harmon. *Evang. Germanic*è *Luneb*. 1684, in 8vo. This is not so much a Concord as a synoptical Introduction to the History of *Jesus Christ* and the Apostles, taken from the four Evangelists, *the Acts of the Apostles*, *and the Revelations*. With it he has join'd a Discourse *upon the Temple of* Jerusalem, *and the Description of it*. He was a *German Lutheran*, Minister-General of the Dutchy of *Holstein*; and died in 1712.

Justi Georg. Schotellii Harm. Evang. *Brunswic. Germanic*è, 1675, in 8vo. He was a *Lutheran* Minister of *Hanover*, Doctor of Law; and died in 1676.

Nicolai Selnecceri Explicationes Harmoniæ Evang. Lips. 1604, in 8vo. All that he published was only *the History of the Passion, Death, and Resurrection of* Jesus Christ, taken from the four Gospels, together with *Prolegomena*; printed ever since the Year 1583. at *Lipsick*, in 8vo. in *Greek* and *Latin*. We have already said something of him upon the *Old Testament*. See his Title in the *Index*.

Gaspar Serrano Lusitani Compendium Concord. Evang. Jansen. Gandav. Colon. 1590, in 8vo.

Georgii Sigelii Historia Jesu Christi; *Norimb*. 1585, in fol. His *Life of* Christ is only an Abridgment of it, taken from the three first Gospels. He was a *German* of *Nuremburg*, a *Lutheran*, and Professor at *Altorf* in the 16th Century.

Roberti Stephani Harmon. Evang. at *Paris*, 1555, in fol. By this Title we are to understand his Comment upon the three first Evangelists, taken from the *Calvinist* Commentators, he himself becoming one after his Retirement to *Geneva*; where he died in 1559. as we have before observed. See his Title in the *Index*.

*Salom. Van-Till Harmonia Evang. Dordrac. Belgic*è, 1689, in 4to. We have already often spoken of him. See his Title in the *Index.Joan. Mariæ Verrati Carmelitæ Concord. Evang. Venetiis*, 1571. His *Concord* makes the second Tome of his Works, of the Edition mentioned by us. He was an *Italian* of *Ferrara*. He died in the Year 1563.

Abraham Couet du Vivier's Evangelical History; at the *Hague*, 1706, in 4to. in *French*, from the *French* Version of *Geneva*, and translated into *German* by *Hector Maximilian*, Count of *Geyersberg*; at *Ratisbon*, 1711, in 4to. This Harmony contains 120 Stations, to which the Author refers every thing that the Evangelists have written. Before it

is a Preface, wherein the Author gives very bad Reasons, in bad *French*, for his Design, and the Liberties taken by him in his Translation. He was a *Frenchman*, and *Calvinist* Minister at the *Hague*. He was living in 1721.

Ger. Joan. Vos's. Harmoniæ Evang. lib. 3. *Amstel*. 1656, in 4to. and in the sixth Tome of the large Collection of his Works. He confines himself to what relates only to the Passion, Death, Resurrection, and Ascension of *Jesus Christ*. *Colomesius* does not think this Harmony so accurate as it should be; and in his *Bibliotheque Choisie*, p. 492. takes notice of some Faults in it. *Vossius* does not relate things in the very Terms of the Evangelists, but writes the History of our Saviour by Chapters and Articles; which Method has its usefulness.

He was called *Gerard John*, to distinguish him from others of the same Name. He was of *Ruremonde*, in the Dutchy of *Guelderland*; where he was born in the Year 1577. He studied at *Dort*, where he taught; and afterwards at *Amsterdam*. He died in 1650, a *Calvinist; Et puer & juvenis chartis impalluit, & vir senexque*. We are not therefore to be surprized that he published so many Books, and all so much and so generally esteemed. We shall again take notice of some of them in another Place. See his Title in the *Index*.

There was found in *Usher's Library* a *Harmony* translated out of *English* into *German*, and printed at *Frankfort*, in 1672, in 8vo. *Lipenius* mentions the Title of it in *German*. We speak of this Author in another Place: See the *Index*.

Philippi Ziegler Concordia Evangelica, in *German* at *Frankfort*, 1620, in folio. He was a *German Lutheran*.

Of Bibliographers *who treat of all the* Harmonies.

We have a great number of Authors who have composed *Concords* or *Harmonies of the four Gospels*, in the third Volume of *Fabricius*'s *Bibliotheca Græca*, l. 4. c. 5. p. 215, *& seq*. and in the second Volume of F. *le Long*'s *Bibliotheca Sacra*, in 8vo. *p*. 312, &c. to *p*. 325. and in *tom*. 1. of the new Edition in fol. at the end; in *tom*. 1. of *Lipenius*'s *Bibliotheca Theologica*, under the Title of *Evangelium*.

Article III. Catholick Commentators upon the New Testament, and in particular upon the four Gospels.

WE began this Part with *Harmonies*, because they contain the Text of Scripture; as we began the first with *Prolegomena*, and *Bibles*, for the same reason. We are now to speak of the *Commentators*, as well *general* as *particular*, *upon the* New Testament, as we have done in the preceding Part.

St. *Theophilus of Antioch* is the first, and perhaps the most ancient of the *Greek* Fathers, who composed *an allegorical Comment upon the* four Gospels, if that which we have under his Name be really his. It is in *Latin* only in the *Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 2. p*. 165. *Cave* is of opinion that it was by a *Latin* Author; and St. *Jerom*, who had read this Father's genuine Comment, does not think it so judiciously written as the other Works, which certainly are his, and printed at *Hamburg*, in *Greek* and *Latin*, in 4to. with *Fabricius*'s Notes. This *Theophilus* lived in the time of *Marcus Aurelius*, and his Son *Commodus*.

The same Saint *Jerom* speaks likewise of St. *Hippolytus the Martyr*, of *Theodorus of Heraclea*, of *Apollinarius* of *Laodicea*, *Didymus* of *Alexandria*, *Victorinus*, and *Fortunatianus*, whose Writings are not delivered down to us.

Among the Moderns, *Bellarmin* cites *William* of *Paris*, otherwise of *Auvergne*; but I do not find any Comment upon Scripture among his Works. There are only some Postills upon the Epistles and Gospels for the *Sundays* and Holidays thro'out the Year, in *tom. 2*. of the Edition of 1674, in fol. which are to be found likewise in the Edition of *Venice*. However, *Oudin* is of opinion that what he wrote in particular upon Saint *Matthew*, is in the old Editions of *Anselm of Canterbury*. We shall speak again of him in another Place.

Antony Birriet, a *Cordelier* of the 16th Century, wrote upon *the four Gospels*; at *Paris*, 1581.

Alphonsus Salmeron, a famous *Jesuit*, wrote sixteen Volumes in fol. upon the *New Testament*; the first whereof contains three and forty *Prolegomena* upon the whole Scripture, the second treats of the Word before the Incarnation, the third of the Infancy of *Jesus Christ*, the fourth of the History of the Gospel, the fifth of the Sermon upon the Mount, the sixth of the Miracles of *Jesus Christ*, the seventh of the Parables, the eighth of our Saviour's Disputes with the *Pharisees*, the ninth of the Eucharist, the tenth of the Passion and Death of *Jesus Christ*, the eleventh of his Resurrection and Ascension, the twelfth upon the *Acts*, the thirteenth, fourteenth, and fifteenth, upon St. *Paul*'s Epistles, the sixteenth upon the canonical Epistles, and the *Revelations*: which we take notice of here, to avoid Repetitions elsewhere. This prodigious Comment was printed at *Madrid*, in 1597, 1602. and at *Cologn*, in 1604. The Author was a *Spaniard* of *Toledo*; and died in 1585.

We have already taken notice of what *Barradius*, and *Jansenius* Bishop of *Ghent*, have written on *the four Gospels*. We shall add, that they are not so much Commentators as Reconcilers of the Gospel: They discourse on

Questions more at large than Commentators generally do. *Salmeron* has a particular Talent in applying Parables; *Barradius* excels in the moral Part, and *Jansenius* in the Solidity of his Explanations. This is *Cornelius* à *Lapide*'s Judgment of them.

Sylveira, in Evangelia Acta Apostolorum, & Apocalyps. Lugduni, in seven Volumes in fol. That we may distinguish well the Comments of this Author, we shall say that they are in ten Volumes in fol. upon almost the whole *New Testament*. The first is a Prelude, or Introduction to the holy Scripture; printed at *Lyons*, in 1676. the six following upon the Gospels, printed *ibid*. 1645, 1675. at *Lisbon*, and at *Madrid*; the eighth upon the *Acts*; the ninth and tenth upon the *Revelations*, at *Lyons*, 1663, 1669. *Nicholas Antonio*, in his new *Bibliotheca Hispanica*, tom. 1. p. 598. describes particularly what he has written upon the Gospels; and adds, that his Comments are of use for Preachers. He was a *Portugueze* of *Lisbon*, and a *Carmelite*.

John Maldonat, the *Jesuit*, is excellent upon *the four Gospels*; and the best Edition tion of his Works is that of *Pont*-à- *Mousson*, 1596, in fol. The reason of our preferring the *Pont*-à-*Mousson* Edition of *Maldonat's* Comments, is the Changes, Additions, and Defalcations which have been made in those of *Paris* and *Lyons*; as *Philip du Bois* shews in his Preface to the Works of this learned Commentator. Altho all his Comments upon Scripture have their merit, yet in this he particularly excels, in Clearness and Elegancy. See what M. *Simon* says of it in his *Critical History of the Old and New Testament, chap*. 42. *p*. 618,633.

Didacus de Baeza, a *Jesuit*, has written three Volumes in fol. upon *the History of the Gospel*; at *Paris*, 1624. There are four Volumes of the Edition of 1628. *ibid*. The last is of 1684, at *Cologn*. He wrote seven besides, upon the *Old Testament*; all allegorical and moral Comments.

He was a *Spaniard* of *Ponferrat* in *Galicia*; turned *Jesuit* in 1600. being then but 18 years of age; and died in 1647.

Cornelius à *Lapide, Jansenius Yprensis*, and *Erasmus*, have made Comments on *the four Gospels*. The first wrote upon the *New Testament*. See what we have said upon the *Old*. We have likewise spoken of *Jansenius's* Comment in the Article of *Harmonies. Erasmus* also commented the whole *New Testament*; but they are only Notes, or Paraphrases that he has published. There are many Editions of them, which we have had Opportunities of mentioning.

Adam Contzen's Comment upon *the four Gospels* is in two Volumes in fol. printed at *Cologn* and *Mentz*, in 1626. In it he defends the true literal Meaning against Infidels and Atheists. He was a *German* of *Juliers*; turned *Jesuit* in 1595. and died in 1635. aged above 60.

The Comment of *Lucas Brugensis*, in four Volumes in folio. The two first contain what he has written upon *the four Gospels*, with *the Itinerary of* Jesus Christ prefixed to it; and, at the end, a Treatise upon the *Chaldee* Paraphrase. It is a kind of Apology for the *Chaldee* Paraphrast; wherein he shews the use of his Paraphrase, and explains several Places of the Scripture. These two Volumes were printed at *Antwerp*, in 1606. The third contains the Supplement to the Comment upon St. *Luke*, and St. *John*; *ibid*. 1612. The fourth, the rest of the Comment on St. *John*. We have already given the Character of this Author above, upon the *Old Testament*. See his Title.

Aloysius, or *Lewis Novarinus*, has written four Volumes in folio upon the *New Testament*; printed at *Lyons*, in 1642, and 1643. Had we all that he has written upon the Scripture, he would deserve a Place among the general Commentators. We must have recourse to the Catalogue of his Works; printed at *Verona*, 1648, in 8vo. and to F. *le Long's Bibliotheca Sacra*. He was of *Verona*, a *Theatin*; understood *Hebrew, Greek*, and *Syriac*; and died in 1650.

In the sixth Tome of the *Great Criticks*, we find the select Notes of *Erasmus*, *Laurentius Valla*, and *Henry Stephens*. Of the first we have already spoken. Those of *Laurentius Valla* were printed separately at *Amsterdam*, in 1638. and in his Works, at *Basil*, 1643, in fol.

Henry Stephens, besides his Notes, has treated of the Style used by the Apostles in the *New Testament*. This is instead of a Preface to his *New Testament* in *Greek*; of which, and of himself, we have already taken notice. See his Title in the *Index*.

We say nothing here of those who have written upon the whole Scripture; but we must not omit F. *Alexander's* learned *Comment upon the four Gospels*, which was printed at *Paris*, 1709, in fol. It is literal and moral. That by F. *Picqigny*, a *Capuchin*, is in *Latin*, in one Volume in fol. *ibid*. in 1726. and contains 706 Pages, without including the Table of Contents, which is very large. He was born at *Roan*, in 1639. where he studied, and turned *Dominican* in 1653. He went to *Paris*, and taught there for twelve Years; was admitted Doctor of the Divinity-Faculty at *Paris*, and died in 1724. after having written a great number of Books.

He follows the same Method in this as in his *Exposition on Saint* Paul, which had appeared long before. See upon Saint *Paul*. There are, besides, dogmatical, pious, moral, and ascetick Observations, as well as several christian Maxims, dispersed thro' the whole Comment, and to be found collected at the end of every Chapter in a pious Corollary.

F. *Mauduit*, Priest of the Oratory, published *an Analysis of the whole New Testament*; printed at *Paris*, in 1691, and 1694. and the Years following, in several Volumes in 12mo. With it he join'd a great number of Dissertations upon the most difficult Points.

L'Anglet, who put out the *New Testament* in *Latin* according to the *Vulgate*, at *Paris*, in 1703, in two Volumes in 24. has added historical and critical Notes, taken from the grammatical Sense of the Text, and the Application that is made of such Verses in Scripture; as being clearer than those with which they are compared, serve consequently to explain them. By this method the Author has rendered many Passages intelligible, that were thought very difficult. He has Notes likewise, borrowed from *Jewish* Customs, and historical Facts, that are of use to illustrate the Text. The Author has, without scruple, produced Customs, whereof we find no Footsteps but in *Paganism*, whenever he has been of opinion that these would contribute at all to his Design. At the end of the second Tome there is a Chronology and Geography of Scripture, both very much abridged. The Notes are at the bottom of every Page; and there are Arguments before every Epistle. Moreover, a Preface concerning the manner of Studying this part of Scripture with advantage.

Madam *de Monsa* put out *Elevations of the Heart to* Jesus Christ *upon the Text of the New Testament, and Christian Reflections extracted from it*; printed first at *Montpelier*, in 1689. and at *Paris*, in 1706, in 24. the 2d Edition revised and augmented: The Work is in *French*. In these *Elevations* there are very lively Sallies with tender Reasonings intermix'd, which she addresses to *Jesus Christ*. The *Reflections* are of another Character. In these, this illustrious and learned Lady appears to be armed with true Zeal against Sin, and the World. Among others, there are just Invectives against those Mothers who force their Daughters to be Nuns. Madam *de Monsa* having been bred up in the Protestant Religion, forsook it to embrace the Catholick, as we are inform'd by the Author of the Advertisement which is before his Work. He tells us, likewise that this pious Viscountess had been a Woman of the World, and, both before and after her Marriage, had lived as the generality of the young Women of her Quality do, whether single or otherwise, who, notwithstanding they live in the midst of Diversions, and secular Practices, are called virtuous; but she became afterwards a true Example of Retreat, Reserve, and Modesty. Her Heart abounded with the Love of *Jesus Christ*, with whom she was united by Death in the Year 1687.

Joseph Lambert, Doctor of the *Sorbonne* in 1706, put out at *Paris*, in 12mo, the most it, first of all general Titles, which, for the generality, are divided into many Articles; at the beginning whereof the Author proposes, in few words, the Truth which he is going to discourse of. He afterwards inserts those Passages, in *Latin* and *French*, which prove or explain the Truth proposed. When there is any difficulty in the Passages, he is very careful to explain it by a Note. He concludes always with a short Reflection, which teaches the Benefit that may be gathered from the Passages which are cited.

F. *Casrieres*, Priest of the Oratory, put out *a literal Comment of the New Testament*, inserted in the *French* Translation, with the Text in the Margin; printed at *Rheims*, 1710, in five Volumes in 12mo.

F. *Lattaignant*, a *Jesuit*, put out *the Spirit of the Holy Gospels*, at *Paris*, in 1714, in 12mo. This is neither a Paraphrase nor a Comment upon *the Gospels*; nor is it even an accurate *Analysis*. But this Work may be in the place of a Comment, a Paraphrase, and an Analysis. It is more proper than any other to let the Reader into the true Meaning of the Gospels, because it explains better than any other the Aim which each Evangelist had in view. Cardinal *Peter Oriol* is the first who had any knowledge of this Design; and the Author is the first who has intirely discovered it, and set it in a good light.

We shall finish this Article, where we should almost have begun it, and that is with the *Catena* of the *Greek* Fathers upon *the four Gospels*, by *Father Poussines*; printed at *Rome*, in 1673, in *Latin*, in fol. at *Hamburg*, in 1712, in 12mo. This is a *Spicilegium* of seventy five Passages chosen by him out of *the four Gospels*, in order to explain several curious Things.

It may be necessary to see likewise *Henry Stephens, de Stilo Novi Testamenti, & Vorstius de Hebraismis Novi Testamenti*; at *Amsterdam*, 1665, in 4to.

Article IV. Protestant Commentators upon the New-Testament, and in particular upon the four Gospels.

MONG the Protestants we reckon Aaffecting Passages of the New Testament, with short Reflections and Notes, in *French*. The Title alone of this Work discovers the Matter and Advantages of it. The Order which is observed in it is simple, natural, and very proper to beget good Desires. We find in *Luther*, who has written no Comment particularly upon *the four Gospels*, but has only explained some Chapters of every Evangelist. This is to be found in the several Tomes of his Works; and has been very exactly noted by *Lipenius*, in the second Tome of his *Bibliotheca Theologica*. See the Titles of *the four Evangelists.Calvin* made a Comment upon all four of them ; printed at *Geneva*, 1572, and 1609, in fol. *Beza*, whose Comment is printed at *Geneva*, in 1598, in fol. *Pelican*, whose Comment is in the second Tome of his Works ; printed at *Zurich*, in 1582, in fol. *Zuinglius*, whose Comment is only upon *the History of the Gospel*, printed *ibid*. in 1639, in fol.

We may farther reckon in this number *Zegerus, Drusius, James Revius, Castalio*, *Joseph Scaliger, Isaac Casaubon, John Camero, Otho Gualtper, James Capellus, & Lewis Capellus*, whose notes upon *the four Evangelists*, and the whole *New Testament*, are in the *Greek Criticks*, tom. 6, & 7. as well as those of *Grotius*, and *Sebastian Munster*.

Zeger's Scholia upon the whole *New Testament*, were put out separately at *Cologn*, in 1553, in 8vo. and in 1555, *ibid*. his *Epanarthotes, Seu Restitutor locorum depravatorum in N. T*. in 8vo.

What *Drusius* wrote upon the whole *New Testament*, was likewise printed separately, namely, *Libri Praeteritorum* 10. at *Antwerp*, in 1612, in 4to. The second Part of this Work *ibid*. in 1616, in 4to. His Comment upon the *Hebrew* Words, which are in the *New Testament*, at *Antwerp*, in 1582, in 4to. and at *Franekar*.

John Camero's Myrathecium, or *Prelections in Selectiora N. T. loca*, is printed at *Saumur*, 1677, in 4to. the third Edition. *James Capellus's Observations* with *Lewis Capellus's Spicilegium*; at *Amsterdam*, in 1657, in 4to.

John Pricaeus's Notes upon several Books of the New Testament, were printed at *London*, in 1660, in fol. We have already spoken of him. See his Title in the *Index*.

To these we may add *Scultet, Piscator*, *Calovius, Hammond, Schmidt, Mede*, *Lightfoot, Valaeus, Gataker*, and some others, of whom there are Extracts published in the *Synopsis* of the *Criticks*.

John Piscator's Work is an *Analysis*, with *Scholia*, and *Observations*; printed at *Herborne*, in 1658, in fol. the fifth Edition. That of *Abraham Calovius* contains *Illustrations of the* New Testament, at *Frankfort*, in 1672, 1676, in fol. That of *Henry Hammond* is a Paraphrase and Notes in *English*, at *London*, in 1653. we have already taken notice, in another Place, of M. *Le Clerc's* Notes upon *Hammond*, and of his *French* Comment upon the *New Testament*. See his Title in the *Index*.

What *Erasmus Schmidt* has put out on the *New Testament*, consists in a new *Latin* Version, and Notes; printed at *Wittemburgh*, 1662, in fol. the second Edition. *Lightfoot's* Work is the same as his *Harmony of the Gospels*, whereof we have already said something; and his *Horae Hebraicae*, printed separately at *London*, in 1670, in 4to. the third Edition ; and at *Lipsick*, in 1675, in 4to. by the direction of *Carpzovius*.

Baldwin Valaeus wrote Comments only upon the *Historical Books of the* New Testament ; printed at *Leyden*, in 1652, in 4to. and at *Amsterdam*, in 1662, the third Edition.

Augustin Marlorat composed a *Catena of twenty Protestant Authors, who have written upon the Gospels*. We have already placed *Marlorat* among the *Protestant general Commentators* ; for he has explained almost all the Books of the Scripture. What he wrote in particular upon the *New Testament*, was printed at *Geneva*, in 1620, in fol. the eighth Edition ; and elsewhere. *Thomas Timme* translated his Performance upon *the four Gospels* into *English* ; at *London*, 1570, 1575, in 2 Vol. in fol. and 1583, in 4to.

Frederick Spanheim has given us several good Explanations of separate Passages of the Evangelists, in his Work intitled, *Dubia Evangelia* ; in two Volumes in 4to. *Genev*. 1658. There were two *Frederick Spanheims*, who both wrote upon the Scripture, the Father and the Son, both *Calvinists* : the Father was a *German* ; and died in 1649. the Son was of *Geneva* ; and died in 1701. He published, among others, *an Examination of some controverted Places of the* New Testament ; at *Heidelberg*, 1669. and at *Leyden*, in 1685, in 4to. afterwards in the Collection of his Works.

Daniel Heinsius has written *Exercitationes in Novum Testamentum, & Aristarchus Sacer* ; wherein are many good Things upon the *New Testament*. His *Exercitations* were printed at *Leyden*, in 1639, in 4to. and at *Cambridge*, in 1640, in fol. They are divided into twenty Books, with *Prolegomena* ; wherein he clears the sacred Text, examines the Passages from the Fathers, and the ancient and modern Explanations. He has also written an Apology for it in answer to the Calumnies of *Croius* ; wherein he treats of the Style, Phrases, and Divisions of the *New*

Testament : at *Leyden*, 1646, in 12mo. His *Aristarchus Sacer* contains Exercitations upon *Nonnus's* Paraphrase of St. *John's Gospel*, in two Parts. In the first he examines all that this Interpreter says ; in the second he compares his Explanations with the Words of the Evangelists : in both he clears several Places of the Gospel ; *ibid*. 1627, in 8vo. and with his *Exercitations*, ibid. 1639, in fol. He was a *Fleming* of *Ghent*, but a *Calvinist*; and Professor of History at *Leyden*. He died in 1655.

To these may be added *Lewis de Dieu*, *John Doughtæus, Daniel Brenius, Stunica, Rodolphus Gautier, Daniel Toussaint*, *John Cocceius*, and *Lambert Bos*; without

Article V. Treatises and Dissertations upon the New Testament.

Laurentii Ramiresii de Prado Pente- Lmentioning the *Socinian* Authors to be met with in the *Bibliotheca Fratr. Polon*.

Lewis de Dieu's *Comment upon* the four Gospels, *and Animadversions on the whole* New Testament were printed at *Leyden*, in 1627, and 1646, in 4to.

John Dowty wrote *Analecta on the* New Testament; printed at *London*, in 1658, and 1660, in 8vo. *Rodolphus Gualtherus* wrote Comments on the whole *New Testament*; printed at *Zurich*, in 1610. the third Edition.

Daniel Tossanus intitled his Comments upon the *New Testament, Opera Theologica*; printed at *Hanover*, in 1604, in two Volumes in 4to. *John Cocceius*, and *Lambert Bos*, we have already spoken of.

See M. *Fabricius*, tom. 3. l. 4. chap. 5. p. 122. of his *Bibalioth. Græca*. Here he has a chronological Table for the whole *New Testament*, wherein he shews in what Year, and under what Emperor, every Apostle or Evangelist wrote; afterwards he makes an Abridgment of their Lives, and many critical and select Remarks upon their Works.

He put out likewise the *Codex Apocryphus of the New Testament*, at *Hamburg*, 1703, in two Volumes in 8vo. This is a Collection of spurious Gospels, and other forged Pieces, which he published in *Greek* and *Latin*, with Notes. This makes the Sequel of his *Codex Apocryphus* of the *Old Testament*, whereof we have already taken notice. A Man must know very little what to do with himself that employs himself about Writings which cannot be of any use in the discovery of Truth, while there are so many others which may contribute to this purpose, and can never be enough studied. From hence it is that we have taken most of what we have said in our Dissertations upon the *apocryphal Gospels*. See upon St. *Matthew*.

John Frederick Homberg wrote *sacred Observations upon the* New Testament; printed at *Utrecht*, 1712, in 4to. in *Latin*. His manner of writing is not ill suited to the Title of his Work, *Parerga*. He seems to throw out his Thoughts at random; but they are, on the contrary, well meditated upon, and very subtle, such as could proceed only from great application to the Study of the sacred Text, and great Knowledge of the *Greek* Authors. *contarchus, seu Observationes in varia loca Novi Testamenti*. This Work is called *Pentecontarchus*, because it is divided into five Chapters; wherein the Author explains several Places of the Scripture by the Customs of the *Hebrews*, *Greeks*, and *Romans*. It was printed at *Antwerp*, 1612, in 4to. He was a *Spaniard*, a Lawyer; and died in 1658.

Alexandri Mori in novum Fœdus Notæ; printed at *London*, in 1661. and at *Paris*, 1668, in 8vo. He was a *Frenchman*, of *Castres*, a *Calvinist*; Professor at *Geneva*, and Minister at *Charenton*. He died in 1670. His Notes upon the *New Testament* are likewise in the *Great Criticks*, tom. 10. of the first Edition.

Joan. Gaspar Mercken published *an Essay of sacred Reflections upon the Person of* Jesus Christ: wherein he examines first, whether he were subject to any Disease; 2. if there was any defect in his Body; 3. His different Unctions; 4. the three Presents of the wise Men: in the *Bibliotheca Philologica*, tom. 4. p. 883.

Petri Possini S. I. Spicilegium Evangelicum. We have already spoken of him in the third *Article* of this Part. *Fabricius* has lately published it, together with the preceding Works, in one Volume, at *Hamburg*, 1712, in 8vo. because they were become very scarce; and besides, deserved well to be better known. *Possin* put out also three chronological Letters *upon the Birth, Baptism, and Death of* Jesus Christ; printed in *Henschenius's Apparatus to the Chronology of the Popes*, in the *Bollandits*, the fourth Tome, for the Month of *May*. Another Work *upon the Genealogy of* Jesus Christ; printed at *Toulouse*, in 1646, in fol. with his *Catena*, whereof we shall say something in another Place.

Possin was of *Narbonne*; turned *Jesuit* in 1624. and died in 1686. after having written a great number of Works, and put out several Editions of the *Greek* Fathers.

Joan. Vorstii de Stylo Novi Testamenti, *apud Crenium Fasce* 3. It was printed at *Rostock*, 1641. and at *Rotterdam*, 1693, in 12mo. He, moreover, published a *Philologia Sacra*; wherein he expounds all the *Hebraisms* in the *New Testament*. This is in two Parts: the first printed at *Leyden*, 1658, in 4to. the second at *Amsterdam*, 1665, in

4to. and at *Frankfort*, 1705, in two Volumes in 4to. Lastly, he wrote *a Dissertation upon the Proverbs in the* New Testament; printed at *Leuwarden*, 1701, in 4to. the third Edition. He was a *German*; from being a *Lutheran* he turned *Calvinist*, and died in 1676.

Thomæ Gataker, de Stylo Novi Testamenti; Operum Trajecti. ad Rhen. tom. 1. fol. 1698. *Gataker* wrote this Piece against *Sebastian Pfochen*. It was printed separately at *London*, in 1648, in 4to. He also put out *Miscellanea* upon this second Part of Scripture, *ibid*. 1653, in 4to. under the Title of *Cinnus*; and other *Miscellanea* upon the whole Scripture, *ibid*. 1659, in fol. He was an *Englishman*, of *London*, Master of *Trinity-College* in *Cambridge*; and died in 1654. and in the 80th year of his age.

John Matthias Florin wrote five Dissertations upon the *New Testament*; printed at *Frankfort* on the *Mein*, 1707, in 4to. In the first he endeavours to prove that the whole *New Testament* was written in *Greek*, even the Gospel of St. *Matthew*; which gives him an opportunity of enlarging much upon the Original and Progress of the *Greek* Language. The four other Dissertations relate to the Life of the four Evangelists.

John Ens wrote a particular Dissertation *upon the Canon of the Books in the* New Testament; printed in *Latin* at *Amsterdam*, in 1710, in 8vo. In it he proposes two Things: first, to assign the Time wherein the Canon of the *New Testament* was fixed; the second, to shew that this Canon is the same with that which we have at present in our hands. There is some Erudition in this Piece; but it is, as we may say, drowned in an extremely diffuse Style.

Richardson, of whom we have already said something, wrote *a Defense*, in *English*, *of the Canon of the* New Testament; printed at *London*, 1702, in 8vo. He attacks *Toland*, who had written a Book under the name of *Amyntor*; wherein he called in question the Canon of the *New Testament*. This Work, at first, was received very differently. The Deists and Libertines triumphed in it; honest Men were scandalized at it. The Learned despised it, and came to a resolution to let it drop: but *Richardson* thought it necessary to write against it. He falls upon the Errors of it with great strength of argument, and answers *Toland's* Reasons in a clear and methodical manner.

We may likewise place here *R. Simon's Observations on the* New Testament; printed at *Roterdam*, 1689, and 1690. in 4to. They are divided into two Parts. The first relates to the Text, the second to the Translations.

Article VI. Catholick Commentators on St. Matthew.

IN *Genebrard's Latin* Edition, we have five and thirty Treatises of *Origen's* on St. *Matthew*; which begin at the 13th Chapter, Verse 36. and end at the last Chapter exclusively. F. *le Long* believes the *Latin* Version to be by *Epiphanius*, sirnamed *Scholasticus*, or the Priest *Bellator*. These Treatises are in the *Greek* and *Latin* Edition of the same *Origen*, published by M. *Huet*, from the 13th Chapter, Verse 36. to Verse the 33d, of the 22d Chapter.

F. *Cordier*, a *Jesuit*, has given us a *Catena* of the *Greek* Fathers on St. *Matthew*. It is in the second Tome of that collected by *Nicetas*, from the Works of thirty Fathers; and printed at *Toulouse*, in 1647, in fol. with the *Latin* Version.

F. *Poussines* published the first Tome, with his *Dialecticon on the Genealogy of* Jesus Christ; *ibid*. 1646, in fol.

St. *Hilary's* Comment on St. *Matthew* is no more, in the judgment of some, than a mere Version of *Origen's*; but the contrary appears, as well from the difference of Style, as from the different way of explaining Scripture. We have likewise said something of him upon the *Psalms*.

The imperfect Work upon St. *Matthew* is by an ancient Author, but one very different from St. *Chrysostom*. This unknown Person put out five and fifty Homilies, and goes no farther than the 26th Chapter exclusively. Nevertheless, *Dom. Montfaucon* places it at the end of the 6th Tome of the new Edition of this Father's Works, with a long and learned Dissertation; where he produces all that has been said concerning the genuine Author of it, the Time and Manner wherein it was written, and what there is in it contrary to the Purity of our Faith. See what *Simon* thinks of it in his *Critical History of the* New Testament, the 10th, 11th, and following Chapters.

St. *Jerom* has not only written on St. *Matthew*, but likewise upon the other Evangelists. M. *Du Pin*, in the third Tome of his *Bibliotheque Ecclesiastique*, p. 436, 437. takes notice of some Faults in his Comments on the *New Testament*: But a Spot in a fine Body does not take off all its Beauty, says *Paulus Manutius*. They are in the third Tome of the new Edition, Part the second, Page 166. The Saint made choice of this Sermon because, as he himself in the beginning declares, it contains all the Precepts of christian Morality.

He has, moreover, composed two Books of *Evangelical Questions*, and one of *Questions on St*. Matthew; *ibid*. p. 238. They relate rather to Manners, than Criticism. See M. *Simon*, ibid. *c*. 17.

St. *Gregory* of *Nyssa* has explain'd the 5th, and 6th Chapters of St. *Matthew*, in five Homilies on the *Lord's Prayer*, and eight Discourses upon the *Beatitudes*; both one and the other were translated into *Latin* by *Laurentius*

Sifanus, and are in *Greek* and *Latin* in the Edition of his Works at *Paris*, 1638. in three Volumes in fol. We have already taken notice of what he wrote upon the Scripture, in the Article upon *the Old Testament*. We shall add here that he was Brother to St. *Basil the Great*; was born in 330. made Bishop in 371. was present in the Council of *Constantinople* in 381. and died in 395.

St. *Chromatius*, Bishop of *Aquileia* in the fourth Century, wrote upon all St. *Matthew*; but we have nothing now remaining besides his Explanation of the *Beatitudes*, and of the 5th Chapter. What we have of his is printed in the 5th Tome of the new *Bibliotheca Patrum*, p. 976, and 989.

It is to be presum'd that the Comment on St. *Matthew*, in the printed Works of *Venerable Bede*, is not his, since he makes no mention of it in the Catalogue of his Works.

Rabanus Maurus, Theophylact, and *Euthymius*, have written upon *the four Gospels*.

Paschasius Radburtus, in his Comment, keeps close to the literal and moral Sense. He composed it in 844. at a time when, as yet, he was not Abbot of *Corbie*; as M. *Du Pin* says, in his *Bibliotheque Ecclesiastique*, of the 9th Century, *p*. 267.

Christian Druthmar not only wrote upon St. *Matthew*, but upon St. *Luke* too, and St. *John*, with this difference, that what he has performed upon the two last, is only a short Exposition; whereas, upon St. *Matthew*, it is much larger. It is in the *Bibliotheca Patrum*, of the *Lyons* Edition, *tom. 15. p*. 85. with the two others which had been before printed at *Haguenau*, in 1530. and at *Cologn*, 1608, in 8vo. D. *Mabillon*, in the second Tome of his *Annals, p*. 661. makes considerable Remarks upon these two sorts of Expositions, *p*. 662. and M. *Simon*, in his *Critical History of the* New Testament, p. 370. See hereafter upon St. *Luke*.

He keeps particularly to the historical Sense. The Edition of *Haguenau*, by *Henry Motther*, is more esteemed than that of *Strasburg*, 1514, in fol. by *John Wimpheling*. See what we shall say farther of him on St. *Luke*.

St. *Thomas* has composed *a Catena of the Fathers on St*. Matthew. Some, however, assert that he was not the real Author of it; and attribute it to *Peter Scaliger*, a *Dominican* of *Verona*. It is, notwithstanding, in the 14th Tome of his Works, of the *Roman* Edition in 18 Volumes; and is different from the *Catena on the four Gospels*, which is certainly St. *Thomas's*. It is printed in the 15th Tome; and has been separately very often.

But the most celebrated and most esteemed is *Tostatus*, who has put out four large Volumes on St. *Matthew*. Notwithstanding he has signalized himself in his Explanation of the Scripture, yet his Performance on St. *Matthew* is particularly valued, by reason of many Questions proposed and resolved by him. We have already spoken of his Comments on the *Old Testament*. See his Title in the *Index*.

Matthiæ Bredemback in Mattheum; *Coloniæ, apud Joan. Quentel*. 1560, in fol. His Comment is to be found with that which he wrote upon the Sixty-nine first *Psalms*. In this he is very diffusive, and follows the *Hebrew* Text; in the other he is more literal, and cites frequently the Fathers for what relates to Morality. He was of *Haynault*, born in the County of *Mons*; and died in the Year 1559. at seventy Years of Age.

The following Writers on St. *Matthew*, are in very good esteem; namely, *Le Fevre of Estaples*, whose Comment upon the *four Gospels* is printed at *Cologn*, 1541, in fol. the third Edition. We have already spoken of him several times.

Gagnée, or *Gagny*, has only *Scholia upon the four Gospels*; printed at *Paris*, in 1631, in 8vo. and 1552, in fol. See upon the *Psalms*, and upon St. *Paul*.

Henry Holden composed *marginal Notes*, that were short and literal, *upon the New Testament*, in two Volumes in 12mo. at *Paris*, 1660.

Claude Guilliaud, whose Comment was printed at *Paris*, in 1562, in fol.

John of Louvain, or rather *John Hessels of Louvain*, whose Comment on the same was printed at *Louvain*, in 1572, in 8vo. the second Edition. See upon *the Epistle to* Timothy.

John Ferus wrote *pious and learned Enarrations on St*. Matthew; *piæ & eruditæ*, as *Lipenius* calls them in his *Bibliotheca Theologica*. They have been often printed. The last Edition is of 1610, at *Lyons*. We have spoken of him elsewhere. See his Title in the *Index*.

Paul de Palacio de Salazer, whose Comment upon this Gospel has been printed in many Places; the last time at *Constance*, in 1612, in 4to. We have spoken of him too. See *ibid*.

Charles Mary de Veil, who wrote a Comment on St. *Matthew* and St. *Mark*; printed at *Angers*, and at *Paris*, in 1674, in 4to. at *London*, in 1678, in 8vo. to the literal Sense of the Text, he has added several Questions in Divinity and History, which he treats of very largely; as, upon the unleavened Bread, our Saviour's last Passover, the Mixture

of Water with Wine in the Lord's Supper. And others. See upon the Acts. We have already spoken of him on the *small Prophets*, where we have placed him among the *Protestants*: here we rank him with *Catholicks*, because from a *Jew* he became a Convert to the Faith; being affected with the lively Exhortations of the late M. *Bossuet*. But he afterwards went over to the Church of *England*; and, at last, became an Anabaptist: a Man as changeable in his Doctrine as in his Religion. He died in his Apostacy.

Michael le Vassor, while he was Priest of the Oratory, put out a Paraphrase in *French* upon St. *Matthew*; which was printed at *Paris*, in 1688, in 12mo. In his Preface he shews, by the Authority of *Papias, Irenæus*, and *Origen*, that this Gospel was written in *Hebrew*; and answers what is alledged to persuade us that it was written in *Greek*. In his Paraphrase he proves, against the *Jews*, that *Jesus Christ* was descended from *David*, was born at *Bethlehem* of a Virgin, and that he confirm'd his Doctrine by Miracles. With this we may join M. *Henmant's* Discourses on St. *Matthew*; printed *ibid*. in 1690. in three Volumes in 8vo. In these he produces the whole Text of the Gospel intire, and makes several Discourses, with Reflections; which may be of use to make Men look into themselves, to consider the wretched State to which they are reduced by Sin, and how extremely they stood in need of a Deliverer. He concludes constantly with a Prayer, which informs them how to implore the Help of this Deliverer, and what they must do to obtain it.

Article VII. Protestant Commentators on Saint Matthew.

AMONG the Protestants, *Godfry Olearius* wrote eighty two *Sacred Observations* upon this Evangelist, in *Latin*; printed at *Lipsick*, in 1713, in 4to. In the first he examines the Title of the Gospels, and inclines to think that it was placed by the Evangelists themselves. In the two next he maintains, that we have *the Gospel of St*. Matthew in the same Order and Sequel with which it was composed. The other Seventynine are spent in explaining so many Passages of this Gospel. But the Author has affected to cite only Protestants, whom he does not fail to honour with magnificent Enco- miums. Besides, he has inserted *Lutheran* Doctrines in Places, where there was no thought of them: For example; we find the Ubiquity where he is speaking of the Transfiguration in the fifty seventh *Observation*, the Equality between St. *John's* Baptism, and that of *Jesus Christ*, in the sixty-fourth, Justification by Imputation in the seventy-eighth, and so of the rest. He likewise put out other *Observations on the Transfiguration*, according to St. *Matthew*, and the Chapters 11, 12. at *Lipsick*, in 1709, in 4to. *Upon the Lord's Prayer*, at *Helmstadt*, in 1710, in 4to. He was of *Misnia*, a *Lutheran*, Professor at *Lipsick*; and died in 1715.

Thomas James, or *Jamesius*, put out an *Index* of Passages in the Fathers upon every Verse of the fifth Chapter of St. *Matthew*. It was printed at *London*, in 1624, in 8vo. We speak of him elsewhere, on the score of his *Bellum Papale*. See his Title.

James Elsner has made *an Observation on the ninth Verse of the third Chapter*. It is in the *Bibliotheca Philologica*, Tom. 6. p. 186.

John George Altman has made *a Philological Observation on the Cock's crowing*; wherein he produces what Authors have said of it, and believes that by it may be meant a Trumpet; in the same Collection, *tom*. 5. p. 451, 456.

Adrian Reland wrote likewise a Discourse in *Latin on the Cock's crowing*; printed at *Utrecht*, in 1709, in 12mo. His whole design is to explain how it happen'd that St. *Peter* should hear the Voice of this Animal, since it was forbidden to have any of them in *Jerusalem*, as the Law imported; lest by scratching the Earth with their Feet, they should produce any unclean Creatures. He answers the Objections which seem to destroy this Prohibition; and his Replies shew abundance of Erudition. Afterwards he removes this Difficulty by saying, that the Cock, here in question, was perhaps without the City, and might easily be heard by St. *Peter*; or that the Cock might be in *Pilate's* House, or in some *Roman* Soldier's, who did not trouble himself about the *Jewish* Observances.

Article VIII. Treatises and Dissertations upon the Gospel of St. Matthew.

SEE our *Dissertation*, or Preface, on St. *Matthew*. See likewise the *Commentators*.

St. *Jerom*, in his Epistle to *Hedibia*, a *Roman* Lady, tom. 4. p. 168. *nov. Edit*. answers twelve Questions proposed to him on St. *Matthew*, and other Places of Scripture ; and, in his Epistle to *Aglasia*, resolves eleven other Questions of the same nature.

John James Ulrick, or *Huldrick*, put out his *Exercitium Biblicum* upon all St. *Matthew*, at *Zurich*, 1713, 1714. in two Volumes in 8vo. He was born at *Zurich*, in 1683. was made a *Calvinist* Minister in 1703. Professor in 1710. and is, perhaps, still living. See the Catalogue of his other Works in the *Bibliotheca Philologica*, tom. 2. p. 302.

The Dissertation of *Rodolphus Martin*, wherein he examines whether St. *Matthew* wrote in *Greek* and *Latin*, or in *Hebrew* ; printed at *Altorf*, in 1696, in 4to. He was of *Brandenburg*, a *Lutheran* ; and died in 1680.

Daniel Lagus, a *German Lutheran* likewise, and Professor at *Grypswald*, wrote three Disputations upon St. *Matthew* ; printed at *Grypswald*, in 1654, in 4to. He died in 1678.

David Schram, a *Lutheran* of *Augsburg*, who lived in the beginning of the 16th Century, wrote a Book in 8vo. at *Giessen*, in 1617. wherein he proves that St. *Matthew* is the first of the Evangelists ; that is to say, the first that wrote *the Holy Gospel*.

Isaac Faustus wrote a Disputation *upon the Inscription of St*. Matthew's *Gospel*. It was printed at *Strasburg*, in 1677, in 4to. We shall speak of it again among the Dissertations *upon the Epistle to the* Romans. *Upon the* Genealogy *and* Birth *of* Jesus Christ.

In the *Opuscula* of M. *de Marca*, put out by M. *Baluze*, at *Paris*, in 1681, in 8vo. There is a *Latin* Dissertation *on the Genealogy of* Jesus Christ, related by St. *Matthew* and St. *Luke*, whom he reconciles by shewing that *Joseph* might have descended from *Jacob*, the Son of *Matthan*, and from *Eli* ; that the one was his Father, according to the order of Nature ; this was *Eli* : the other according to the order of the Law ; and this was *Jacob*.

Francis Sixtus, of *Naples*, a *Carmelite*, who died in 1569, had before written on the same subject ; and printed his Work at *Venice*, in 1564, in 4to.

John Peter Grunemberg, a *German Lutheran*, and Minister-General at *Rostock*, who died in 1706, has treated of *St. Matthew's Fidelity in relating the Genealogy of our Saviour* ; This was printed at *Rostock*, in 1701, in 4to.

John Henry Lentz made likewise a Dissertation *upon the Genealogy of* Jesus Christ, according to St. *Matthew* ; printed at the same Place, in 1704, in 4to. He was a *German Lutheran*, and lived in the beginning of this Century.

Paul Slevogt, of *Saxony*, a *Lutheran*, and Professor of the Oriental Languages at *Jena*. What he composed upon this *Genealogy of* Jesus Christ, was printed in 1644, in 4to. *Charles Link*, who too was a *German Lutheran*, has treated on the same matter ; his Performance was published at *Friburg*, in 1648, in 12mo.

M. *le Noble* had *a Chronological Dissertation* ; printed at *Paris*, in 1693, in 12mo. *upon the Birth of our Saviour*. In it he falls particularly upon the *Sieur Morin*, who imagined that he could prove the true Year of our Saviour's Birth, by casting his Nativity. He endeavours, afterwards, to fix the true *Epoch* of Christ's Birth.

John Balthazar Schuppe, who was of *Giessen*, a *Lutheran* Minister at *Hamburg*, and died in 1660. put out a Book intitled, *the Christian Deucalion*. It is a Dissertation *upon the true Day of our Saviour's Birth* ; printed at *Marpurg*, 1638, in 4to.

Peter Allix, a *Calvinist*, wrote also a *Latin* Dissertation *concerning the Year and Month of* Jesus Christ's *Birth* ; printed at *London*, 1710, in 8vo. It is divided into 16 Chapters, and is a very learned Piece.

Upon Joseph, and the three wise Men.

See our Dissertation *upon Joseph*, printed in the Collection of our Dissertations, *tom. 3. p*. 596. our Dissertation *on the wise Men* in St. *Matthew* ; and in the same Collection, *tom*. 3.

Alph. de Mendoza, de Magorum Historia. It is in the *Quæstiones Quodlibeticæ* that *Mendoza* examines whether the whole History of the *Magi* was transacted in thirteen Days after the Birth of *Jesus Christ*; printed at *Salamanca* in 1588. and at *Cologn*, 1603, in 4to. He was a *Spaniard*, of the Order of St. *Augustin*; Almoner to *Philip* II. King of *Spain*, appointed Archbishop of *Granada*; and died in 1591.

Frederic. Spanheim, in Dubiis Evangel. *Parte* 2. *Dub*. 18, 19, 20, *& seq*.

Balt. Stolberg de Magis, Thes. Theol. *Stolbergius's* Book is an Answer to *Clemmius*; printed separately at *Wittemberg*, in 1673, in 4to.

Dan. Roden de iisdem, ibid. His Dissertation is in the second Tome of the *Philological Dissertations*. He was a *German Lutheran*.

Stephani Salasar Hispani Minoritæ, de adventu Magorum. This is a Comment particularly on the second Chapter of St. *Matthew*, in order to explain the History of the *Magi*. With it he has join'd *moral Observations, and the Genealogy of* Jesus Christ; printed at *Lyons*, in 1584, in 8vo. He was of *Granada*; was first an *Augustinian* Hermit; and, at the age of 38, took the Habit of a *Carthusian*, as *Nicholas Antonio* says in his new *Bibliotheca Hispanica*. He died in 1596.

Leichnerus, de tempore Magorum, apud Crenium, Fascic. 10. He was a *German Lutheran*. His Comment was printed separately at *Wirtzburg*, 1600, in 4to. M. *Du Pin* calls him *Leicher*, and reckons him among the *Calvinists*.

Joan. Frischmuth Harmonia ad Micheæ 5. *ver*. 1. *& Matthæi* 2. *ver*. 6. printed at *Jena*, in 1662, in 4to. *Frederick Spanheim* on the same Chapter, in his *Dubia Evangelica*, Part 2. Dub. 46.

Giles Hochmuth, a *German Lutheran*, has written in general upon the *Magi*; printed at *Lipsick*, 1686, in 4to. *Christian Notnagel*, of the same Country and Religion, has treated on the same Subject in a Book which was published at *Wittemberg*, in 1652, in 4to.

John Olearius, the Father, who was of *Hall in Saxony*, a *Lutheran* Minister, and died in 1684. put out seven Dissertations upon the History of the *Magi*; at *Lipsick*, 1671, in 4to.

Haquin Stridzberg, a *Danish Lutheran*, and Professor at *Copenhagen*, wrote upon the same Subject; printed at *Lunden in Schonen*, 1684, in 4to.

James Frederick Issel made *a particular Dissertation upon the Dominion of the* Magi in Persia; printed at *Basil in Switzerland*, 1707. He was himself of *Basil*; where he was born in 1681. He began a Poem against the *French*, in 1696. which was the 15th year of his age. See the Catalogue of his Works in the *Bibliotheca Philologica*, tom. 3. p. 313, 322.

Cæso Grammius's Exercitatio de Stella Regis Judæorum; printed at *Kiel*, 1670, in 4to. We have already spoken of him upon *Genesis*. See upon *Lot*. He was a *German Lutheran*; a Physician, and *Greek*-Professor at *Kiel*. He died in 1673.

Another *German Lutheran*, whose Name is *Frederick Madevisius*, wrote *a physical Dissertation upon the Star which conducted the* Magi; printed at *Kiel*, 1670, in 4to. As also did *Joachim Resenave, Lutheran* Professor at *Grypswald*. His Work was printed at *Grypswald*, in 1657, in 4to. We must join *Samuel Werner* with him, whose Book was printed at *Koningsburg*, 1681, in 4to.

In M. *de Marca's Opuscula*, above-mentioned, there is likewise *a Discourse upon the wise Men*: wherein he clears three Difficulties, which frequently occur concerning them; namely, whether they really were Kings, whether they came from *Arabia* or *Persia*, and whether they worshipped *Jesus Christ* in a Stable. As to the two first Particulars, he follows and confirms the common Opinion; but for the third, he believes these Kings did not worship *Jesus Christ* in the Stable, because, says he, it is probable, that after his Birth, *Joseph* and *Mary* retir'd to some private House, which was more convenient than the Stable. In reality St. *Matthew* says, that they entred *in Domum*, and not *in Stabulum*; as he says of the Shepherds. This learned Prelate was of *Bearn*: after having shined in the Robe, he betook himself to the Clergy, was made Bishop of *Conserens*, Archbishop of *Toulouse* and *Paris* almost successively; and died in 1662. He is known by a great number of Works, both ecclesiastical and historical.

Philip Busquier is almost the only one who has treated of *the wise Men's Presents to the Infant* Jesus. His Book is printed at *Antwerp*, 1608. and *Cologn*, 1611, in 8vo.

Upon St. John the Baptist, and the Baptism of Jesus Christ; the Kingdom of Heaven; and the ancient way of wearing Shoes and Stockings.

Joan. Ernesti Butner, Disquisitiones in Historiam Joan. filii Zachariæ, Cren. Fasc. 4. printed at *Jena*, 1670, in 4to. and in the *Thesaur. Dissert. Philolog*. t. 2. p. 285. He was a *German*, and a Minister about 1670. F. *le Long* calls him *Bunher*, and *Buttner*.

Augustini Varenii, de columba super capite Christi visa; Thes. Phil. It was also printed at *Rostock*, 1671, in 4to. We have already taken notice of his Works, and shall again.

Frederic. Spanheim Dub. Evang. Parte 3. *Dub*. 46, 47.

Salom. Deylingii de Joannis Baptistæ Natalibus, Educatione, &c. *Observat*. tom. 3. c. 26.

Balth. Stolberg, de amictu & victu Joannis Baptistæ; Thes. Th.

Stolbergius's Dissertation was printed separately at *Wittemberg*, 1673, in 4to.

Conradi Oldii de domicilio, victu, & amictu Joannis, apud Cren. Fasce 3. at *Rostock*, 1657, in 4to. He was a *German Lutheran*, who flourished in 1657.

Fred. Spanheim de eodem, Dub. Evang. Parte 2. *Dub*. 98.

De Regno Cælorum, Spanheim, Parte 1. *Dub. Evang*. 14, 15. Here he speaks of *the Kingdom of Heaven*, and *the Beatitudes* mentioned in St. *Matthew*.

Joan. Adami Koenig, de ritu portandi Calceos; Thes. Th.

See the Authors who have written *de Calceo antiquo*; as, *Bened. Balduinus*, and *Bynæus, de Calceis Hebræorum*. We mention them in a particular Article upon *the Habits*, &c. *of the old* Hebrews.

Georg. Gaspar Kirchmaier has written *concerning the Dress, and Diet of* John the Baptist; printed at *Wittemberg*, 1684, in 4to. We have said something of him upon *the Old Testament. Otho Burchard Prember* has

also written on what St. *Matthew* says of this Forerunner of our Saviour: It was published at the same Place, 1682, in 4to. He was a *German Lutheran*. We may add *Paul Rabe*, of the same Nation and Religion, who has several *Exercitations upon St*. John's *Dress and Diet*; printed at *Koningsburg*, 1693, 1694, in 4to.

John Henry Haner, a *German Lutheran*, wrote *a Dissertation upon the Voice from Heaven, saying*, during the Baptism of *Jesus Christ, This is my beloved Son*. It is printed in the second Tome of the *Philological Dissertations*.

Jerom Kromayer has made one *upon the Baptism of* Jesus Christ; printed at *Lipsick*, 1672, in 4to. We shall speak of him hereafter. See his Title in the *Index*.

Upon the Sin against the Holy Ghost, and against our Brother.

Upon this Subject see *S. Jerom ad Marcellam*, tom. 4. p. 164. of the new Edition. See likewise *Origen* and *Theognostus*, in the Account given of them by St. *Athanasius*, who treats expressly of this Matter; *Epist*. 4. *ad Serapionem, Num*. 8, 9, 10, &c.

See our Dissertation on the same Subject before our Comment on St. *Mark*, and the Authors there cited by us. It is in the Collection of our Dissertations, *t*. 3. *p*. 380.

John Bugenhagius, a *Lutheran* of *Pomerania*, has written a Book expressly on this Subject.

Nicholas Faber, or *le Fevre, de peccato in fratrem*, in the 18th Chapter of St. *Matthew*. This is in his *Opuscula*; printed at *Paris*, 1614, in 4to. and in the *Great Criticks*, tom. 7. of the new Edition; with which he has written upon *the Drink given to our Saviour on the Cross*. He was of *Paris*, a Lawyer, and *Præceptor* to *Lewis* XIII. He understood *Hebrew, Greek*, and *Latin*. He died in 1612.

Upon Corban, the Numisma Censûs, and the wicked Servant.

Greg. Frid. Meinhardt Corban. Matt. 15. 5. *Marc*. 7. 11. This Dissertation is in the second Tome of the *Philological Dissertations*. We have spoken of him, and his other Dissertations, upon *Numbers*, and *Jeremiah*. It was printed separately at *Wittemberg*, in 1678, in 4to.

Ludovici Capelli Corban, in the *large Criticks*, tom. 6. p. 454. of the first Edition. *Stolbergius* likewise, if we believe *Lipenius*, wrote *a philosophical Exercitation upon* Corban; printed at *Wittemberg*, in 4to. He does not say in what Year.

*Nicol. Schulini, de Numismate Cens*ûs, *ad Matt*. 22. 19. *Marc*. 12. in the *Thesaurus* of *Philological Dissertations*, tom. 2. *Lipenius* calls him *Nicholas Schulz*. He was a *German Lutheran*.

Marquard. Freberus, de eodem, in Criticis Magn. This is a theological and historical Treatise; printed at *Heidelberg*, 1599, in 4to. with Cuts. He was a *German* of *Augsburg*, a *Lutheran*; and died in 1614.

Gothofr. Preussius in hæc verba, Servum nequam dividet, Mat. 24. 31. printed at *Wittemberg*, 1684, in 4to. with the Title of Δικοτομία. He was a *German Lutheran*.

John George Scheltrorne has likewise treated of the same in the *Biblioth*. *Philolog*. p. 4.

Upon the Sermon in the Mount, and Temptation in the Wilderness.

You may see, if you please, what St. *Austin* has written *of the Sermon in the Mount*; and what we have said of this Father's Work in the first *Article* of this Part.

Spanheim has also treated of it in his *Dubia Evangelica*, Part 1. Dub. 78, *&c*.

Salom. Deylingii de Christi tentationis Historia, in his *Sacred Observations*, t. 2. c. 27.

John Deutschman wrote likewise *a Dissertation on our Saviour's three Temptations*; printed at *Wittemberg*, in 1679, in 4to. *Upon the manner* of compelling one to go any distance, *and upon* vain Repetitions of Prayers.

Balthazar Stolbergius de Angariis veterum, upon St. *Matthew, chap. 5. ver. 41*. at *Wittemberg*, in 1680, in 4to. This is an Answer by him to *Abraham Calovius*, on the same Subject. He wrote likewise *de Battologia Precum*, in St. *Matthew*, chap. 6. ver. 7. printed in 1679, in 4to. Another Answer by him to *Barthius, upon the too great multiplicity of Prayers*.

Frederick Christopher Neubour has also treated of the same: It is in the *Bibliotheca Philologica*, tom. 2. p. 613, to 640. His Dissertation contains only four Articles. *Theodore Hasæus*, the Author of this *Bibliotheca*, has added an Appendix to this Dissertation on the same Subject. *Deylingius* has likewise spoken of it in his *Observ. Sacr*. tom. 3. chap. 27.

Upon the Term daily Bread, *and other* Subjects.

Joan. Philip. Pfeiffer de voce ἐπιούσιος, *Panem nostrum quotidianum*, in St. *Matthew*, chap. 6. *ver*. 11. in the *Thesaur*. *Philolog*. and separately at *Koningsberg*, in 1680, in 4to. *Balthazar Stolbergius* upon the same Subject, in the same *Thesaurus*; and separately at *Wittemberg*, in 1685, in 4to.

Salom. Deylingii de duplici Publicanorum ordine, ad Matth. 9. *ver*. 10. in his *Sacred Observations, tom*. 1. The same, *de Sapientia* à *Liberis justificata in S. Matthew*, chap. 11. ver. 19. *ibid*.

Stolbergius has also treated of it; his Piece was printed at *Wittemberg*, in 1679, in 4to. of the *Herodians*, ibid. in 1664, in 4to. He was a *German* of *Misnia*, Professor of the *Greek* Tongue at *Wittemberg*; and died in 1684.

Joan. Adamii Koenig de Regina Austri, *in S. Matthew, cap*. 12. *ver*. 42. at *Wittemberg*, in 1677, in 4to.

Upon the Rock of the Church, and Hosanna.

John Deutschman de Petra Ecclesiæ, upon *chap. 16. ver*. 18. of St. *Matthew*, in the 11th *Tome* of the *Great Criticks*, of the new Edition, *p*. 150. This Dissertation is divided into two Sections: the first whereof contains two Chapters, wherein he produces the different Versions of the Passages, and gives an Explanation or Analysis of them; in the second he has philological and theological Questions on the same Subject. We speak of his other Dissertations lower. See upon the *Passion*.

Dan. Wintzern de Acclamatione Hosannæ, on *chap. 21. ver. 9*. printed at *Lipsick*, in 1677, in 4to. *Lipenius* takes notice of a Dissertation by *Thomas Malvenda*, on the same Subject; but he does not say when, and where, it was printed.

Upon the whited Sepulchres, Tithes, and the Sign of the Son of Man.

Salom. Deylingius in Matth. 23. ver. 23. *de Olerum Decimatione*, in his *Sacred Observations*; Obser. 28. t. 3.

Joan. Christ. Rosteuscherus de Sepulchris calce notatis, Matth. 23. ver. 27. printed at *Wittemberg*, in 1679, in 4to. and in the 2d Tome of *Philological Dissertations*. He was a *German*, and *Lutheran* Minister at *Dantzick*.

Joan. Philipp. Pfeiffer de Signo Filii Hominis, Matth. 24. ver. 30. at *Koningsburg*, in 1682, in 4to. We have already spoken of him upon *Lamech* : See *Genesis*. He was a *German Lutheran*, Professor, and Preacher.

Christian Klem has likewise written *upon the Sign of the Son of Man*; for *Pfeiffer* replies to him in his Disputation on this Subject, as *Lipenius* takes notice in the second Tome of his *Bibliotheca Theologica*.

With these we may join *Fred. Bechmann*, whose Dissertation is printed at *Jena*, in 1681, in 4to. *James Schultet*, at *Lipsick*, in 1625, in 4to. *Francis Woergius*, at *Kiel*, in 1679, in 4to.

Upon the Obsessions *and* Possessions *of the* Devil.

See *Deyling* in his *Sacred Observations*, tom. 2. chap. 28. and our new Dissertation on this Subject, *tom. 1. p*. 593. of our Dissertations printed separately. Here we attack certain Unbelievers or Philosophers, who have the art to reconcile a seeming Reverence for the Scriptures, with a rash Liberty of giving such a turn to them as is agreeable to their particular Ideas; and who, if you would take their word for it, are so far from designing any prejudice to Religion, that they imagine they are doing an essential Service to it, by freeing it from Opinions that are vain, superstitious, and erroneous.

Upon our Saviour's Parables in St. Matthew.

Valerii Greissingii Sal infatuatum, in St. *Matthew*, chap. 5. ver. 13. printed at *Wit - Wittemberg*, in 1677, in 4to. He was a *German Lutheran. Spanheim* speaks likewise of it in *Dubia Evangelica*, Part 3. Dub. 91, 92, 93.

Joan. Phil. Pfeiffer de Proverbio, Facilius est Camelum, &c. *Mat*. 19. 24. at *Koningsberg*, 1679, in 4to. and in the *Great Criticks* of the new Edition, *tom. 2. p*. 150.

Joan. Sommerin. de eodem; in the same Tome of the *Great Criticks*.

Augusti Titelii de Camelo per foramen acûs transeunte, Miscell. Lips.

John James Festen has a philological Exercitation on the same Subject, in answer to *Kirchner*; at *Wittemberg*, 1677, in 4to.

James Wolfius has treated of *the Camel compared to rich Men*; printed at *Grypswald*, in 1706, in 4to. He was a *German Lutheran*.

*Christian Hoffman, Ficus Arbor. philologic*è *considerata*. This he had printed at *Jena*, in 1670, in 4to.

John Simon, another *Lutheran*, has also written of it. His Book was printed at *Frankfort* upon the *Oder*, 1680, in 4to.

John Henry May, whose *Harmony of the Gospel* has been mentioned by us, has discoursed upon the *Iota* and *Apex* spoken of in St. *Matthew*, chap. 5. ver. 18. His Piece was printed at *Giessen*, in 1692, in 4to.

Upon the Transfiguration of Jesus Christ, and the Custom of washing Hands.

Christoph. Sountagii, Observationes Miscellaneæ in historiam de Transfiguratione Domini. They were printed at *Altorf*, 1695, in 4to. We have already said something of him upon the *Old Testament*. He was a *German Lutheran*, and Professor of the Oriental Languages. He died in 1717.

Joan. Buxtorf. Differt. de lotione Manuum Judaica ante & post Cibum, among his *Philological and Theological Dissertations*, in 8vo. at *Basil*, in 1707. *Joan. Adam Koënig de ritu lavandi Manus, ad Matth. 15. ver. 2*. at *Wittemberg*, 1678, in 4to. and in the *Thes. Dissert. Philol*. tom. 2.

Upon the Abomination of Desolation, and the Unction at Bethany.

Gerard Outhove wrote *a Dissertation to prove that the Abomination of Desolation in the holy Place, mentioned in the 24th chapter, ver*. 15, 16. of St. *Matthew*, should be understood of the *Roman* Army, which laid the Land waste; and is spoken of by *Daniel*, chap. 12. ver. 11. It is in the *Bibliotheca Philologica*, tom. 3. p. 625, 661. *Frederick Lampe* made one likewise upon the same Subject; which is to be found in the same Tome, *p*. 990, 1036.

Georg. Henr. Gotz, de unctura Christi Bethanica, upon St. *Matthew*, chap. 26. ver. 6, 7. at *Lipsick*, 1687, in 4to. We shall speak of another Work lower.

John Nicholas Graberg wrote likewise a Dissertation on this *Unction*, which is in the *Thesaur. Dissert. Philol*. He was a *German Lutheran*.

Upon our Saviour's last Passover.

This is a particular Point in the Gospel which has been very much debated among the Learned of our time; and consists in knowing whether *Jesus Christ* kept the *Passover* at the same time as the *Jews*, or before them. Every one has hereupon his peculiar Opinion; which they have endeavoured to defend with Arguments, that, to them, seemed convincing. We have already touched upon it a little upon *Exodus*, while we were speaking of the *legal Passover*; which was no more than a Figure of that, to be observed afterwards, under the new Law.

See *Saubert*, and *John Frischmuth*, at *Jena*, in 1674, in 4to. and in the *Thesaurus of Philological Dissertations*. *Paul of Burgos*, *Lewis of Leon*, in his *System of the Passover*, with Remarks by F. *Daniel*; at *Paris*, in 1695, in 12mo. M. *Toinard*, in his *Harmony* mentioned by us in the first *Article* of this Part. M. *de Tillemont*, in his *Letter* and *Answer* to F. *Lamy*, of the Oratory, at the end of the first and second Volume of his *Ecclesiastical History*. F. *Lamy*, in his *Harmony*. F. *Hardouin*, who has a Treatise expressly on this Subject; and our *Comment* and *Dissertations*. F. *Bessin*, a *Benedictine*, in his *Reflections* on F. *Lamy's new System*; printed at *Roan*, in 1697, in 12mo. F. *Mauduit*, in his *Dissertations* at the end of his *Analysis of the Gospels*. *John Cloppenburg*, and others in great number, without reckoning the Commentators.

To these we may add F. *Vanni's* Dissertation; printed in *Latin* at *Rome*, in 1705, in 4to. *Adam Heroldt, a Lutheran* Author of *Germany*, who has treated likewise of this *last Passover*; his Piece was printed at *Wittemberg*, in 1682, in 4to.

Faés, a Protestant Author, in his Treatise *on the last Supper*, printed at *Bremen*, in 1693, in 8vo. examines another Point which is pretty particular. It consists in knowing whether *Jesus Christ* eat his own Body, and drank his own Blood, as the Authors of Liturgies, many of the Fathers, the School- Divines, and even some Protestants, have believed. He pretends to prove the contrary; 1. By the Silence of the Evangelists, who do not tell us that *Jesus Christ* took consecrated Bread and Wine. 2. By the Nature of Testaments, which are never made in favour of the Testators. 3. From the end of the Communion, and its Effects, which consist in uniting those, who partake of this Sacrament, in supporting their Faith, animating their Charity, blotting out their Sins, and in giving them the Earnest of a pious Death, a glorious Resurrection, and a happy Immortality: all these Effects, says he, which our Saviour had no need of to form the most convincing proof, that he did not eat his own Body, or drink his own Blood. He then proceeds to answer the Reasons of the Holy Fathers, and of the Authors, as well Catholick as Protestant, whom he attacks.

Upon the Passion of our Saviour, and all the Circumstances of it.

Frederic. Gotthelf, de Conjugis Pilati Somnio. This Dissertation was printed at *Jena*, in 1705, in 4to. He was a *German of Altemburg*, and a *Lutheran*.

Charles Gotsch, who made a Discourse *upon the Crown of Thorns*, printed at *Altorf*, 1694, in 4to. was of the same Country and Religion. This, perhaps, is the *Goetze* whom we have mentioned.

Georg. Schwardzen, de pretio quo Salvator noster æstimatus est, ad Matt. 27. 9, 10. printed at *Wittemberg*, 1674, in 4to. and in the second Tome of *Philological Dissertations*. He was a *Lutheran*, and Minister in *Pomerania*.

Salom. Deylingii, de eodem argumento; *tom*. 1. *Observ. Sacr*.

Georg. Jer. Hoffmanni de processus Synedrii adversus Christum ad Judæorum leges exacti Anomalia, ad Matt. 27. This too is in the second Tome of *Philol. Dissert*. The Author was a *German Lutheran*.

Joan. Ernest. Mulleri Dissertatio de Spinis Coronæ Christi; printed separately at *Lipsick* 1688, in 4to. Another *Muller, John George*, made *a Dissertation upon Proselytes*, printed at *Wittemberg*, 1672. in 4to. A third, *John*, wrote a Question *concerning the History of* the Magi, and the Writings of St. *Matthew*; printed at *Zurich*, 1660, in 4to. A fourth, *Henry*, put out *Theological, Historical, and Critical Notes upon the Passion, Crucifixion, and Burial of* Jesus Christ; printed at *Rostock*, 1661, in 4to. and 1667, in 4to. with Augmentations; printed at *Lipsick*, in *German*, 1679, in 8vo. A fifth, *Andrew*, has written *upon the Eclipse which happened at the* Passion; printed at *Berlin*, 1655, in fol. He was of *Pomerania*; a *Lutheran* Minister of *Berlin*. He died in 1694. The four other were *German Lutherans*. *Thomæ Bartolini, de Cruce, ubi de Vino Myrrhato, de Corona Spinea, de Sudore Christi Sanguineo*; printed at *Copenhagen*, 1651, in 12mo, at *Amsterdam* and *Wesel*, in 1670, 1673. He added a Dissertation, *de Latere Christi aperto*; printed at *Leyden*, 1646. and at *Frankfort*, 1686. He was a *Dane*, of *Copenhagen*, a *Lutheran*, and a Physician: He died in 1680.

Georgii Mœbii, de Crucis Supplicio, Thes. Theol. This is among his *Select Dissertations* printed at *Lipsick*, in 1694, in 4to. and had been before printed *ibid*. 1680, in 4to. We have spoken of him upon the *Old Testament*.

Sam. Reyberi, de Crucifixi Jesu Titulis, *& Hora Crucifixionis*, ibid. in the second Tome of *Philological Dissertations*; and separately at *Kiel* in 1694, in 4to. He was a *German*, a *Lutheran*, and Professor of Law at *Kiel*.

Godefridi Thilo, & Caroli Ortlob, de Sepulcro Christi. That of *Thilo* is in the same Tome, and had been before printed at *Wittemberg*, in 1675, in 4to. *Thilo* was a *German Lutheran*. We shall say more of him upon the *Acts*.

Ortlob's Piece was printed at *Wittemberg*, in 1656, in 4to. He has also written *concerning the mount of Olives*, ibid. 1656, 4to. and *of our Saviour's Cross*, ibid. 1655, in 4to. He was a *German Lutheran*.

Joan. Andr. Schmidt, de tumulo Salvatoris; *Helmstad*. 1703. printed in 4to. as well as his *Dissertation upon the Earthquake which happen'd at the* Passion; at *Jena*, 1683, in 4to. We have spoken of his Works upon the *Old Testament*.

Another *Sebastian Schmid*, mentioned by us *ibid*. has treated of *the Sermon on the Mount*, in a Dissertation printed at *Strasburg*, 1684, in 4to. He has a Disputation upon the *Drachmas* which our Saviour paid, *ibid*. 1663, in 4to. and another upon *the Fig-tree which he cursed*, ibid. 1662, in 4to.

Joan. Jac. Chifflet, de Linteis & Fasciis Sepulcralibus; at *Antwerp*, 1624, in 4to. Herein he treats of the several ways of Burying in use among the *Jews*. He was a Catholick, of *Burgundy*, a Knight, and principal Physician to *Philip* IV. King of *Spain*. He died in 1660.

Antony Bynæus may be consulted upon *all the Circumstances of our Saviour's Passion*. He has treated of them at large. He has three Books *upon the Death of Jesus Christ*, as it is related by the four Evangelists; they are as it were a *Concord*: printed at *Amsterdam*, 1692, 1696, 1698. in three Volumes in 4to. He has treated likewise of *our Saviour's Burial*; printed at *Dort*, 1688. the third Edition. He was a *Fleming*, a *Calvinist*; and flourished towards the end of the 17th Century.

Edmundi Merilli, Notæ Philologicæ in Passionem Christi, in 8vo. at *Paris*, 1632. and in 4to. at *Helmstadt*, 1657. He was of *Troyes* in *Champagne*; King's Counsellor, and principal Antecessor in the University of *Bourges*. He died in 1647.

Joan. Jac. Wissenbachii Notæ nomicophilologicæ in Passionem Christi; printed at *Franekar*, 1643, in 8vo. Both *Merille*'s and *Weissenbach*'s Notes are in *Crenius*'s *T. Fasciculus*.

Frid. Ern. Kettneri de horis Passionis Christi, Miscel. Lips. *tom*. 4. He was a *German*, of *Stolberg*, a *Lutheran*, and Minister-General towards the end of the 17th Century.

There are abundance of Authors who have written on the *Passion*.

John Frederick Hekel, a *German Lutheran*, wrote *Iter Christi trans torrentem Cedron*; *Cygneæ*, in 4to. upon *the purple Habit given our Saviour in derision*; upon *the Crown of Thorns, and the Reed*; printed at the same Place, in 1673, and 1675, in two Volumes in 4to. *Titulus Crucis Christi, Chemnitii Misnorum*, 1675, in 4to. *John Christopher*

Lobbern, a *German Lutheran*, has also treated of *the Inscription on the Cross*; at *Altorf*, 1616, in 4to.

Stephen Morinus has *a Dissertation upon the Hours of the Passion*; printed at *Leyden*, in 1686, in 8vo. We have already spoken of him upon the *Maccabees*. He was of *Caën*, a *Calvinist*, Professor of the Oriental Languages at *Amsterdam*; and died in 1700.

Christopher Feurtelius, a *German Lutheran*, has written of *Bethphage*; printed at *Lipsick*, in 1686, in 4to.

We have a learned *Dissertation*, by *John James Freisleben*, upon *the Title of the Cross*; printed at *Jena*, in 1664, in 4to. He was a *Lutheran*, Archdeacon of *Altemberg*; and died in 1657. So that his Work is posthumous, unless this is a second Edition; which is not said by any one.

Andrew Hoier, a *German Lutheran*, has treated of *our Saviour's last Words upon the Cross*; printed at *Dantzick*, in 1623, in 4to.

John Hornbeck, a *Dutch Calvinist*, and Professor at *Leyden*, who died in 1666. exercised himself upon *the last Passover, and the Crucifixion*. His Pieces are in the first Book of the *Miscellanea Sacra*. They were printed at *Utrecht*, 1677, in 4to. We have already spoken of him upon the *Old Testament*.

John George Neuman, Lutheran Professor at *Wittemberg*, who died in 1709. put out *a Dissertation upon the Sponge made use of for the Drink presented to* Jesus Christ. It is in his *Academical Dissertations*, printed at *Wittemberg*, in 1700, in 8vo. He has also treated of *our Saviour's lying three Days in the Grave*, and of *his Descent into Hell*, in his *Programmata*; printed at the same Place in 4to.

Augustus Pfeiffer, of whom we took notice upon the *Old Testament*, has treated of *the* Galilean *Language whereby* Peter *was discovered*. This was printed at *Dresden*, 1699, in 4to. And *Andrew Quernstadt*, mentioned in the same Place, has shewn his Learning in what he has written *upon* Jesus Christ's *Prayer in the Olive-Garden*. It was printed at *Wittemberg*, 1675, in 4to.

Christian Robrensee, mentioned by us upon the *Kings*, in the Article relating to *Goliath*, has treated of *the Custom of tearing their Clothes, with reference to the High- Priest who tore his at the time of the Passion*; *as is written in St*. Matthew, *chap*. 26. *ver*. 65. This was printed at *Wittemberg*, 1668, in 4to. See his Title in the *Index*.

Christopher Schlogel, or *Slagel*, taken notice of by us upon *Melchizedeck*, wrote upon *the Field of Blood which was purchased with thirty Pieces of Silver*. This was printed at *Hamburg*, in 1673. the third Edition.

John Schmid has written concerning *the Custom of delivering a Slave at the time of the Passover, referring to* Barabbas, *who was delivered at our Saviour's Passion*. This was published at *Lipsick*, in 1687, in 4to. He is different from another *Schmid* mentioned by us upon the *Old Testament*, and from a third. This too, of whom we have spoken above, was a *German Lutheran*, and Professor at *Lipsick*.

Enoch Swanten, a *German Lutheran*, wrote upon *the Spear which pierced our Saviour's Side*. His Book was printed at *Rostock*, 1586, in 4to. And *Christopher Tobias Wideburg*, a *German* likewise, and *Lutheran* Professor at *Helmstadt*, made *a Dissertation on the Darkness at* Christ's *Passion*; printed at *Helmstadt*, 1684, in 4to.

Gaspar Sagittarius, a *German*, who died in 1694. put out *the History of the Passion*, *according to St*. Matthew, *with theological*, *philosophical, philological, and historical Observations*; printed at *Jena*, in 1684, in 4to. He has treated likewise in particular of *the scarlet Robe put on* Jesus Christ *in the way of derision*, and of *the Spear*; which were printed at the same Place, in 1672, 1673. in two Volumes in 4to.

John Frederick Scharff wrote in particular of *the Crucifixion*, and put out in general *the History of our Saviour's Passion, who was both God and Man*; printed at *Wittemberg*, in 1666, in 4to. and at *Jena*, 1676, in 4to. He too was a *German Lutheran*.

Upon Judas, Pilate, and the two Thieves.

William Klebitius, de Buccella intincta quam comedit Judas, in the *Great Criticks*, tom. 9. Separately at *Frankfort*, in 1675. and at *Lipsick*, in 1676, in 8vo. He was a *German Lutheran*.

Martin Kemp's Dissertation upon the Kiss which Judas *gave our Saviour in order to betray him into the Hands of the* Jews, was printed at *Frankfort*, in 1680, in 4to. the third Edition, enlarged. He was a *German Lutheran*, and Historiographer to the Elector of *Brandenburg*. He died in 1682.

Georg. Goezii de suspendio Judæ. This Dissertation was printed at *Jena*, in 1661, in 4to. See upon St. *Luke*.

Jacobi Gronovii Exercitationes Academicæ pernicie & casu Judæ traditoris; printed at *Leyden*, 1683, in 4to. and in 1702, with the Defense against *Perizonius*. It may be proper to observe, that the Exercitations are by *John Frederick Gronovius*, the Father of *James*; and the Defense by this latter, who was his Son. Herein he proves that

the Evangelists have explained themselves clearly concerning the Death of *Judas*; consequently, that his Father *Gronovius* endeavoured, with good reason, to reconcile what St. *Matthew* has said of it in his Gospel, with what St. *Luke* has written of it in the *Acts*.

We shall add here, with a regard to these two Works, that no tragical Subject was ever treated in a more pompous Style: It is a Declamation, the Eloquence whereof is so dazzling, that there is scarce any following of it; and so copious, that it makes a large Volume divided into twenty Chapters.

The Dissertation of *James Perizonius*, wherein he attacks *Gronovius*, was printed at *Leyden*, 1702, in 4to. He was a *Dutch Calvinist*, and Professor at *Leyden*. He died in 1715.

What *William Goezius* has written on this Subject, was printed at the *Hague*, in 1677, in 4to. and in 1681, the second Edition, in 4to.

Daniel Hartnac, a *German Lutheran*, made a Dissertation; printed at *Lipsick*, 1676, in 4to. wherein he confutes that of *John Steller*, who pretended to defend *Pilate*. He took the counterfeit Name of *Maphanatus*. *Frederick Gotthelf Gotter* has written *a Dissertation on* Pilate's *Wife's Dream*; printed at *Jena*, in 1705, in 4to. He was of *Altemburg*, a *Lutheran*.

See our Dissertation *on the spurious Letter from* Pilate *to* Tiberius, *on the Subject of* Jesus Christ's *Death*, in the Collection of our Dissertations, *tom. 3. p*. 651.

Kiping, in his *Michaelin Memoirs*, speaks of a Treatise by *John Michaelis upon the two Thieves, and* Judas Iscariot.

In the eighth Tome of *Select Observations* printed at *Hall*, in 1704, in 12mo. there is one upon *Paradise promised to the penitent Thief*: It is the fourth. It is explained to mean the happy and peaceful State wherein the Souls of the Saints expected their Deliverance: For, say they, it is certain that the Soul of the penitent Thief did not enter into the Glory of Heaven on that very day, and before *Jesus Christ* had opened the way to it at his Ascension. But before he comes to this conclusion, the Author makes some learned Remarks on the Word *Paradise*. This is treated of very largely, as any one may see.

Upon those who rose from the Dead with Jesus Christ, and upon the Darkness at the Passion.

Tob. Winkler, de Bis Mortuis, in the *Thesaur. Philolog*. tom. 2. p. 979. that is to say, of those, who having risen from the Grave after the Death of our Saviour, died afterwards again.

John David Schwerdthner has likewise treated of the same in the *Lipsick Miscellanies* in 8vo. *tom*. 1. We have spoken of him in a Dissertation upon *the Resurrection of the holy Fathers, who rose again with* Jesus Christ; in the Collection of our Dissertations, *tom*. 3. and in another Dissertation *on the Darkness which happen'd at the Death of* Jesus Christ, *ibid*.

Andrew Kunadus wrote upon *the Saints who rose from the Dead at the time of our Lord's Passion*: It was printed at *Wittemberg*, in 1654, in 4to.

John George Michaelis has *an Exercitation on the Saints who rose again with* Jesus Christ; wherein he says it is probable that they did not die a second time, but entred into Glory with him. It is in the *Bibliotheca Philologica*, tom. 3. p. 707, 733.

Frederick Lampe has joined three Questions with it, wherein he examines, 1. Who were the Saints that rose again? 2. Why St. *Matthew* joins this Miracle with that of the Earthquake? 3. What these Miracles represented; in the same Tome, *p*. 734. As to other Authors who have written *on our Saviour's Passion*, see *Lipenius*, in his *Biblioth. Theolog*. tom. 3. under the Title *Passion*.

Upon several places of St. Matthew.

We have spoken above of *Frederick Spanheim's Dubia Evangelica*.

Balthazar Stolberg began *a philological Exercitation upon the Genealogy of* Jesus Christ; printed at *Wittemberg*, in 1663, in 4to. as was what he wrote upon the *Magi*, ibid. 1673, in 4to. Of St. *John Baptist's Food, and Clothing*, ibid. the same Year. Of *the Custom of the Antients, de angariis*, ibid. 1684, in 4to. Of *the Word* ἐπιούσιος, ibid. 1685, in 4to. Of *Wisdom justified by her Children*, ibid. 1679, in 4to. Of the *Herodians*, ibid. 1664, in 4to. He was a *German* of *Misnia*, a *Lutheran*, and Professor of the *Greek* Tongue at *Wittemberg*. He died in 1684.

The *Harmony of John Frischmuth*, which he wrote to reconcile the Prophet with the Evangelist, is printed at *Jena*, 1662, in 4to. Upon *the Exclamation of* Jesus Christ, when he said in his last Agonies, *Eloi*; ibid. 1663, in 4to. Upon *the Price for which the* Messiah *was sold*; ibid. 1672, in 4to. We have mentioned his other Dissertations on

the *Old Testament*, and shall take farther notice of them hereafter.

Pfeiffer's *Dissertation upon the Word* ἐπιούσιος, was printed at *Montreal*, 1680, in 4to. Upon *the Proverb of the Camel*, ibid. 1679. Upon *the Sign of the Son of Man*, ibid. 1682. We have already spoken of him upon *Lamech*. He was a *German*, a *Lutheran*, Professor and Preacher towards the end of the 17th Century.

Joan. Deutschman de Petra Ecclesiæ, *Matt*. 16. 18. This Dissertation was printed in the eleventh Tome of *the great Criticks*, of the new Edition, p. 150. It is divided into two Sections; the first contains two Chapters, wherein he produces the different Versions of the Passages, and gives an Explanation or Analysis of them; in the second he proposes philological and theological Questions on the same.

He has, moreover, treated of *the three Temptations of* Jesus Christ; printed at *Wittemberg*, 1679, in 4to. Of *his Passion*, ibid. 1678, in 4to. Of *his Burial*, ibid. 1661, in 4to. Of *his Birth*, ibid. 1674, in 4to. We have spoken of him, and mentioned what he has written upon the *Old Testament*.

Frederick Christopher Neubour has treated of *the vain Repetitions used by the* Heathens *in their Prayers*, to illustrate the 7th Verse of the 4th Chapter of St.

Matthew. This is in the *Bibliotheca Philologica*, tom. 2. p. 613, 640. His Dissertation contains but four Articles. *Theodore Hasæus*, Author of this *Bibliotheca*, added an Appendix to this Dissertation on the same Subject.

Isebrand Arckenroth, or *Harkenroth*, has written a *Dissertation upon* Rachel, mentioned at the 18th Verse of the 11th Chapter of St. *Matthew*, in the *Biblioth. Theolog*. tom. 5. p. 1095.

He has another *Topographical and Theological Dissertation upon the Mountain*; *whither* Jesus Christ *was transported by the Devil, and when he was transfigured*; ibid. *tom*. 6. *p*. 969, 989. *Theodore Hasæus* has a Dissertation on the same Subject. *ibid*. 990, 1004.

John Outrein has written *a Dissertation upon the Word* Multi, *chap*. 8. *ver*. 2. Wherein he explains what we are to understand by those who *shall come from the East, and from the West*, &c. in the same Tome, *p*. 1071.

John Michaelis, different from him above mentioned, has treated of *the use of Phylacteries, among the* Jews; at *Jena*, 1604, in 4to. They were both *German Lutherans*: the first lived in the beginning of the 17th Century; the other died in 1686. and was of *Rostock*, Minister-General in the County of *Oldemberg*.

John Andrew Dantz, has also written of these *Phylacteries*, spoken of by St. *Matthew*, ver. 5. of the 25th Chapter. This Piece was printed at *Wittemberg*, in 1682, in 4to. Upon *the Lex talionis*, ver. 38, 39, of chap. 5. This Dissertation was printed at *Jena*, in 1700. Upon *the Cure wrought on the Sabbath-day*; at the same Place; 1699. We have said something of him upon *Cain*. See the Article *Genesis*.

The two Dissertations of *Simon Frederick Frentzel*, a *German Lutheran*, one upon *the Star seen in the East by the* Magi, the other upon *the Crown of Thorns*, were published at *Wittemberg*, 1677, and 1679. in two Volumes in 4to. He was a *German Lutheran*.

The Dissertation of *George Henry Goetze*, a *German Lutheran*, Minister at *Lubeck*, of whom we have said something above, is upon *the Centurion, at the Passion*, in *chap*. 27. printed 1698, in 4to. *John Helvic Willemer*, spoken of by us upon *Kings*, wrote upon the *Sadducees and Essenians*. This was printed at *Wittemberg*, in the Years 1680, and 1681, in two Volumes in 4to.

Henry Opicius, mentioned upon the *Old Testament*, has treated of *the Pharisees*, who are spoken of in *chap. 23. ver. 33*. of St. *Matthew*. This was printed at *Kiel*, in 1680. in what form is not said. See his Title in the *Index*.

John William Birchmaier, of whom we have taken notice upon *Jonah*, wrote upon *daily Bread*, and *the Sepulcher of* Jesus Christ; which was published at *Wittemberg*, in 1711, in two Volumes in 4to. And *John Klug*, a *German Lutheran*, has treated of *our Saviour's Fasting*; printed at the same Place, 1678, in 4to.

Albert Joachim Kruckewits, a *German Lutheran* also, and Minister-General in *Pomerania*, wrote upon *Mary's anointing our Saviour, and the Passion of* Jesus Christ; which was published at *Rostock*, and at *Kiel*, in 4to.

Sebastian Nieman, of *Lubeck*, a *Lutheran*, and Minister-General, who died in 1684. has also written upon *Jesus Christ's Fasting*, and of *the last Passover*; printed at *Kiel*, 1663, and 1670. in two Volumes in 4to. *John George Neuman*, abovementioned, treated of the *Lord's Prayer*; and printed what he wrote, at *Wittemberg*, 1708, in 4to. See his Title.

Isaac Laverbech, a *German Lutheran*, applied himself to write concerning *the Years of* Jesus Christ's *Ministry*; which he printed at *Altorf*, in 1700, in 4to.

Andrew Kunade wrote upon *the Temptation in the Wilderness*; printed at *Wittemburgh*, 1653, in 4to. Of St. *Peter's Confession*, at the same Place, 1662, in 4to. We shall say more of him upon the Epistle to the *Galatians*.

John Nicholas Roste, a *German Lutheran* likewise, has treated of *the gay Robes of the Antients*, mentioned in *chap*. 10. *ver*. 9. printed at *Jena*, 1681, in 4to.

Eberard Rodolphus Robt, of the *Tephilims*, or *Ligatures which the* Jews *wear about their Heads and Arms*, printed at the same Place in 1674, in 4to. He was of the same Nation and Religion.

John Frederick Mayer, taken notice of by us upon the *Old Testament*, has treated of *those who were Instructors of* Jesus Christ; at *Gripswald*, 1704, in 4to. Of *the Lord's Prayer*, ibid. 1706, in 4to. Of *Jesus Christ's seven Words upon the Cross*, ibid. the same Year. We shall speak of what he has written besides upon St. *Luke* and the *Acts*.

Daniel William Moller, of *Hungary*, a *Lutheran*, and Professor of History at *Altorf*, wrote *a Dissertation upon the four Evangelists*, upon *the Adoration of the* Magi, upon *the Publicans*, and upon *the Pillar at which Christ was scourged*; printed at *Altorf*, 1699, 1703. in four Volumes in 4to.

Adam Rechemberg has *a Dissertation upon the Word* ἔρημος, made use of by St. *Matthew*; printed at *Lipsick*, 1680, in 4to. Upon *our Saviour's Expression*, that *a Prophet has no Honour in his own Country*; ibid. 1672, in 4to. Upon the *Pharisees*, ibid. 1679. Upon the Proverb used by *Jesus Christ*, in *chap. 24. ver*. 27, 28. *ibid*. 1696. We have already spoken of him upon *Ezekiel*, and shall say more of him upon the *Acts*.

George Wolfgang Wedel, in his *Theological Exercitations*, printed at *Jena*, 1686, in 4to. has several which illustrate different Places of St. *Matthew*. The first is upon *the opening of our Saviour's Side*, ibid. 1687. This is the first *Exercitation* of the third *Decad* in 4to. Upon our *Saviour's Sweating Blood*, ibid. the second *Exercitation*. Upon *Mary's Perfume*, ibid. the first *Exercitation* of the fourth *Decad*. 1689, in 4to. Upon *the Lord's Prayer*, and *the grain of Mustard*, the third *Exercitation*, ibid. Upon *the Palsy with which the Centurion's Servant was afflicted*, ibid. the second *Exercitation*. Upon *the anointing of our Saviour*, ibid. the seventh. Upon the *Hissop applied to his Lips*; the second *Exercitation* of the fourth *Decad*, ibid. 1694. Upon the *Disease of St*. Peter's *Mother-in-law*, ibid. the fourth *Exercitation*. Upon *the Mint, Anise, and Cummin of the Pharisees*, ibid. the fifth. Upon *the Crown of Thorns*, the eighth. Upon *the Tax of Augustus*, the first *Exercitation* of the first *Decad*, second Century. We have already said something of this Author upon the *Kings*, and *Job*. We shall speak of him again.

John Wandalin, of whom we have spoken on the *Old Testament*, has put out *an Explanation of what our Saviour says of the Scribe instructed in the Kingdom of Heaven*; printed at *Copenhagen*, in 1663, in 4to. He has written also a Dissertation upon *the Holyday of the Passion*, and *the three days of Christ's lying in the Grave*, against *William Langius*; printed at *Lipsick*, 1652, in 4to. and in *Grævius's Dissertations*; printed at *Utrecht*, 1702, in 4to.

Godfrey Wegner, of whom likewise we have spoken upon the *Old Testament*, has made *Notes upon the Infancy, Baptism*, *and Temptation of* Jesus Christ; printed at *Lipsick*, 1705, in 4to. Upon *the Style of St*. Matthew, *ibid*. 1696, in 4to. Upon *the Place of* Jesus Christ's *Birth*; printed at *Frankfort*, 1673, in 4to. Upon *the three days Death of* Jesus Christ, in his *Historical* and *Philological Dissertations*.

Article IX. Catholick Commentators upon St. Mark.

THeophilus of Antioch has written upon St. Mark, and St. Matthew. We have heretofore sufficiently explain'd ourselves as to what is believed to be by Theophilus of Antioch. We shall only add, in this Place, that he has written nothing *Catena Græcorum Patrum, Interp. P*. particularly on St. Mark; and what is at- *Possino*; *Rom*. 1673, in fol. This *Catena* is tributed to him, is not so much a Comment, collected from three different Manuscripts; as a mere Explanation of some Passages in the first belonging to the *Vatican* Library, the four Evangelists. the other to the late M. *de Montchal*, Archbishop of *Toulouse*, and the last to the Duke of *Bavaria's* Library. It contains the several Expositions of seventeen Fathers on this Evangelist. He was the only one on whom we had not, till then, seen a Work of this nature. For, in 1628, F. *Cordier* had put out a Collection at *Antwerp*; wherein he had gathered the Works of sixty-five Fathers on St. *Luke's* Gospel, but without inserting the *Greek* Text. Two Years after, he published another on St. *John*. It is above forty Years since a Work of this sort, on St. *Luke*, was printed at *Toulouse* in two Tomes; containing divers Expositions of above fifty different Authors. We are obliged therefore to F. *Poussines*, for having finished what was wanting.

Victor, a Priest of *Antioch*, who lived in the beginning of the 5th, or at the end of the 4th Century, wrote *a Comment on St*. Mark; which was translated out of *Greek* into *Latin* by *Peltanus*, and printed at *Ingolstadt* in 1550. The *Latin* is in the fourth Volume of the *Bibliotheca PP*. of the *Lyons* Edition. This is rather *Scholia*, inserted by F. *Poussines* in the *Catena* we have been speaking of. *Richard Simon* is of opinion that they are not by *Victor* of *Antioch*, and that they are only a Collection extracted out of several Authors. M. *Du Pin* thinks otherwise; and says,

that *Victor* having first explain'd the Letter, adds moral Reflections.

See likewise *Bede, Theophylact, Zachary of Chrysopolis, Euthymius*, and others, who have written on *the four Gospels*.

Among St. *Chrysostom's* Works, in the second Volume of the *Latin* Edition, there is a Comment on St. *Mark*; but it is agreed to be by some more modern Author.

There is also a Comment on St. *Mark* published in St. *Jerom's* Name, which is unworthy of this Father. It is printed in the fifth Volume, *p*. 886. of the new Edition. It is different from the Comment on *the four Evangelists*, printed in the same Volume; and said, as this is, to be written by St. *Jerom*.

There are likewise *Fragments on St*. Mark, printed under the name of *John of Jerusalem*: They are among the other Works whereof he is reputed to be the Author; and printed at *Brussels*, 1643, in two Volumes in fol. This Comment is attributed to St. *Chrysostom*, in St. *Thomas's Catena*.

Among the Moderns we have the two *Jansenius's of Ghent* and *Ypres, Maldonat*, *Contzen, Cornelius* à *Lapide, Barradius*, *Didacus de Baeza*, in what they have published on the *four Evangelists*.

We have likewise the Homilies of *John Suarez* upon St. *Mark*; printed separately at *Paris*, 1604, in 4to. the third Edition. He was of *Portugal*, of the Order of St. *Augustin*, made Bishop of *Coimbra*; and died in 1580. He appeared with honour at the Council of *Trent*.

John Gerson made only *two Lectures upon St*. Mark, which are in the fourth Tome of his Works, of the new Edition printed at *Amsterdam*, 1706, in five Volumes in fol.

Angelus de Paz; in the second Tome of his Works, printed at *Rome*, in 1623, and 1628. at *Cologn*, in 1646, in fol. *Luke of Bruges, Erasmus, Laurentius Valla*, in their Notes upon the *New Testament*. Of these we have said something in the second *Article* of this Part.

Socolovius's Notes upon St. Mark were printed with those written by him on St. *Matthew*, in the second Tome of his Works; at *Cracow*, 1594, in fol. He was a *Polonian*, Canon of *Cracow*; and died Preacher to King *Stephen*.

Joan. Hofmaister in Lucam & Marcum; Lovanii, 1562, in fol. It was printed also at *Cologn*, 1572, in 8vo. He was a *German* of *Colmar*, an *Augustinian* Monk; and died in 1547. *Lipenius* takes notice of others likewise, both *Catholicks* and *Protestants*, who have written on this Evangelist. See *tom*. 2. of his *Bibliotheca Theologica*, in the Article St. *Mark*.

Article X. Protestant Commentators upon St. Mark.

Charles Mary de Veil, his Notes upon St. *Mark* were printed with those put out by him on St. *Matthew*, at *London*, 1678, in 8vo. the third Edition. There is no question but he was as changeable in his Explanations, as in his Religion and Sentiments; for, having been a *Jew*, and born at *Metz*, he was converted by M. *Bossuet*, and became a Catholick. He was a Canon-Regular, afterwards he abjured the Faith, became an Anabaptist, and so died in the beginning of this Century; having pass'd thro' all Religions without having any.

Henry Hammond, an *English Arminian*, did not write in particular upon St. *Matthew*, but upon the whole *New Testament*; as well as the other Protestants whom we shall just name, except *Winckelman*, whose Comment on St. *Mark* is printed with that composed by him on St. *Luke*, at *Wittemberg*, 1706, in fol. See above; or his Title in the *Index*.

Among the rest who have written on St. *Mark*, are *Grotius, Beza, Piscator*, *Cameron, Zeger, Reevius, Schmidt, le Clerc*, *Lightfoot, Drusius, Chemnitius*, and *Lambert Danæus*, whose Questions and *Scholia* upon St. *Mark* were published at *Geneva*, 1594, in 8vo. He was of *Orleans*, a *Calvinist*; and died in 1596.

Article XI. Treatises and Dissertations upon St. Mark.

SEE *Cornelius* à *Lapide*'s Preface to St. *Mark*; wherein he speaks of the Original of this Evangelist, preserved, as is pretended, at *Venice*. He cites there *Pagninus Gaudentius*, Professor at *Pisa*, who wrote a Dissertation on the same Subject.

See too M. *Spanheim, de Historiæ Evangelicæ Scriptoribus, & in specie de Marco Evangelista*, tom. 2. p. 265. of the new Edition of his Works at *Leyden*, 1703, in fol.

Our Preface likewise on St. *Mark* may be consulted; and M. *Tillemont*'s *Ecclesiastical Memoirs*. *Upon the* Perfumes.

Balt. Otto de Nardo Pistica, Marc. 14. 3. Thes. Theol. This Dissertation was printed also at *Lipsick*, 1673, in 4to. and in the second Tome of *Philological Dissertations*. He was a *Lutheran* of *Misnia*.

Godefrid. Eckard de eadem, ibid. His Dissertation was printed at *Wittemberg*, in 1681, in 4to.

Christ. Faselti de Unctura Christi Sepulchrali, in the *Thesaurus* of *Philological Dissertations*; and separately at *Wittemberg*, 1669, in 4to. He was a *Lutheran* of *Wittemberg*.

Nicolai Fabri de Myrrhata Potione, Crit. Magn. We have already taken notice of *Nicholas le Fevre* on St. *Matthew*.

Joan. Gretseri Disputatio de Vino Myrrhato, Christo in crucem porrecto; printed at *Ingolstadt*, 1616, in fol. at the end of the fifth Book of the first Tome: wherein he endeavours to reconcile St. *Mark* with St. *Matthew*. For the first says, in *ch* 15. that before they crucified *Jesus Christ*, they gave him *Wine mingled with Myrrh to drink*, and that he would not take it; *& non accepit*. The second writes that it was *Wine mingled with Gall*, and that he tasted it; *& cum gustâsset*. This is the whole Subject of the Disputation, which is purely critical. *John George Hutten* treated likewise of it: His Piece was printed at *Guben*, 1673, in 4to. He was a *German Lutheran*.

Upon the Divinity of Jesus Christ, and upon Levi.

Gerard Outhove wrote a Dissertation upon *ver*. 39. of the 4th Chapter of St. *Mark*; wherein he demonstrates the *Divinity* of *Jesus Christ* by the Miracles which he wrought in commanding the Winds, and the Sea: It is in *Hasæus*'s *Bibliotheca Philologica*, tom. 1. p. 66. of the second Part. Herein he reconciles this Passage with that of St. *Matthew*, chap. 8. ver. 26. and that of *Luke*, chap. 8. ver. 24. He was a *Lutheran* Minister of *Emden* in *Frizeland*. He composed likewise other Works upon the Scripture, mentioned *ibid*. p. 194, 205.

The same *Hasæus*, or his Brother, has a Dissertation upon *chap. 2. ver*. 14. to shew that *Levi*, called to the Apostleship by *Jesus Christ*, was not St. *Matthew*, as is generally believed, but *Judas Thaddæus*. It is in the same Collection, *tom. 5. p*. 475, 506. He there reconciles St. *Luke* with St. *Mark* upon this Subject.

John Christopher Biel has an Observation on the same Subject; *tom*. 6. *p*. 1038.

Upon the Passion, and other Subjects.

Franc. Voerger conciliatio Marci & Joannis, super horam quâ crucifixus Christus, *Marc*. 14. 25. See the *Commentators* on the same Subject, and *Mill*'s *New Testament*.

Item Salom. Deylingi, de eodem argumento; Obser. Sacr. *tom*. 1.

Ejusdem de tempore Ficuum, in Marc. 11. 13. Obser. Sacr. *tom. 3. c*. 29.

John Peter Grunemburg, already spoken of by us upon St. *Matthew*, wrote upon the 48th Verse of the 9th Chapter of St. *Mark*; where there is mention made of those who shall be salted with eternal Fire. This was printed at *Rostock*, in 1702, in 4to.

Gabriel Reehaan, a *German Lutheran* likewise, and Minister of *Grafendorff*, wrote *a Harmony of the four Evangelists, upon the Women mentioned in* chap. 16. of St. *Mark*, under this Title, Διάσκεψις *Theologica*; printed at *Wittemberg*, in 1619, in 4to.

John Andrew Sleich, another *German Lutheran*, has treated of *the Apostles Tears*, *upon* chap. 16. ver. 10. *ibid*. 1688, in 4to.

Daniel Spiegel, who too was a *German Lutheran*, has written *de Sabbato dierum*, upon the same Chapter, *ibid*. 1663, in 4to.

George Wedel wrote upon *the Ecstasy of* Jesus Christ, *in* chap. 3. ver. 21. in his fourth Exercitation; upon *his Agony*, in his fifth Exercitation. The Year of the Impression is mentioned in the Article of Dissertations on St. *Matthew*, at the end.

Article XII. Catholick Commentators upon St. Luke.

BAlt. Cordèrii Catena Græcorum Patrum in Lucam; printed in *Greek* and *Latin* at *Antwerp*, 1628, in fol. It is composed of 65 *Greek* Fathers, and serves as an Introduction to explain the four Evangelists. He has added Notes to it, and supplied it with Passages from the *Greek* and *Latin* Fathers. We shall speak upon St. *John* of that which he wrote in particular upon this Evangelist.

Origen has written 39 Homilies on St. *Luke*, which go as far as the 20th Chapter of this Evangelist. We have them remaining only in *Latin*, of St. *Jerom*'s Version, in the *Latin* Editions of *Genebrard* and *Frobenius*.

Tertullian, in his fourth Book against *Marcion*, is very large upon St. *Luke*.

Theophilus of *Antioch* has also composed an allegorical Comment on St. *Luke*: See upon St. *Matthew*, what we have said of this Author's supposed Comments.

St. *Ambrose*'s Comment includes ten Books, and is in the first Tome of the new Edition, *p*. 1262. It is his particular Endeavour to reconcile the four Evangelists in those Places wherein they seem to contradict one another. He explains the natural and historical Sense, and oftentimes the mystical; and, more especially, opposes the Heresies of his time, which attacked the Divinity of *Jesus Christ*. See what *R. Simon* says of it in his *Critical History of the New Testament*, chap. 14. p. 207. M. *Du Pin* esteems his Preface very much; wherein he shews what is peculiar to each of the Evangelists, and that the Church, at all times, acknowledged only four Gospels.

Titus Bostrensis has a Comment on St. *Luke*, printed at *Ingolstadt*, 1580, in 8vo. in *Latin*, of *Peltan*'s Version; in both *Greek* and *Latin*, at *Paris*, 1627, in fol. says *Lipenius*: But we are of opinion that he meant the *Bibliotheca* of the *Greek* Fathers, *tom. 4. p*. 762. and the *Latin Bibliotheca* of *Lyons*, tom. 4. *p*. 415. This is not a Work composed by him alone, but a Collection of several Fathers; as appears by the Title of a Manuscript in the King's Library, *num*. 2320. which may be by an Author of the 6th Century, as is remarked by *William Cave*. He was Bishop of *Arabia Petræa*, and died in 371.

St. *Bonaventure*'s *Exposition on St*. Luke, is in the eighth Tome of his Works; and was printed separately at *Venice*, 1575, in 8vo.

Theophylact, Euthymius, Bede, a certain Author, whose Comments upon *the four Gospels* we have among St. *Jerom*'s Works, whereof we have spoken on St. *Matthew*; *John* of *Jerusalem*, and *Zachary* of *Chrysopolis*, have written upon this Gospel. *Zachary*, and the rest mentioned by us in the Article of *Harmonies*, have nothing in particular on St. *Luke*; having written on *the four Gospels*.

St. *Bernard* has four Sermons upon the 1st Chapter, the 26th, and following Verses, from *Missus est Gabriel Angelus*, as far as *Ecce Ancilla, Domini*, &c. It is an Exposition altogether spiritual and moral.

Christian Druthmar, a Monk of *Corbie*, has given us an Abridgment of St. *Luke*, with what he wrote upon St. *Matthew*, and St. *John*. We have already taken notice, in the Article upon St. *Matthew*, of what *Druthmar* has written upon St. *Luke*. We shall add here that the first Edition was published at *Strasburg*, by *John Wimpheling*, in 1514, in fol. whereas the second, of 1530, was corrected by *Henry Molther*; for which reason these two Editions are different. That inserted in the *Bibliotheca Patrum*, of *Lyons*, is the corrected Edition. *Lipenius* takes notice of one at *Paris*, 1639. which does not seem to be very probable.

S. Hieronymi Ep. ad Damasum, tom. 4. p. 149. of the new Edition. In this he explains *the Parable of the prodigal Son*.

Among the Moderns we have *Cajetan*, *Didacus Stella, Cornelius Jansenius* of *Ypres, Angelus de Paz, John Maldonat*, *Francis Tolet* on the twelve first Chapters, *John Servius, Sebastian Barradius*, and *Socolovius*.

Didacus Stella's Comment has been printed several times; the last Edition is of *Mentz*, 1680, in fol. He explains the literal and moral Sense. He was of *Estella* in *Navarre*, of the Order of St. *Francis*; and died a Bishop, according to *Possevin*. His Comment of the Editions before 1581, was prohibited at *Rome*, and put into the *Index*. See *Wading's Bibliotheca* of the *minor Brothers*.

Cornelius Jansenius, of *Ypres*, in his *Tetrateuch* already mentioned by us, does likewise explain St. *Luke*.

Angelus de Paz's Comment is printed with his other on St. *Mark*, in 1623, 1628. in three Volumes in fol. *John Maldonat*, in his Comment on *the four Gospels*.

Francis Tolet's Comment on the twelve first Chapters, with his Annotations, was printed at *Cologn*, 1612, in fol. the fourth Edition. He was a *Spaniard* of *Cordua*, a *Jesuit*, and Cardinal; he died in 1596. *Dominicus Soto*, his Master, call'd him a Prodigy. There is some mention of him in *Thuanus's History*.

Notwithstanding he is diffuse in his Comments, he is accurate. He first of all explains the Text, afterwards he adds Notes, wherein he treats of different Subjects. See what *R. Simon* says of him in his *Critical History of the New Testament*, chap. 41. p. 606. *Sebastian Barradius* has inserted St. *Luke* in his *Harmony of the four Gospels*.

The Notes of *Stanislaus Socolovius*, are printed with those written by him on St. *Mark*, and St. *Matthew*. See above.

Contzen, Cornelius à *Lapide, Luke* of *Bruges, Erasmus*, &c. without reckoning others who have written on *the four Gospels*.

Article XIII. Protestant Commentators upon St. Luke.

Among the *Protestants*, we have almost all the same Authors that have written on St. *Matthew*, and St. *Mark*; and they may be seen in the *Grand Criticks*, or in the *Synopsis. Francis Gomar, John Brentius* the Father, who wrote upon the whole Scripture, *John Winckelman*, whose Comment is with his other on St. *Mark*, see above. We have said something of him upon *Genesis*, see *Abraham*; and *Francis Lambert*, whose Comment was printed at *Strasburg*, in 1526, in 8vo. and at *Frankfort*, 1693, in 8vo. the third Edition. These have written upon St. *Luke*.

Francis Gomar explain'd only the first and second Chapters of St. *Luke*. His Performance is printed in the third Tome of his Works, of the *Amsterdam* Edition, 1644. in three Volumes in fol. He was of *Bruges* in *Flanders*, a *Calvinist*, and Professor at *Leyden*. He died in 1641.

Treatises *and* Dissertations *upon St*. Luke.

On *the Person*, and *Gospel of St*. Luke, see the Prefaces of *Commentators*, and *Tillemont's Ecclesiastical History*, in the Article St. *Luke*.

Upon St. Luke, and Theophilus mentioned by him.

Joan. Gottlob Stoltzen, Vindiciæ Theophili Evangelici, Luc. I. in *Thes*. *Theol*. and in the first Tome of *Philological Dissertations*. It was printed before at *Wittemberg*, 1692, in 4to. He was a *German Lutheran* of *Misnia*.

Heuman has a particular Dissertation on Theophilus, *mentioned by St*. Luke, *who inscribes to him the Book of the Acts*. It is in the *Philological Library*, tom. 4. p. 483. and contains eleven Articles; wherein he examines who this *Theophilus* was, whether this be his true Name, and what his Dignity and Religion.

Theodore Hasæus has made an Addition to it, which contains one and twenty Articles, *p*. 521, 596. *Heuman* wrote a Letter to him on the same Subject, wherein he opposes his Opinion concerning this *Theophilus*; tom. 5. p. 530.

James Hasæus has *a geographical and critical Observation upon the City where* St. Luke *wrote his Gospel*; wherein he pretends to shew, that that of *Macedon* and *Alexandria in Egypt*, were the same: in the same Collection, *tom. 4. p*. 732.

He has, moreover, published *a Dissertation upon* Theophilus *in fifteen Articles*; in the same Tome, *p*. 1048, 1081. We have already spoken of him. We add, that he died in 1721. and the 32d year of his age.

Abraham Koebler, a *German Lutheran*, wrote likewise *a Dissertation upon the Person of St*. Luke; printed at *Lipsick*, in 1698, in 4to.

Upon Zachary, St. John, and Simeon the Just.

There are two Letters by M. *le Pelletier*, printed in *the Memoirs of* Trevoux: wherein he contends against the Misrepresentations made generally by Painters in their Pictures, contrary to the truth of History, by adding, according to their own Fancies, what St. *Luke* does not say either of *Zachary*, Father to St. *John*, or of *Simeon the Just*; for they describe them in the High-Priest's Habit, notwithstanding *Zachary* was no more than a common Priest: and it does not appear that *Simeon* was a Priest; which this learned Man proves very evidently. His two Letters are curious, and instructive. Consult the *Memoirs for* January *and* March, *in the Year* 1705.

We have taken notice, in the Article upon St. *Matthew*, of *Butner's* Inquiry concerning the Son of *Zachary*.

The Dissertation of *Francis Baring*, upon *Zachary's Tables*, is in the second Tome of *Philological Dissertations*. He was a *German Lutheran*.

William of *Zech*, of whom we shall say something upon the second Epistle to the *Corinthians*, wrote of St. *John in his Mother's Womb*; printed at *Jena*, 1680, in 4to.See *Fabricius's apocryphal Books of the* New Testament, *concerning* Zachary, *and* St. John the Baptist.

Upon the Enrolment under Augustus, and the Birth of Jesus Christ.

James Perizonius wrote *a Dissertation on the* Enrolment *appointed by the Emperor* Augustus: It is in *Latin*, and printed at *Franekar*, in 1690, in 8vo. He discovers great Difficulties in what St. *Luke* relates of it, in his second Chapter; and endeavours to give a Solution of them.

Bartehelemi Richard, a *German Lutheran*, treated of *the Enrolment made by the Emperor* Augustus's *orders*. This was printed at *Wittemberg*, in 1674, in 4to. And *Gothlieb Wernsdorf*, ibid. 1693, in 4to.

Daniel Spiegel, of whom we have said something on St. *Mark*, wrote *two Disputations upon the Day and Year of* Jesus Christ's *Birth*; printed at *Wittemberg*, in 1666, in 4to.

David Vogel has written of *the Stable where* Jesus Christ *was born*, according to what St. *Luke* says, *chap. 2. ver*. 7. printed at *Koningsberg*, 1706, in 4to.

John Christopher Lech, a *German Lutheran* likewise, treated of *our Saviour's Cradle*. This he printed at *Wittemberg*, 1675, in 4to. the second Edition.

John James Liebenwald, of the same Country and Religion, wrote upon *the City of* Bethlehem; printed at *Lipsick*, 1707, in 12mo. *William Lyser*, of whom we have said something *upon the Old Testament*, wrote of the *Genealogy of* Jesus Christ, as recorded by St. *Luke*; and of *his Circumcision*. Both the Works were printed at *Wittemberg*, in 1629, and 1672. in two Volumes in 4to.

John Pedan, a *German Lutheran* likewise, has described all the Circumstances of *Jesus Christ's* Birth, according to St. *Luke*. This Work is printed at *Koningsberg*, in 1658, in 4to.

George Michael Pfefferkorn, who too was a *German Lutheran*, has made a kind of Comment on *the Name given to* Jesus Christ *upon the Day of his Circumcision*; printed at *Altemburg*, 1669, in 4to.

Upon the three Marys, and Magdalen.

It is matter of great inquiry, among the Commentators, who these *three Marys*, and *Magdalen*, were. *Balthasar Sorio's Apologetick*, wherein he maintains that there was but one *Magdalen*, is against *le Fevre of Estaples*; and was printed at *Saragossa*, in 1521. He was of *Valentia* in *Spain*, and a *Dominican*; he died in 1557.

A Dissertation on the *three Marys*. See *Origen in Matt. homil*. 35. p. 131. *Jacob*. *Fabri Stapulensis Tract. de eodem argumento*.

Item, Jodoci Clichtovei Epistol. dedic. *ad Franc. Molin. Paris*. 1519. *Casaubon, Exercit*. 14.

Mauduit's Analysis of the Gospels, tom. 2. *Pezron's Evangelical History*, tom. 2.

Mauconduit. Dissertatio Apologetica pro Maria Magdalena, & Maria Lazari Sorore; Paris, 1685, in *French*.

Tillemont's Ecclesiastical History, tom. 2. p. 30, and 512.

Baillet's Lives of the Saints; on the 22d of *July*.

Augustin's Dissertation on the *three Marys*; at *Roan*, 1699, in 4to.

And our Dissertation on the same Subject, before our Comment on St. *Luke*; and in the Collection of our Dissertations, *tom. 3*. *p*. 437.

Masson has written concerning *the Adulteress*; and pretends to prove her to be *Mary Magdalen*, and *Mary* of *Bethany*.

This Piece is in *French*, printed at *Paris*, in 1713, in 12mo. and divided into four Letters. In it the Author endeavours to justify *the Adulteress*, by shewing that she was not so criminal as is generally imagined. His good Intentions in this Particular, may deserve commendation; but it must be confessed, that he would have defended a better Cause with more success.

Bilebalde Pirekemer wrote a Dissertation to shew that *Magdalen* was not *the Adulteress*. It is among his Works printed at *Frankfort*, 1610, in fol. He was a *German Lutheran*; and died in 1530.

M. *Trevet* wrote against *Anquetin*, to shew that the Opinion which makes but one and the same Person of *the Adulteress*, of *Mary* of *Bethany*, and *Mary Magdalen*, is most conformable to Scripture. His Dissertation was printed at *Paris*, 1713, in 4to. It is divided into three Parts, and at the end, there are some Notes upon the Life of *Mary Magdalen* published by *Baillet*, whom he pretends to prove inconstant in his Criticism; to have committed considerable Mistakes, and to have been unaccurate in his Citations.

Upon Lazarus, and the rich Man.

Andrew Lewis Konigman, a *German Lutheran*, has written *a Paradox upon* Dives; printed at *Kiel*, in 1708, in 4to.

George Wedel has written upon *Lazarus at the rich Man's Gate, and the Purple Habit which the latter was cloathed with*. These two Dissertations were printed in *Latin*, at *Jena*, 1708, in 4to. He examines particularly, what this Purple was, and the *Byssus*. By the Purple he supposes to be meant those rich Vestments which were used formerly by Kings and Princes; concerning which he has some very curious Inquiries. The *Byssus* was, in his opinion, a Habit different from the other, it being white. This was generally made use of for an under Garment, and the other was an upper one. There are many other Remarks which are worth notice.

Sebastian Nieman, of whom we have said something upon St. *Matthew*, made a Disputation; wherein he examines whether the History of the rich Man be true, or a mere Parable; printed at *Jena* 1669, in 4to.

George Wechner, a *Lutheran* of *Silesia*, who died in 1647, has *a Disquisition concerning* Abraham's *Bosom*; which is mentioned in this History. It was printed in *Poland*, 1678, in 8vo. And *Godfry Wegner*, who has been taken notice of by us on St. *Matthew*, wrote upon the same Subject; printed at *Frankfort*, the same Year, in 4to.

Upon the Prodigal Son.

Levinus Ammon, otherwise *Van der Mareden*, of *Flanders*, a *Carthusian*, has made a Treatise upon *the Parable of the Prodigal Son*; printed at *Louvain*, 1543, in 8vo. He died in 1556.

Nicholas de Clemangis wrote one likewise on the same Subject, which is among his Works, printed at *Leyden*, 1613, in 4to. He was of the Diocess of *Chalons* in *Champagne*, a *Paris* Doctor; and died in 1440.

James Elsner, a *Lutheran* of *Prussia*, wrote *a particular Observation on the first Habit put on the Prodigal Son*, whereof there is mention in *ch. 15. ver. 22*; printed in the *Bibliotheca Philologica*, tom. 3. *p*. 938.

Zachary Huberus, a *Calvinist* of *Zurich*, has explain'd *ver*. 8. of the 19 Chapter where there is mention of *Zaccheus*. It is the fourth of his Dissertations printed at *Franekar*, 1702, in 4to.

Upon many different Subjects.

Salomon Deylingius, de Censu ab Augusto indicto; in his *Sacred Observations*, tom. 1. *De Jesu sedente inter Doctores*; Luke, *chap. 2. ver*. 46. ibid. *tom. 3. chap*. 30. *De triplici, an duplici, an unica Maria*; ibid. *chap*. 31. *De Magistratibus Templi*, &c. *ad Luc. 23. ver. 4. & Act. 4. ver*. 1, *&* 24. ibid. *chap*. 32.

Gaspar Henr. Graun, de Tetrarchis, Luc. 3. in the *Thesaurus Dissert. Philolog. Ægidii Strauchii, seu Henrici Alischeri, de B. M. V. Natalibus*; in *Crenius*'s fourth *Fasciculus*. *Graun*'s Piece was printed separately at *Wittemberg*, in 1684, in 4to. under the Name of *Gaspar Henry Graverius*; and this is his true Name. He was a *German Lutheran*.

The way to reconcile St. *Matthew* with St. *Luke*, as to the Genealogy of *Jesus Christ*. See *Africanus*'s Letter to *Aristides*, produced by *Eusebius*, in his *Ecclesiastical History*, Book 1. chap. 7. St. *Augustin, de Consensu*, l. 3. c. 3. and in his *Retractations*.

Maldonat likewise, in his Comment on *chap*. 3. of St. *Luke*, treats of it; as does M. *de Marca*, in his Dissertation de *Stemmate Christi*, whom we have mentioned on St. *Matthew*. F. *Mauduit*, in his *Analysis of the Gospels*. See his Dissertation on *the Genealogy of* Jesus Christ. The *Bollandists*, in *Propylæo Maii*. M. *de Tillemont*, Note 1. on St. *Joseph*, p. 502. and Notes 1, and 2. upon the *Blessed Virgin*, in his *Ecclesiastical Memoirs*. See likewise our Dissertation prefixed to St. *Luke*; and in the Collection of our Dissertations, *t*. 3. *Spanheim*, in his *Dub. Evang*. Part 1. Dub. 19, 20, 21, *& seq*.

A Dissertation on *Cainaan*, mentioned by St. *Luke* in this Genealogy. See above upon *Genesis*, in the Article of *Dissertations*.

Julii Bartolocci Dissertatio cur Christus, adhuc puer, ad diem festum Paschæ voluerit ascendere, in his *Rabbinical Library*, t. 3. p. 132. *Henry Muller, de Sabbato Deutero-proto*, chap. 6. of St. *Luke*, ver. 1. in the *Thes. Dissert. Philol*. tom. 2. *John Frischmuth* has also treated of it; see *ibid*. It had been before printed at *Jena*, in 1662, in 4to. He also expounded the 44th Verse of the 24th Chapter, where *the Law* and *the Prophets* are spoken of; printed *ibid*. 1665, in 4to. and in the Collection of his Works. See above.

Gerard Outthove has Observations on this *Sabbath*, in the *Biblioth. Philolog*. t. 5. p. 411, 422. *Joseph Scaliger, de emendatione Temporum*, l. 6. *Casaubon*, in his fourth *Exercitation* against *Baronius*; *Lightfoot*, on St. *Luke; Toinard*, in his *Harmony* mentioned by us in the first Article of this Part; and *Cloppenburg*, in his *Letters to Lewis Capellus*; printed in the 9th Tome of the *Great Criticks*.

Lud. Capel. de Paschate, & de Sabbato Deutero-proto; at Amsterdam, 1643, in 12mo. and among *Cloppenburg*'s Works; *ibid*. 1684, in 4to. *Sebastian Schmid* has also treated of it. His Piece is printed at *Lipsick*, 1686, in 4to.

Aug. Varenius, de Sinu Abrahæ, in St. *Luke* 16. *ver*. 22. at *Rostock*, 1685, in 4to. He put out also *a Philological Reflection on the Passion*, according to St. *Luke*, ibid. 1666, in 4to. *an Exercitation on the bloody Sweat, and comforting Angel*; ibid. 1680, in 8vo. The first is in the second Tome of *Philological Dissertations*.

Joan. Christ. Artst. de Lacrymis Christi, in the same *Thesaurus*. This Author is not well known, unless he be *John Henry Arstenius*, who wrote the *Passionale Christi*; wherein he speaks, without doubt, of these Tears. This was printed at *Gotha*, in 1683, in 8vo.

Lipenius takes notice of several others, that are very well known, who have written on the same Subjects; as, *John Brislejus*, an *Englishman*, who put out *Lacrymæ Christi super Jerusalem*: It is not said where, or in what Year. *John Michael Lithernus* in *German*, at *Nuremberg*, 1642, in 4to. *Ahasver Frischeus, Lacrymæ Jesu*; at *Jena*, 1662. *Joachim Hildebrand de Lacrymis Christi*, in his Answer to *James Cuderling*; printed at *Helmstadt*, 1662, in 4to. and in the *Fasciculus* of his *Disputations*; at *Wittemberg*, 1672, in 4to. *John Hoornbeck*'s *two practical Disputations de Lacrymis Christi*; at *Leyden*, 1661, in 4to. *John Olearius* on the same *Tears*; at *Lipsick*, 1681. *Michael Siricius, Discursus de Lacrymis Christi*; printed at *Giessen*, 1669, in 4to. the third Edition.

Upon the Bloody Sweat and Earthquake.

As St. *Luke* only has mentioned this circumstance of our Saviour's Passion, several have set themselves to treat particularly of it.

De Sudore Christi Sanguineo, vide Ludov. Vives, tom. 2. *p*. 258. *& seq*. This is an intire Office in honour of this Mystery, the Mattins, Mass, and all the Hours of the Day are of *Vives*'s Composition; to which he has joined a long Sermon in *Latin*.

Thomas Bartholin has likewise treated of this Matter in his Book *de Cruce*. We have mentioned, in the Article upon St. *Matthew*, the Edition of *Bartholin*'s Work; wherein he treats of *the Cross of* Jesus Christ *placed in the midst of two Thieves; of the Drink offered to him*, of *the Crown of Thorns, and bloody Sweat*.

Gaspar Posner has a Disputation upon this Subject; wherein he examines whether this kind of Sweat were natural; and every other Particular which happened to the Person of *Jesus Christ* at his death: It was printed at *Jena*, 1665, in 4to. He wrote another upon the *Earthquake*, and every thing that fell out at his Resurrection; *ibid*. 1672, in 4to. He was a *German Lutheran*, and Professor in the University of *Jena*.

Herman Conring wrote a Dissertation upon the same *Sweat*; printed at *Hildeheim*, in 1674, in 4to. See the fourth Part, upon *the Polity of the* Hebrews; or his Title in the *Index*.

Valentine Welthem, a *Lutheran* of *Saxony*, made *a Disputation upon Christ's sweating Blood*; at *Jena*, 1697, in 4to. He died in 1700.

Lipenius mentions likewise *Stephen Clotzius*, who wrote a Treatise *de Sudore Sanguineo*; guineo; printed at *Hamburg*, in 1670. and at *Frankfort*, in 1671, in 4to. and *John Justus*, who treated of it in *German*; and printed his Work at *Helmstadt*, in 1658, in 8vo.

We have a fine *Thesis* by M. *Fagon*, the Physician, on the same Subject; wherein he inquires, whether to sweat Blood be an Effect of the Strength, or Weakness of the Constitution.

We too have made a Dissertation expressly on the same Subject; which is printed in the Collection of our Dissertations, *tom. 3. p*. 612.

Upon the Passion of our Saviour.

Cornelius Paschius, a *German Lutheran*, has *an astronomical Dissertation upon the Eclipse which happen'd at the time of the Passion*; printed at *Wittemberg*, in 1687, in 4to. And *Paul Pater*, another *German Lutheran*, has written upon the same Subject; printed at *Thorn*, 1701, in 4to.

Isaac Frereisian, a *German Lutheran* of *Strasburg*, who died in 1632. wrote upon *Jesus Christ's last Words upon the Cross*. This was printed at *Strasburg*, in 1725.

At the end of *Benedict Carpzovius's* Comment upon *Ruth*, we find the Defense of a Dissertation written by *John Lucius*, upon *the Descent of* Jesus Christ into Hell. *Cornelius Hasæus* attacked this Dissertation, which he took to be *Carpzovius's*: but *Lucius* defended himself, and pretended to shew that *Jesus Christ* did really descend into Hell; that is to say, the Place where the Damned are.

Article XV. Particular Explanations of some Places in St. Luke.

Æ Gidius Strauchius, mentioned by us on the *Old Testament*, wrote upon *the Birth of* Emanuel, upon *the Messiah's Country*, upon *his Flight into* Egypt, *and last Passover*, upon *the time of his Passion and Death*; printed at *Wittemberg*, 1654, and 1659. in two Volumes in 4to. 1661, *ibid*. in 4to. and at *Lipsick*, 1661, 1666, in two Volumes in 4to. An Exercitation on *Christ's sweating Blood*, and upon *the Angel sent to comfort him*; ibid. 1680, in 4to. in the second Tome of the *Philological Dissertations*.

Michael Foerschius, a *German Lutheran*, has explain'd the 37th and 38th Verses of the 20th Chapter of St. *Luke*; at *Jena*, 1707, in 4to. *Henry Gebhard*, of whom we have spoken upon the *Old Testament*, has explain'd the Name of *Beelzebub*, mention'd in *chap. 15. ver. 11*. printed at *Grypswald*, 1707, in 4to.

John Ernest Gerhard has written upon *the Blessed Virgin over-shaddowed by the Most High, according to the Angel's Promise*, recorded by St. *Luke*; printed at *Jena*, 1665, in 4to. the second Edition. We have said something of this Author too upon the *Old Testament*.

John Henry May, of whom we have taken notice on St. *Matthew*, has treated of *the Eagle*, in *chap*. 18. of St. *Luke*, and the last Verse; printed at *Giessen*, 1686, in 4to.

John Mallement, Canon of St. *Opportune*, has written five critical Letters upon *several Passages of St*. Luke: They are in the *Journals* of *Trevoux*. The first in the Month of *July*, 1708. the second, *ibid*. in the Month of *December*; the third in the Month of *August*; the fourth in the Month of *September*; the fifth in the Month of *November*, 1709. The Particulars of them may be seen in this Work.

John Frederick Mayer has written upon *Anna the Prophetess*; printed at *Grypswald*, 1706, in 4to. Upon *the twelfth Year of* Jesus Christ, *ibid*. Upon *the Assembly* at *Tabor*; at *Hamburgh*, 1688, in 4to. Upon *the bloody Sweat*; at *Grypswald*, 1707, in 4to. Upon *the Angel sent to comfort Christ*; at *Wittemberg*, 1683, in 4to. See his Title in the *Index*.

Daniel Papebroch, in his *Apparatus to the Chronology of the Popes*, p. 25. in *the Lives of the Saints for the Month of* May, has inserted a Letter relating to the 30th Year of *Jesus Christ*, and an Exercitation upon his near Relations; *ibid*. p. 31. He was a *Fleming* of *Antwerp*; and died a *Jesuit* in 1714.

Sebastian Schmid, often mentioned by us, has explain'd the Hymn of *Benedictus*, in the first Chapter of St. *Luke. Frederick Lampius* has made Observations, in particular, upon *the Horn of Salvation* mentioned in this Hymn, *ver*. 69. printed in the *Bibliotheca Philologica*, t. 2. p. 680, 706. They are various, and contain twelve Articles.

John Schmid has made an *Exegesis* upon the 28th Verse of the 9th Chapter; *ibid*. 1726, in 4to. See upon *the Epistle to the* Hebrews.

Paul Slevogt, spoken of by us upon St. *Matthew*, made *a Dissertation upon the twenty-four Courses of the Priests, mentioned by St*. Luke; printed at *Jena*, 1629, in 4to.*Theodore Hasæus*, already cited several times by us, made *a Dissertation on the ninetyninety-nine righteous Persons who had no need of Repentance, mentioned in St*. Luke, *ch. 15. ver. 7*. In it he explains likewise the Passage of St. *Paul* to the *Hebrews*, ch. 12. *ver. 23*. where there is mention made of *the Souls of just Men*. This Dissertation is printed in the *Bibliotheca Philologica*, tom. 1. part. 2. *p*. 99, 137. Herein he attacks those who use this Passage in St. *Luke* to support their Errors relating to Original Sin, which they believe not to be communicated to all Mankind; and concerning Baptism, which they believe not to be necessary to all Men, since there are some just Persons who do not sin.

He has likewise written several other Works upon the Scripture, which are spoken of in the same Collection, *p*. 560, 561. of the fourth Part.

Article XVI. Catholick Commentators upon St. John.

Theophilus of Antioch, or another under his Name, as is above-mentioned.

Origen had commented the whole Gospel of St. *John*; but we have no more, in *Genebrard's Latin* Version, than to *chap. 16. ver. 10*. M. *Huet* has not published any thing beyond this, in *Greek* and *Latin*.

St. *Chrysostom* has given us only 87 Homilies upon St. *John*; they are in *Greek* and *Latin*, tom. 8. of *Morell's* Edition. See what *R. Simon* says of them in his *Critical History of the* New Testament, *chap. 10. 11. D. Montfaucon* reckons 88, in the 8th Tome of his new Edition.

St. *Austin's* excellent Treatise, whereby he has particularly distinguished himself, is in the third Tome of the new Edition, *Part 2. p*. 290. We may say of it, that as St. *John* excels the rest of the Evangelists in the sublime Knowledge of Mysteries, so St. *Austin* has excelled all those who have explained this Gospel.

St. *Cyril* of *Alexandria* has likewise a large Comment on St. *John*, in *t*. 4. of the *Paris* Edition, by F. *Simond*, in *Greek* and *Latin*: But it is to be observed that the 5th, 6th, 7th, and 8th Books, are by *Clictoveus*, and not St. *Cyril*. There are ten Books of St. *Cyril's* Comments on St. *John*, with Fragments of the 7th and 8th Books, in the *Greek* and *Latin* Edition of *Paris*, 1638.

Theophylact and *Bede* have written nothing in particular on St. *John*, but upon *the four Gospels*; so that they belong to the general Article of those who have written on *the four Evangelists*.

Alcuinus has composed seven Books upon St. *John*. They were printed separately at *Augsburg*, 1527, in 8vo.

Abbot *Rupert, Hugo de S. Victor*, St. *Thomas*, with what they wrote upon the three other Gospels. St. *Bonaventure*, or *John de Fidauza*, has a Postil upon St. *John*; printed in the second Tome of his Works, at *Rome*,

1688. at *Mentz*, 1609. *Richard de Mediavilla*, or *Midleton*, and *Zachary of Chrysopolis*. This last, in his *Harmony of the Gospels*. See the first Article of this Part.

Nonnus put St. *John* into *Greek* Heroicks. His Work is rather a Paraphrase upon this Evangelist, and is so intitled. There are several Editions of it: That of the *Jesuit, F. Abram*, with his excellent Annotations printed at *Paris*, 1623, in 8vo. and at *Lipsick*, 1629. is one of the best. The Story of *the Adultress*, which *Nonnus* did not read in St. *John*, is supplied by this Father in 71 Verses. *Daniel Heinsius* has also published *Nonnus*, with a very long Comment, intitled, *Aristarchus Sacer*, whereof we have already said something; and printed at *Leyden*, in 1627, in 8vo.

Christian Druthmar, a Monk of *Corbie*, has made a short Comment on St. *John*. It is with what he has written on St. *Luke*. See above; or his Title in the *Index*.

Of the Moderns, *Benedict Pererius* has *Disputations on St*. John; printed at *Lyons*, 1608, and 1610. in two Volumes in 8vo. We have taken notice of him in the Article upon *Genesis*. We shall only add here, that his Questions are very much esteemed by M. *Simon* and M. *Du Pin*, for his judicious Choice, and his Solutions of them.

Francis Tolet, Cardinal, has joined Annotations to his Comment on St. *John*; printed at *Cologn*, 1639, in fol. the last, and sixth Edition. We have said something of him above, upon St. *Luke*.

That of *Francis Ribera*, a posthumous Work, and very short, was printed at *Lyons*, 1633, in 4to. the third Edition. We shall say more of him upon the Epistle to the *Hebrews*, and upon the *Revelations*.

There are likewise *Thomas Cajetan*, *John Ferus, Cornelius Jansenius* of *Ypres*, *John Maldonat, John Servius, Titelman*, *Sebastian Barradius, Cornelius* à *Lapide*, *Lucas Brugensis, Erasmus, Laurentius Valla*, &c. in their Notes upon the *New Testament*. See what we have said of them on St. *Matthew*.

John Ferus, besides his Comment on *the Gospel*, and *first Epistle of St*. John, printed at *Louvain*, in 1559, put out likewise an *Apology* for this Comment, against those who ventured to attack it. It is of 1572, in 8vo. at *Mentz*.

Claudii Guilliaudi Bellojocensis, in Joan. Enarrationes; Paris, 1548, in fol. or 1550, and 1585. He was a *Frenchman*, Canon of *Autun* about 1540. We shall say more of him hereafter. See his Title in the *Index*.

Joan. Gregor. Baptistæ Funches. Monachi Benedict. in cap. 13. *Joan. Conimbr*. 1621, in fol. These are Annotations, whereof there is a part only printed. He was of *Portugal*, and lived about 1621. *Nicholas Antonio* tells us, that after he had been a *Benedictine*, he took to the Order of St. *Francis*.

We may add *Charles Boville*, who explain'd only the first Chapter of St. *John*. His Explanation was printed at *Paris*, 1514, in 4to. in *Latin*. We shall say more of him upon the *Acts*.

Article XVII. Protestant Commentators on Saint John.

Of these, *Martin Bucer* upon St. *John*, and the three other Gospels; printed at *Basil*, in 1536, in fol. *Wolfang Musculus* has a particular Comment on this Evangelist; printed *ibid*. 1618. the sixth Edition.

Bullinger wrote a Comment on the same; printed at *Zurich*, 1548, in fol. *Œcolampadius* wrote one likewise; printed at *Basil*, in 1535, in 8vo. *Pelargus* divided his by Questions and Answers; printed at *Frankfort*, in 1615. *Gomar's Explicatio locorum selectorum in Johan*. in his Works at *Amsterdam*, 1644, in fol. *Melanchton*, who has only Notes upon St. *John*, printed in the first Title of his Works; and separately at *Wittemberg*, in 1523.

David Chytræus, who has a Comment printed *ibid*. in 1589, in 8vo. *John Camero*, who put out seven Sermons in *French* upon the 6th Chapter; printed at *Saumur*, in 1624, in 8vo.

William Zepper made a logical *Analysis*, with *Scholia* and Observations; printed at *Herborn*, 1595, in 8vo. *Cassiodore de Reyna*, who put out *Annotationes in Evangelium Joannis, sive Apologia pro æterna Christi Divinitate, contra Judæos, Ebionitas*, &c. at *Frankfort*, 1573, in 4to: *John Brentius* wrote 27 Homilies on St. *John*; printed separately at *Frankfort*, in 1569. the third Edition; and, besides, an *Exegesis*, which is in the 6th Tome of his Works; and printed apart *ibid*. in 1543, in 8vo.

Calvin wrote a Comment, which is join'd with his *Harmony of the three first Evangelists*; whereof we have already said something in the Article of *Homilies by Protestants*.

Theodore Beza, and Grotius, in their Comments *on the Gospels*, have joined St. *John* with the other Evangelists. *Piscator* has a logical *Analysis* of his Gospel in particular; printed at *Hesse*, in 1608, in 8vo. the third Edition.

Lightfoot has also included St. *John* in his *Horæ Hebraicæ*, elsewhere mentioned by us. See his Title.

Capellus, Hammond, and several others, have likewise explain'd him in what they have written on the *New Testament*.

M. *le Clerc*, besides his *French* Comment, has published a Paraphrase, and an Exposition of the eighteen first Verses of the first Chapter of St. *John*, immediately before his Comment upon *Exodus*. They were printed separately at *Amsterdam*, 1696, in 8vo. and in *English* at *London*, 1698, in 8vo. and in *Latin* before his *Latin* Comment, in fol.

Revius, Drusius, Henry Stephens, *Scaliger, Casaubon*, and *Gualtperius*, are in the *large Criticks*, and the *Synopsis*.

Alexander Alesius, a *Scotchman* of *Edinburgh*, a *Lutheran*, and Professor at *Leyden*, who died in 1565. has a Comment upon St. *John*, which was printed at *Basil*, 1553, in 4to. And several others have written in particular upon St. *John*.

Elias Benost, a *Calvinist*, and Minister of *Delf*, has written against *le Clerc*; printed at *Rotterdam*, 1695, in 8vo. *Le Vassor's Analysis* is with that written by him on St. *Matthew*.

Article XVIII. Treatises and Dissertations upon St. John.

Upon the Beginning of his *Gospel*.

Salom. *Deylingii de voce Logos*, Observ. Sacr. *tom*. 1. *Herman Witz*, in his *Academical Dissertations*, at *Utrecht*, 1714.

Schurtz Fleischius, and *Saubert* in his *Prodromus Philologiæ Sacræ*, printed at *Helmstadt*, in 1665, in 4to. This is by *Saubert* the Father, or in *Saubert* the Son's posthumous Works, wherein he explains several Places of the Scripture; printed at *Altorf*, in 1694, in 4to. by the care of *John Albert Fabricius*. This other *Saubert* was a *German Lutheran* of *Nuremberg*; and died in 1688.

See M. *le Clerc's Exposition of the first eighteen Verses of the first Chapter of St. John*; and F. *Baltus's Defence of the Holy Fathers accused of* Platonism, in 4to.

Salom. Deylingii in Joan. 1. 16. *Gratiam pro gratia*, Observ. tom. 3. c. 33.

Upon the Lamb of God, *and the* Pitchers of Water *at the Marriage of* Cana.

Cana.

Joan. Frischmuth de Agno Dei, Thes. Theol. It was printed likewise at *Jena*, 1674, in 4to. We have spoken of him several times; and shall again speak of him.

Deyling. de eodem, Observ. tom. 3. c. 35. *Weinmann* has a Disputation on the same; printed at *Altorf*, in 1660, in 4to. He was a *Lutheran*, Professor at *Altorf*; and died in 1672.

Mattheus Hostus, de sex Hydriarum Capacitate; in the *great Criticks*, tom. 9. of the first Edition. We have already spoken of him upon *Noah's Ark*, and upon *David*.

Justus Soffings put out a Work intitled, *Ecce Agnus Dei*, or the *Lamb of God pointed out by Saint* John Baptist; printed at *Rudolstat*, in 1669, in 8vo. He was a *German Lutheran*.

Stephen Klotzius, Disputatio Inauguralis de Agno Dei, ex Job. 1. *ver*. 29. at *Rostock*, 1634, in 4to. *Christian Matthias* has also a Disputation on the same Subject; printed at *Nuremberg*, 1619, in 4to.

*Vide & Claud. Lancelot, ad Calcem Bibl. Vitr*è, in fol. *p*. 88. He was a *Parisian*, a *Benedictine* of St. *Cyran*; and died in 1695. being only a Subdeacon, tho advanced in Years.

Upon Nathanael, and Nicodemus.

Joan. Kindler, de Nathanael, ad Joan. 1. 46. This must be in his *Philological Dissertations*; printed at *Amsterdam*, 1699, in 8vo. He was a *German Lutheran*.

Whether *Nathanael* is the same Person with St. *Bartholemew*, see our Comment on St. *Matthew* 10. 2. and the Author cited by me, *Rupert Tostatus, Jansenius*, *Comelius* à *Lapide*, and *Hammond*.

James Borste has written of the same *Nathanael* in *German*; printed in 1671, in 12mo. and *George Frederick Greter* put out *Nathanael Christianus*, in *German*, likewise printed at *Hall*, in 1676.

Severin Sluterus, a *German Lutheran*, put out *Jesus Christ's Conversation with* Nicodemus ; at *Rostock*, in 1672, in 4to. *Lipenius* calls him *Severin Walther*.

There was a piece likewise in *German* printed at *Altemburg*, in 1672, and 1683. intitled, *Nicodemus* ; divided into four Parts.

Upon the Day of our Saviour, and the Pool of Bethesda.

Christopher Augustus Heuman, of whom we have spoken upon *Genesis*, See *Lot*, wrote a Dissertation upon *chap. 8. ver*. 56. where it is said, that *Abraham desired to see the Day of* Jesus Christ. It is in the *Bibliotheca Philologica*, tom. 1. p. 473. the fourth Part.

Frederick Adolphus Lampe, made one upon the same Passage : It is in the same Collection, *p*. 485, 518. We have said something of him upon *Deuteronomy*. See the Title of these two in *Deuteronomy*.

John Laurence Mosheim, a *Lutheran* Doctor at *Lubeck*, has explained the same Passage in the same Collection, *tom. 2*. wherein he reports the different Opinions of several Authors.

David Wendeler, and *Mich. Arnold*, *Dissertatio de Piscina probatica Joan*. 5. *ver*. 2. in the second Tome of *Philological Dissertations*. That by *Wendeber* was printed separately at *Wittemberg*, in 1678, in 4to. We have spoken of him in the *Proverbs*. As to *Michael Arnold*, he was a *German Lutheran*.

John Frischmuth wrote likewise *a Philological Dissertation on this Fishpool*; printed at *Jena*, 1661, in 4to.

John de Outrein has made an historical and philological Dissertation *de Piscina probatica*, mentioned in the fifth Chapter. It is in the *Bibliotheca Philologica*, tom. 1. p. 597, 661. Here he examines the Time, Place, and other Circumstances of this Miracle.

Upon the Passion of our Saviour, and St.

John's Person.

Salom. Deylingii, de aceto Christo sitienti porrecto, in his *Sacred Observations*, tom. 1. *De jure gladii Judeis adempto*, ibid. tom. 2. chap. 33, and 34. *Gasparis Sagittarii, de lancea, quâ percussum est Christi latus*, in St. *John*, chap. 19. ver. 34. at *Jena*, 1673, in 4to. This is an Answer to *Philip Langen*.

Job. Christ. Ritter, de aqua ex Christi latere profluente, in the eleventh Tome of the *Great Criticks*, p. 388. *Thomas Bartholin* has also put out *de latere Christi aperto*; at *Leyden*, 1646, in 8vo.

Joan. Andreas Quenstedt de vulneribus Christi; printed at *Wittemberg*, in 1704, in 4to. We have spoken of him on St. *Matthew*. *John Nicholas Jacob* has a philological Dissertation on the same Wounds; printed at *Lipsick*, 1686, in 4to. He was a *German Lutheran*.

John Conrad Dannhawerus has written on *Jesus Christ's seven last Words upon the Cross*: This was printed at *Strasberg*, in 1684, and 1697, in two Volumes in 4to. See upon the *Acts*. *James Reichman* a *German Lutheran* wrote upon *the Inscription on the Cross*: It was printed at *Wittemberg*, in 1655, in 4to.

We have already observed that *Bynæus* has treated very well of every thing relating to the *Circumstances of our Saviour's Passion*.

Upon the Person of John the Evangelist; read the Preface written by the Commentators on his Gospel; and Tillemont's Ecclesiastical History upon his Death.

See what has been written *pro* and *con* upon this Subject.

George of Trebizonde, in his *Opusculum*, printed at *Basil*, in 1543, in 8vo. explains these Words; *Si volo eum manere*, &c.

Tillemont, tom. 1. Art. 10, 11. on St. *John the Evangelist*; and *Notes* 15, 16, 17, 18.

Malvenda de Antichrist. l. 9. chap. 11, 12.

Fabric. Notes upon the Life of St. John by *Abdias, inter Apocryph. N. T*. p. 581, *& Seq*. *& Addenda*, p. 984, 985.

Ambros. Catharinus, in his Comment. And, lastly, we ourselves, in our Dissertation upon the same Subject, before our Comment on St. *John's Gospel*; and in the Collection of our Dissertations, *tom. 3. p*. 455.

Other Dissertations *upon several* Subjects.

Salom. Deyling. in Joan. 7. ver. 38. *Qui credit in me, Flumina de ventre ejus fluent aquæ vivæ*; In his *Sacred Observations*, tom. 2.

Herman Deusing has one upon the 25, and 28 Verses of the 5 Chapter; where he pretends that *Jesus Christ* speaks of a spiritual Resurrection. We find it printed *ibid. p*. 805, to 825. See upon the *Revelations*. We have spoken of him elsewhere.

George Schaub has *a Dissertation upon the Woman of* Samaria, in the same Collection, *tom. 5. p*. 1005, 1032. We speak elsewhere of *Deusing*. See upon the *Revelations*.

Abraham Calovius, so often mentioned by us, made *a Disputation upon the beginning of St*. John's *Gospel*; printed at *Wittemberg*, 1652, in 4to. Upon *our Saviour's fasting in the Wilderness*; ibid. 1676, in 4to. Upon *his Passion and Death*, ibid. 1653, in 4to.

Cornelius Hasæus, of whom we have said something upon *Genesis*, has written upon *Jesus suffering in the Palace of* Caiaphas; printed at *Bremen*, 1703, in 4to.

Didacus del Castillo, Bishop of *Grenada*, about 1590, made a Disputation upon the sixth Chapter; printed at *Rome* 1593, in 4to.

Andrew Helvig, a *Lutheran* of *Pomerania*, has examin'd whether the *Feast*, mentioned in *chap*. 5. was *the Passover*; printed at *Rostock* 1634, in 4to.

Albert Joachim Krackewitz, mentioned by us upon St. *Matthew*, has made *a Dissertation upon* Christ's *washing his Disciples Feet*; printed at *Kiel*, 1707, in 4to.

Antony Loisel, a *French* Catholick, has given us an Explanation of *chap. 4. ver*. 15. in his Works, printed by *Claude Joly*, at *Paris*, 1652, in 4to. *p*. 22. He died in 1652.

Andrew Malmen, a *Lutheran* of *Sweden*, has made a Disputation upon *chap*. 10. printed in 1645, in 4to.

John Frederick Mayer has treated of *the Miracles of* Jesus Christ, mentioned by St. *John*, at *Grypswald*, 1703, in 4to.

Article XIX. Catholick Commentators upon the Acts of the Apostles.

ST. *John Chrysostom* has made 55 Homilies upon the *Acts*, They are in *Greek* and *Latin*, in the ninth Tome of the *Paris* Edition, by *Morell*.

Venerable Bede has two sorts of Works upon the *Acts*, which he himself calls two Books: These, without doubt, are his *Comment*, and his *Retractations*. Besides these, there are Questions. The whole is in the fifth Tome of his Works.

OEcumenius, in his Comment, is no more properly than an Abbreviator of St. *Chrysostom*.

Arator the Deacon, who lived in the Emperor *Justinian's* time, about the Year 530. has put *the Acts of the Apostles* into *Epick* Verses; printed without a Comment, at *Cologn*, 1573, in 16°. by *Pulman*, who has made Corrections; and in the *Bibliotheca Patrum*, of the *Lions* Edition, *tom* 10. *p*. 145. with Comments by *Arius Mendoza*, printed first at *Salamanca*, 1506, in fol. He was of *Liguria*, and Subdeacon of *Rome* about 544. for in this Year he addressed his Poem to Pope *Vigilius*.

Of the *Moderns*, there are *Thomas Cajetan*, who explains the *Acts* in his Com ment on the *New Testament*; and *John Gannai*, Doctor and Chancellor of the University of *Paris*, who flourished in 1545. and has written *Scholia on the* New Testament; particularly on the *Acts*, and on St. *Paul's Epistles*. His *Scholia upon the Gospels*, and the *Acts*, were printed at *Paris*, 1660, in 8vo. the last Edition; and in *de la Haye's* first Bible, who promises them likewise in the Title of his *Biblia Maxima*: But they are not in the body of this tedious Work. See what M. *Simon* thinks of them in his *Critical History*, chap. 40. p. 579. He was of *Paris*, Almoner to *Francis* I. and died in 1549. M. *Du Pin* believes his Notes to be useful and necessary to those who would understand well the literal Sense of the Text of the *New Testament*, in a short time, without having occasion to read large Comments.

Lorinus, whose other Works upon the *Old Testament* have been taken notice of by us, has a Comment on the *Acts*, which was printed at *Lions*, in 1605. with Corrections and Enlargements, *ibid*. 1609, in fol.

That of *Salmero*, is in the twelfth Tome of the great Collection of his Comments; in our account whereof we have been more particular above.

Fromond, or *Ferimont*, or *Fremont*, *Libertus Fromondus*, a Professor in the University of *Louvain*, who died in 1658. has written an excellent Comment on the *Acts*, which has been often printed in fol. It is with his other Comments of the *Paris* Edition, 1670, in fol. and separately of *Louvain*, 1654, in 4to.

Bartholomæus Petri, a Professor of *Doway*, afterwards Canon of the same Place, has written, with great Success, upon *the Acts of the Apostles*. His Comment was printed at *Doway*, in 1622, in 4to. He died in 1630. at the age of 85.

Hofmeister, in 12 *priora capita Actuum Apostolorum*. His Comment was printed in 1578, in fol. the second Edition. If we believe *Gandolf*, he has also commented the other sixteen Chapters. We have taken notice of him on St. *Mark*.

Lewis Novarinus, his Comment was printed at *Lions*, in 1645, in fol. we have heretofore spoken of him.

Gaspar Sanctius, Benedict. Pererius, and *Cornelius* à *Lapide*, have also written very well upon the *Acts*. *Erasmus*, and *Lucas Brugensis*, whose Notes upon the *Acts*, are in the *Great Criticks*, all have their merit, as well as *John Ferus*, who wrote *Enarrations*; printed at *Paris*, 1558, in 8vo.

Nicholas du Bois, has *Academical Lectures upon the* Acts; which were printed at *Louvain*, 1666, in 4to. He was of *Flanders*, and Professor of Divinity at *Louvain*, about 1666.

Arthur Pitsæus wrote a Comment upon the *Acts*; wherein he disputes against the Heresies of his Time. It was printed at *Antwerp*, 1636, in 4to. He was an *Englishman*, Chancellor to the Cardinal of *Lorrain*, Canon of the Cathedral-Church of *Verdun*; not of *Liverdun*, as we read in the Front of his *Bibliotheca of the* English *Writers*.

John de Sylveira, who has disposed his Comment with those written by him on *the Gospels*. F. *Mauduit's Analysis*, printed at *Paris*, in 1697, in two Volumes in 12mo. with *Dissertations on difficult Places*. This is the Continuation of the Design formed by him of explaining the *New Testament*, in the method which is called *de resolutione*.

Article XX. Protestant Commentators upon the Acts.

OF these we have *Henry Bullinger*, whose Comment on the *Acts* was printed at *Zurich*, 1590, in fol. He was of *Switzerland*, and *Calvinist* Minister at *Zurich*. He died in 1575.

Drusius, Casaubon, Gualtperius, and *Henry Stephens*: The Notes of these four Protestants were printed in the seventh Tome of the *Great Criticks*, of the first Edition; as well as those of *Zeger* and *Camero*.

What *John Bois* has written upon the *Acts*, is printed with what he published upon *the Gospels*; at *London*, 1655, in 8vo. He was an *Englishman*, and Prebend of *Ely*. He died in 1640.

Balduinus Walæus, his Comment upon the *Acts* was printed in *Greek* and *Latin* at *Leyden*, in 1653, in 4to. together with what he wrote upon *the Gospels*. F. *le Long* mentions an Edition, in 1662, at *Amsterdam*. He was of *Flanders*, a *Calvinist*, the Son of *Antony*; and died, according to *Crovæus*, in 1639.

Hammond's Notes, translated into *Latin* by *le Clerc*, were printed at *Amsterdam*, 1714, in two Volumes in fol. We have already spoken of him; and shall say more of him in another Place. See his Title.

Zegerus, Camerarius, Piscator, &c. See *the Synopsis* of the *Criticks*.

Lightfoot's Comment. Histor. in Acta. And his *Horæ Hebraicæ in Acta*. This is a chronological and critical Comment upon the *Acts*; printed with his other Works, mentioned by us in the Article of *General Commentators*. See his Title.

Christoph. Cartwright, Mellificium Hebraicum. This is not only upon the *Acts*, but likewise upon the whole *Old and New Testament*. We find it in the *Great Criticks*, tom. 9. p. 2976, to 3128. of the first Edition. We have spoken of him upon *Genesis*.

Joan. Pearson, Annales Paulini, & Lectiones in Acta Apostolorum; Lond. 1688, in 4to. This Author was an *Englishman*, Bishop of *Chester*; and died in 1687. The Collection of the *Great Criticks* is thought to have been made by him chiefly.

Ludovicus de Dieu, in Acta, & Balthazar Mentzer, a *German*, who died in 1627. His Comment was printed at *Giessen*, 1622, in 4to. the second Edition. He wrote likewise upon other Books of Scripture; as may be seen elsewhere. He was of *Altendorf*, a *Lutheran*, and Professor at *Giessen*. We have mentioned the Year of his Death in another Place. See his Title in the *Index*. What *Lewis de Dieu* wrote upon the *Acts*, is comprized in what he published upon the whole *New Testament*. See the general Article of *Protestants*, where we have spoken of him, and of his Works.

George Calixtus has a literal Exposition; printed at *Brunswick*, in 1654, in 4to. He deserves a place among the *General Commentators*. He too was a *Lutheran*; and died in 1656.

Charles Mary de Veil has literally explain'd the Book of the *Acts*; printed at *London*, 1684, in 8vo. We have spoken of him upon St. *Mark*.

To all these Authors, we may add *Van- Lewen's* Comment on the *Acts*; printed at *Amsterdam*, in 1704, in 8vo. in two Volumes; and in *German*, at *Bremen*, 1708, in 4to. It is said, that *Van-der-Linden* is to publish a new Edition, with Augmentations by the Author. We shall speak of him upon the Epistle to the *Romans*.

Otho Brunsfeld has Notes upon the *Acts*, and *four Gospels*; printed at *Strasburg*, 1535, in fol. We take notice, elsewhere, of another Work compos'd by him. He was a *German*, born at *Brunsfeld* near *Mentz*, and studied at the *Carthusians*, whose Habit he took: but relishing *Luther's* Doctrines, he went to *Strasburg*, where he taught the

Belles Lettres: afterwards removing to *Basil*, he went out Doctor of Physick there, and exercised this Art at *Bern*; where he died in 1534. See his Life among those of the *German Physicians*, by *Melchior Adam*, p. 10. See his Title in the *Index*.

Christopher de Saint Martin, a *Lutheran*, wrote a new Treatise; printed at *Dresden*, in 1703, in 4to. wherein he explains the 27th and 28th Verses of the fourth Chapter of the *Acts*. He has left nothing undone to make this Explication complete; for having first expounded the *Greek* Text, he has thought fit to add twelve different Versions to it, as well in *Latin*, as in almost all the *European* Languages. He afterwards divides his Work into three Chapters.

Article XXI. Treatises and Dissertations upon the Acts.

SEE the Prefaces writen by the Commentators on this Book; *Pearson's Annales Paulini, and the Life of St*. Paul by M. *de Tillemont, in his Ecclesiastical Memoirs*; together with the Notes on this Apostle.

Upon the Apostles, and Judas.

Ludovic. Capelli Historia Apostolica, in the *Great Criticks*, tom. 9. p. 3873. of the first Edition. There can be no Question made of the great usefulness of this Book, in order to understand well the Book of the *Acts*.

Melch. Flavii de regno Dei, de quo Christus locutus per dies 40. *Act. 1. ver*. 3. This Treatise was printed at *Paris*, in 1566. He was a *Frenchman*, of the *Minor Brothers* Order; and Penitentiary under *Pius* 5. about 1570.

Joan. Anton. Van-der-Linden Exercitatio, de vino plenis, Act. 2. 13. This is in the ninth Tome of the *Great-Criticks*, p. 4532. It is his tenth *Exercitation*; wherein there are some very fine Inquiries borrowed from Antiquity. He was of *Holland*, born in 1609. Professor of Physick at *Leyden*, and died a *Calvinist*. in 1664.

Andr. Austen de genere mortis Judæ, Thes. Th. in the second Tome of *Philological Dissertations*. This Dissertation had been printed before at *Rhinthel*; in what Year is not said. He was a *German Calvinist*; and lived about 1688.

Julii Bartolocci de Juda Proditore, Patria, Opificio, Morte; Bibl. Rab. *tom. 3. p*. 24.

Gronovius's Dissertation on the Death of the Traitor Judas.

Nicolai Serrarii de Sancto Paulo, & Juda Proditore, in his *Opuscula*.

John Frederick Scharffius upon *the Vocation of St*. Matthew; printed at *Wittemberg*, in 1652, in 4to.

See our Dissertation on *Elections made by lot*, before *the Acts of the Apostles*; and in the Collection of our Dissertations, *tom. 3. p*. 463.

Walf. Dav. Schepsius, de Flagellatione Apostolorum, in the second Tome of the *Philological Philological Dissertations*; and separately at *Wittemberg*, 1683. He was a *German Lutheran*.

Upon the Sabbath-day's Journey, *and the* Synagogue *of the* Libertines.

Mich. Walteri, and *George Edm. Voight*, *de Itinere Sabbati*.

See likewise M. *Reland's Palestina illustrata*, tom. 1. p. 497.

Michael Walter was the Son of another *Michael*; and, as well as his Father, a *German Lutheran*. He died in 1692. His Dissertation is in the *Thesaur. Dissert. Philolog*. and printed at *Wittemberg*, 1673, in 4to. That of *Voight* is in the same *Thesaurus*, tom. 11. He too was a *German Lutheran*.

Deylingius de Synagoga Libertinorum, *Act*. 6. *ver*. 9. in his *Sacred Observations*, tom. 2. chap. 35. F. *Hardouin*, the *Jesuit*, has likewise treated of *the Synagogue of the Libertines*; as we find in the *Memoirs* of *Trevoux*, 1701. for the Months of *March*, and *June*. He has, besides, explain'd the 14th and 16th Verses of the 7th Chapter, in the same *Memoirs*, for the Month of *September*, 1703. but the Dissertation concerning *the Sect of the Libertines*, is in *Latin* in the Collection of his Works, *p*. 903. He relates, at length, what the Interpreters, and other learned Men have said on this Subject. Their Books are in every one's hands; and, if F. *Hardouin's* Explanation is the only true one, all the rest are need less.

Upon the Decrees of the first Council of Jerusalem.

John George Dorschee put out a Discussion of what *Grotius* has written upon the Prohibition, *de Sanguine & Suffocato*, mentioned in the *Acts*, chap. 15. ver. 20. It was printed at *Rostock*, in 1665, in 4to. and in the *Thes. Dissert. Philolog*. He has likewise published a *Chronotaxis* of the *Acts of the Apostles*; printed under the direction of *John Fecht*, at *Hamburgh*, 1706, in 4to. and several other Works, which we take notice of elsewhere.

See likewise F. *Alexander's*, Dissertation 10. *in Nov. Test*. Two Letters on *the Decree of the Apostles*, Acts 15. 23, 24. and in particular concerning the Command, of *abstaining from Things strangled, and from Blood*; in a Volume printed at *Amsterdam*, 1707, in 12mo. in *French*.

Salom. Deylingii de Fornicatione vetita, *Act*. 15. 20. Observ. Sacr. *tom*. 2. *c*. 39.

John le Blanc, mentioned by us upon *Judges*, wrote *an Examination of the Apostles Decree*, spoken of in *chap*. 15. It was printed in *French* at *Amsterdam*, 1708, in 12mo.

John Conrad Dannhawerus has treated of *the Council of* Jerusalem, *wherein this Decree was made*: His Book was printed at *Strasburg*, 1648, in 4to. He has also written upon *Gallio's Expression*, in *chap*. 18. *ver*. 12, 16. printed *ibid*. in 1664, in 4to. We have spoken of him upon the *Old Testament*.

Samuel Schelguigius, mentioned on St. *Matthew*, has a theological Exercitation on the same Council; printed at *Lipsick*, in 1678, in 4to.

Upon Simon the Magician, and other Places of the Acts.

Salom. Deylingius in Acta 13. ver. 16. 16. 14, &c. *Qui timentes Deum*; Observ. *tom*. 2. *c*. 38.

Idem in Acta 17. 28. *In ipso vivimus*, *movemur, & sumus*; Observ. Sacr. *tom*. 2. *c*. 40. We speak of *Simon the Magician* in the Collection of our Dissertations; *tom*. 3. *p*. 626.

Mich. Siricius, a *German Lutheran*, Professor at *Rostock*, has an Inquiry on the same; printed at *Giessen*, 1666, in 4to.

Upon the Athenians, Ephesians, and Asiarchs.

Tob. Eckard. Athenæ superstitiosæ, Act. 17. 22. Thes. Theol. This Dissertation was printed at *Wittemberg*, 1688, in 4to. He has also written upon *the tragical Death* of Judas, *ibid*. 1689, in 4to. This is in the second Tome of the *Philological Dissertations*. He was a *German Lutheran*, Rector of the College of *Quedlinburg*.

Eric. Benzel, a Swedish Lutheran, and Archbishop of *Upsal*, who died in 1709. has explain'd St. *Paul's* Discourse in the *Areopagus*, at *Athens*; printed at *Upsal*, 1669, in 4to.

John Andrew Dubois, a *Lutheran* of *Lipsick*, Professor at *Jena*, who died in the Year 1674. and of his age 48. wrote *a Disputation concerning the Altar dedicated to the unknown God*, which gave occasion for the Discourse of the Apostle. It was printed at *Jena*, in 1659, in 4to. and afterwards in the *Thesaurus of* Roman *Antiquities*, tom. 5. p. 271.

John James Heller, a *German Lutheran*, has likewise written upon *the unknown God of the* Athenians. His Treatise is in the *Thesaurus* of *Greek Antiquities*, by *Gronovius*.

Simon Frederick Jager has treated on the same Subject; printed at *Wittemberg*, 1691, in 4to. He too was a *German Lutheran*.

See our Dissertation on *the Inscription of the Altar at* Athens, *To the unknown God*, before our Comment on the *Acts*; and in the Collection of our Dissertations, *tom. 3. p*. 457.

Salom. Deylingius, de curiositate Ephesiorum, quid sit? in his *Sacred Observations*, tom. 3. chap. 38. wherein he explains the 19th Chapter of the *Acts*, ver. 19.

Christopher Andrew Siberius has written on the same Subject, and upon two other Verses of the same Chapter, concerning *the chief Men of* Asia; three critical Dissertations, which are in the *Thesaurus of Philological Dissertations*, tom. 2. He was a *German Lutheran*.

Christiani Schetgenii, de Asiarchis, Act. 19. 31. *Quod Magistratus fuerint Civiles*; in the 5th Tome of the *Lipsick Miscellanies*.

John Nicolas Schulinus, de Diana Ephesia, in the *Thesaurus* of *Philological Dissertations*, tom. 2. and separately at *Wittemberg*, in 1687, in 4to. See upon St. *Matthew*, where we have already spoken of him.

Christ. Andr. Siberii, de voce Διοπετές *Jovis Proles, Act. cap*. 19. *ver*. 35. It is in the *Thesaurus* of *Philological Dissertations*, tom. 2. *Deylingius*, à *de tumultu excitato Demetrio*, in his *Sacred Observations*, tom. 3. *chap*. 39. And *John Christopher Ortlob* wrote *a Dissertation upon the Books of the* Ephesians, which were burnt by order of the Apostles; printed at *Lipsick*, in 1709, in 4to. See upon the *Old Testament*.

In particular on the Apostle *St. Paul*.

Frider. Spanheim, de conversionis Paulinæ Epocha, & de nomine Pauli; in his Works, *tom. 2. p*. 311.

George Frider. Meinhard, Pauli Nazareatus, Act. cap. 18. ver. 18. in the second Tome of the *Thesaurus* of *Philological Dissertations*; and separately at *Wittemberg*, in 1680, in 4to. We speak of him in another Place.

Deylingius, de Civitate Romana D. Pauli, ad Act. 22. ver. 25. in his *Sacred Observations*, tom. 3. chap. 40.

In the first Tome of the *Bibliotheca Philologica*, p. 17—34. we have a Dissertation by *James Hasæus*; wherein he computes how many Months St. *Paul* was in making his Voyage from *Jerusalem* to *Rome*, in order to explain the 27th, and 28th Chapters of the *Acts*. He was of *Bremen*, and Professor of Law.

John Gotlieb Erlmannus, a *German Lutheran*, has added *a Dissertation upon the Opinion of the People of* Malta, related in *chap. 28. ver*. 4. It is in the *Thes. Philolog*. tom. 2.

James Staalkopff, a *Lutheran* Minister, has defended *the Oracle of St*. Paul, related in *chap. 17. ver. 28*. against *Spinosa*. It is in the *Biblioth. Philolog*. tom. 3. p. 470. There are two and twenty Articles.

James Stolterforkitus has treated of *the Navigation of St*. Paul, related in *ch*. 17. This was printed at *Lubeck*, 1637, in 8vo. He was a *German Lutheran*.

John Frederick Wandalin, who also was a *German Lutheran*, has written of *the Isle of* Malta, *where St*. Paul *landed*; as is related in *chap*. 28. This was printed at *Copenhagen*, in 1707, in 4to.

Godfrey Olearius published *Philological Observations* upon what is related of St. *Paul*, in *chap. 17. ver*. 16—34. printed at *Helmstadt*, 1706, in 4to. We have said something of him upon St. *Matthew*.

Christian Saalbach, a *German Lutheran*, and Professor at *Grypswald*, made a Dissertation upon the *Eloquence* of this Apostle; printed at *Grypswald*, 1709, in 4to.

Joachim Frederick Schmid has an historical and philological Dissertation upon *chap. 22. ver*. 10. printed at *Stutgard*, 1706, in 4to. He was a *German Lutheran. John*, of the same Name, a *Lutheran* too, and Professor at *Strasburg*, who died in 1658. has explain'd the 28th Verse of the 20th Chapter; printed at *Lipsick*, 1623, in 4to.

Conrad. Samuel Schurtzfleisch, whom we have mentioned upon St. *Matthew*, has written upon the Tents which St. *Paul* made; printed at *Wittemberg*, 1674, in 4to. and upon *the curious Arts of the* Ephesians, *chap. 19. ver. 9*. ibid. 1698, in 4to.

Upon the *fiery Tongues*, and St. *Stephen*:

Godfrid. Thilo de linguis ignitis, in the *Thesaurus* of *Philological Dissertations*; and separately at *Wittemberg*, in 1675, in 4to.

John Gaspar Santoroc, Lutheran Professor in the University of *Marpurg*, has treated of these *fiery Tongues*, or rather of *the Gift of Tongues*. This Dissertation was printed at *Marpurg*, 1718, in 8vo. It contains three Sections. In the first this Author proves, that *the Gift of Tongues* was only for the Apostles. In the second he argues against those who pretend that the Miracle was only in the Ears of those who heard them speak. In the third he confutes *Salmasius*, who believes that this Miracle continued only for an instant.

John Jerom Lederlin, a *German Lutheran*, and Professor of the Oriental Languages, made *a philological Dissertation in* Latin *on the fiery Tongues*, or rather *the Gift of Tongues, conferr'd upon the Apostles on the day of Pentecost*; printed at *Strasburg*, 1714, in 4to. It contains but 21 Pages: It deserves, however, to be read; for the Author shews here a particular Knowledge of the *Greek* Tongue.

Caroli Bovilli de visione Christi sedentis à *dextra Dei, per beatum Stephanum*, with what he published on St. *Paul's being carried up into the third Heaven*. See upon the Epistles to the *Corinthians*.

Daniel William Moller has treated of *the Election of the seven Deacons, and of* Moses, who is mentioned in *chap*. 8. *ver*. 22. printed at *Altorf*, in 1696, and 1707: in two Volumes in 4to. See upon St. *Matthew*.

John Reinard Rus, a German Lutheran, Professor at *Jena*, has written of St. *Stephen's Martyrdom, who was stoned by the* Jews; printed at *Jena*, 1709, in 4to. and *John Frederick Mayer*; printed at *Frankfort*, in 1693, in 4to. the second Edition. See upon St. *John*.

Haquin Stridzberg, a *Danish Lutheran* of *Copenhagen*, has reconciled *Moses* with St. *Stephen*, as to the Years of the *Jews* abiding in *Egypt*. This was printed in 1694, in 4to.

Theodore le Blanc, Pastor of *Rochelle*, and a Refugee, has treated of the same Subject, and of *the seventy Weeks*. See in the *Bibliotheca Philologica*, tom. 1. part 2. p. 23.

Bernard Marolles, a *French Calvinist* of the 18th Century, has done the same thing in *French*; printed at *Utrecht*, in 1705, in 8vo.

Sevorin Linstrupe, a *Danish Lutheran* of *Copenhagen*, has treated *de Polymathia divi Lucæ in historiis Actuum Apostolorum*, and of those who disputed with St. *Stephen*; at *Copenhagen*, 1698, in 4to.

Upon Moloch, and Remphan, mentioned in chap. 7. ver. 43.

John George Schwabius de Moloch & Remphan, in the second Tome of *Philological Dissertations*. He was a *German Lutheran*.

Deyling. de Tabernaculo Moloch, Observ. Sacr. tom. 3. c. 36.

See on the same Subject *Spencer*'s third Book, *Dissert*. 1. *c*. 3. 1. *de Legib. Hebr*.

Our Dissertation on *the Religion of the* Israelites *in the Wilderness*, printed immediately before the *small Prophets*, and the Authors therein cited by us; and the Dissertation upon *Moloch*, before *Leviticus*, in the Collection of our Dissertations, *tom. 2. p*. 429.

Selden, de Diis Syris, Syntagm. 2. *c*. 14. and *Beyer*'s *Additions*, which we have already mentioned in the Article of *Dissertations upon* Leviticus, and in other Places. *Upon* Baptism *given in the Name of* Jesus Christ.

We have a Dissertation on *baptizing in the Name of* Christ, before *the Acts of the Apostles*: It is likewise in the Collection of our Dissertations, *tom. 3. p*. 356.

M. *de Tillemont*, in his *Ecclesiastical Memoirs*; F. *Alexander*, in his *Ecclesiastical History*; and many others, who too have written hereupon. It is rather a theological than a critical Matter.

Upon many, and different Subjects.

John d'Outrein, and *Lampe*, have written on the 32d Verse of the 13th Chapter, to shew that it is to be understood of our Saviour's Resurrection, not of his Birth or Mission; in the *Bibliotheca Philologica*, tom. 2. p. 884, 906.

Isaac Philman, a *Swedish Lutheran*, Professor of the Oriental Languages, has treated of *the Captain of the Guards at the Temple*, chap. 7. ver. 1. in 1704, in 4to.

John Albert Syling, a Dane of *Copenhagen*, has written concerning *the Guards of the Temple*, in a philological Dissertation printed at *Rostock*, 1702, in 4to.

Frederick Christian Bucher, a *Lutheran* of *Dantzick* in 1680, made a Dissertation upon the 39th Verse of the 5th Chapter, and the 9th of the 23d; printed at *Wittemberg*, in 1681, in 4to. and in the second Tome of *Philological Dissertations*. He has also given us a Description of St. *Paul*'s Voyage, *ibid*. 1679, in 4to.

John Christian Biel has written *Observations upon the* Jews *fearing God*, mentioned in *chap*. 11. *ver*. 5. We have them in the Collection of the *Bibliotheca Philologica*, *tom*. 3. p. 661. wherein the Author examines, in particular, *Lightfoot*'s Explanation.

Aches has a Dissertation in the same *Bibliotheca*, upon *the Woman who sold Purple*, mentioned in *chap*. 16. *ver*. 14. This is in *tom. 2. p*. 409, 432. It is divided into ten Articles.

John George Altman has made an Addition to *Biel*'s Dissertation upon *the Woman who sold Purple*. It is in the same Collection, *tom. 5. p*. 670, 673. *tom. 6. p*. 1041. *Biel* was a *Lutheran* of *Brunswick*.

George Michaelis has made one upon *Cornelius*'s *Prayer*, mentioned in *chap*. 10. *ver*. 4. in the same Tome, *p*. 679, 687. Herein he explains the Term made use of by St. *Luke*, and understands it of the Accomplishment of the Promises made to the *Gentiles* by *Jesus Christ*.

Yves Gauckes has written of *the Worms which eat* Herod, according to what is said in *chap*. 12. *ver*. 23. in the same Collection, *p*. 959, 987.

Albert Joachim Krackewits, of whom we have said something upon St. *John*, has *a Dissertation upon the Shadow of St*. Peter, *which healed the Sick*; printed at *Rostock*, 1704, in 4to.

John Elias Reichardt, a *German Lutheran*, has written upon *the Pentecost*; printed at *Jena*, 1693, in 4to.

Christopher Martin, a *Lutheran*, has published a particular Explanation of *ver*. 27, and 28. of *chap*. 4. printed at *Dresden*, 1703, in 4to. in *Latin*. It is purely grammatical and theological; In it the Author endeavours to produce some Marks of his *Lutheran* Erudition about Predestination, and Reprobation. He does not fail to attack the *Calvinists*, and that with good force, who teach that Sins are committed necessarily; that they are the effects of Reprobation, and that God is the cause of them: He attacks them too upon Predestination, but like a true *Lutheran*.

Article XXII. Catholick Commentators upon St. Paul's Epistles.

Hilary, Deacon of the *Roman* Church, who lived in the fourth Century, whose Work is printed, and generally cited under St. *Ambrose's* Name, has made a Comment upon all St. *Paul's Epistles*. Only it is to be observed, that he is not the Author of *the Comment upon the Epistle to the* Hebrews, for that is taken from St. *Chrysostom*. The whole is printed in the second Tome of the new Edition of St. *Ambrose*. He lived under Pope *Liberius*, and was an intimate Friend of *Lucifer* of *Cagliari*; as St. *Jerom* takes notice, in the 14th Chapter of *Ecclesiastical Writers*. It is not strange therefore that there should be something unorthodox in his Work, which is in some Places uncorrect, and in others manifestly erroneous.

We must not rob St. *Chrysostom* of the honour of having particularly excelled in his Comments upon St. *Paul*: As he abounded with the Spirit of this great Author, one would take him, in reading him, for another St. *Paul*, transported even to the third Heaven: He had the same Zeal, and spoke the same Language with as much force and eloquence.

He has written two and thirty Homilies upon *the Epistle to the* Romans, which are in *Greek* in the third Tome of the Edition in *England*, p. 1. in *Greek* and *Latin*, in the fourth Tome of the *Paris* Edition. Four and forty Homilies upon the first to the *Corinthians*, with a fine Preface; and thirty upon the second, in the third Tome of the *Greek* Edition, *p*. 243. and in the fifth of the *Paris* Edition. A Comment upon *the Epistle to the* Galatians, *tom*. 3. of the former Edition, *p*. 763. and the fifth of the other, *p*. 776. Four and twenty Homilies upon *the Epistle to the* Ephesians, *tom*. 3. of the first Edition, *p*. 763. the fifth of the second, *p*. 864. Fifteen Homilies upon *the Epistle to the* Philippians, *tom*. 4. of the first Edition, *p*. 1. and 5. of the second, *p*. 1. Twelve upon *the Epistle to the* Colossians, *tom*. 4. of the first, *p*. 89. and 5 of the second, *p*. 147. Eighteen upon *the first Epistle to the* Thessalonians, and five upon the second; in *tom*. 4. of the first Edition, *p*. 161. and the 6th of the second, *p*. 262. Eighteen upon *the first to* Timothy, together with a Preface. Ten upon the second, *ibid*. p. 149, and 402. Six upon *the Epistle to* Titus, *ibid*. p. 381, and 619. Three upon *the Epistle to* Philemon, *ibid*. p. 411, and 770. Four and thirty upon *the Epistle to the* Hebrews, *ibid*. p. 427, and 694. which are said to have been collected after his death by a Priest, who was his Friend. As for the two Homilies upon *the first to the* Corinthians, in *tom*. 3. of the *Basil* Edition, they are not his, but by some uncertain, tho very ancient Author. All that he has written on St. *Paul*, has been printed separately at *Verona*, in *Greek* only, in three Volumes in fol.

Theodoret has likewise signalized himself in what he has written upon St. *Paul*: His Comments are in the fourth Tome of F. *Simond's* Edition, in *Greek* and *Latin*. *Theophylact*, and *OEcumenius*, generally follow St. *Chrysostom*, as their Master. *Theophylact's* Comment in *Greek*, and in the *Latin* of *Philip Montanus's* Translation, was printed at *London*, in 1636, in fol. and in *Latin* at *Cologn*, 1575, in 4to. at *Rome*, 1472, in fol. under the name of *Athanasius of Alexandria*.

That of *OEcumenius*, in *Greek*, at *Verona*, 1532, in fol. was printed both in *Greek* and *Latin* at *Paris*, 1631. in two Volumes in fol.

Primasius, Bishop of *Adrumetum* in *Africk*, who lived under the Emperor *Justinian*, and was a resolute Adherent to the Doctrine of St. *Austin*, has written upon all St. *Paul's Epistles*. *Gannai*, who had the care of printing this Comment, has joined to it a long Preface, which he addresses to *Francis* I. M. *Simon* speaks of it in his *Critical History of the* New Testament, *chap*. 26. *p*. 365.

Venerable Bede's Comments are composed in the very Words, as well as Sentiments, of St. *Austin. Baronius* in the Year 562. 15, and 16, asserts *Bede* not to be the Author of the Comment on St. *Paul* ascribed to him, but *Peter*, Abbot of *Tripoli*, mentioned by *Cassiodorus*, in *chap*. 8. of his *Divine Lectures*. *Dom. Mabillon*, in *the Benedictine Acts of the third Century*, Part the first, *p*. 560. shews that this Judgment is illgrounded; and restores that to *Bede*, which this Annalist would rob him of. It must be confess'd, however, that the Comment which goes under his Name in the fifth Tome of his Works, is not the true one compos'd by him. F. *le Long* believes it to be by *Florus* the Deacon. *Dom. Mabillon* had the Person's Manuscript who made it; and has published something of it in the first Tome of his *Analecta, p*. 15, &c.

Sedulius Scotus, or the *Irishman*, has borrowed what he says from *Origen*, and St. *Jerom*; or rather from *Pelagius*, (expunging, however, his Errors) from St. *Ambrose*, or *Hilary* the Deacon, and St. *Austin*. His Comment is in the sixth Tome of the new *Bibliotheca Patrum*, p. 494. and had been before printed at *Basil*, in 1528. *Usher* and *Trithemius* confounded him with *Sedulius* the Poet, who lived long before him. For he whom we are speaking of, lived in the ninth Century; and may be the same whose *Psalms* we have in *Greek*, written with his own hand, in the Library of St. *Mihiel*. *Dom. Montfaucon* speaks of them in his *Paleographia*, p. 235.

Haymo of Halberstadt, who copies from *Primasius*, wrote a Comment, printed at *Rome*; in 1598. according to *Du Pin*, who says it was very different from that of *Primasius*. It had been printed before at *Paris*, in 1533, in 8vo. and 1550, in 4to.

Radulphus of *Flay*, or St. *Germer*, the same as *Ralph the Black*, mentioned by us upon *Leviticus*, wrote a Comment, which as yet is only in Manuscript in the King's Library, and in that of St. *Germain des Prez*. He was not Monk of *Fulda* in *Germany*, as some have thought; but of *Flay, Flaviacensis*, in the Diocess of *Beauvais*, about 1157.

St. *Anselm*, or rather *Hervæus*. The Comment on St. *Paul*, in the Works of St. *Anselm* of *Canterbury*, of the *Cologn* Edition by *Picard*, 1612, in fol. is attributed to *Hervæus* of *Limoges*, a *Benedictine* Monk of *Dole*, in the Diocess of *Bourges*. Some suppose *Anselm* of *Laon* to have been the Author of it. *Hervæus* lived about 1130, towards the latter end of the 11th Century; as *Dom. Mabillon* says in his *Annals*, tom. 3. p. 357.

Lanfrank, Abbot of *Beck*, and afterwards Archbishop of *Canterbury*, has written upon all *St. Paul's Epistles*. See the *Bibliotheca Patrum*, tom. 18. p. 621. and the New Edition of his Works, by *Luke d' Achery*. It is very certain that *Lanfrank* has written upon St. *Paul*; but it is no less certain that the Comment which goes under his Name, both in his Works, and in the *Bibliotheca Patrum*, is not the true one, that being still in Manuscript only, as *D. Mabillon*, and *D. Massuet*, assure us: *ibid. tom.* 5. *p.* 260. See what M. *Simon* says of it in his *Critical History of the* New Testament, *ch.* 27.

Remy, Bishop, or perhaps Monk only of *Auxerre*, whose Comment is to be seen in the *Bibliotheca Patrum*, tom. 8. p. 883. where he is called only *Remy* of *Reims*, to whom likewise it is attributed, as well as to *Remy* of *Lions*; tho it certainly be by *Remy* of *Auxerre*. It was printed separately at *Mentz*, in 1614, and at *Cologn*, 1618, in fol. by *John B. Villalpandus*, says *Lipenius*, in his *Bibliotheca Theologica*. This Comment is only a Collection exracted from the Fathers. The Author lived in the ninth Age.

Theodulus, Priest in *Celosyria*, or some Author under his Name; in the same *Bibliotheca. P. P.* tom. 8. p. 587. There is only what he wrote upon *the Epistle to the* Romans: and he may, possibly, be *Theodulus* of *Italy*; who understood *Greek* and *Latin*. We are not certain in what time he lived. What he published, was only an Exposition, or *Catena*, which had been before printed at *Basil*, 1537, in 4to. and in the *Orthodoxography. John Albert Fabricius* says that it is the same with that Published under the Name of *OEcumenius*, in *Greek* and *Latin*, at *Venice*, 1556, in 8vo.

Rabanus Maurus, Archbishop of *Mentz*, has written thirty Books of Comments upon all *St.* Paul's *Epistles*, wherein he cites the Fathers, who preceeded him; such as *Origen*, St. *Ambrose*, or *Hilary* the Deacon, St. *Jerom*, St. *Austin*, &c. St. *Bruno*, Founder of the *Carthusians*, or perhaps another Author under his Name, has also written upon all *St.* Paul's *Epistles*. *Dom. Massuet*, in our *Annals*, shews very evidently that St. *Bruno*, the *Carthusian*, is Author of the Comment on St. *Paul*, which we find in his Works; not *Bruno* of Ast, or *Signy*, much less any other Author under his Name. See what we have said of him upon the *Psalms*.

Peter Lombard, Hugh de S. Victor, St. *Thomas Aquinas*, and *Gregory of Rimini*, are well known, and have each of them their particular merit. In all these Commentators there is little new. *Peter Lombard's bard*'s was printed at *Paris*, 1535, in fol. and 1555, in 8vo. See *ibid.*

The Explanation of *Gregory of Rimini*, is lost, or is only in Manuscript. See their Title in the *Index*.

Pelagius's Comment, printed often in St. *Jerom*'s Name, had led many into error. *Sedulius Sestons*, as we have said, has almost all along copied him; but has suppress'd what too manifestly favoured of *Pelagianism. Abbot Rupert, Primasius*, and even *Rabanus Maurus*, have also frequently followed him. St. *Jerom*'s great Reputation imposed upon them; and their Ignorance in the Rules of Criticism made them receive, without sufficient examination, whatever they found to be inscrib'd with his Name.

Pelagius's Comment is only upon thirteen Epistles of St. *Paul*; printed in the fifth Tome of the new Edition of St. *Jerom*, p. 925. and in the Appendix of St. *Austin*'s Works by *le Clerc*, at *Amsterdam*, 1703, in fol. If it be not by *Pelagius*, it is certainly by some *Pelagian*.

Modern Catholick *Commentators on* St. Paul.

Of the Moderns, we have *Thomas Cajetan*, in the great Collection of his Works, elsewhere mentioned by us. *Ambrosius Catharinus*, printed with what he has written upon the Canonical Epistles, at *Paris*, 1566, in fol. the third Edition.

John Gannai, ibid. 1633, in 8vo. the sixth Edition, is with what he published upon the same *Epistles*, and the *Revelations*.

Catharinus endeavours principally to explain the Mystery of Predestination, and Grace. *Benedict. Justiniani*, before his *Explanations*, has inserted *Prolegomena*; wherein he treats of the *Apostleship*, of *the Epistles of the Apostles*, and in particular of St. *Paul*, in two Volumes in fol. printed at *Lions*, in 1612, 1613. He was an *Italian*, of *Genoa*, a *Jesuit*; and died in 1622. In the Preface to the *Synopsis*, he is styled a learned and copious Commentator.

Sebastian Schmid frequently commends him in his Comment upon *the Epistle to the* Hebrews; and sometimes, as he thinks, corrects him. M. *Du Pin*, and M. *Simon*, make the same Judgment of him; one in his *Bibliotheque Ecclesiastique*, the other in his *Critical History of the* New Testament.

Dionysius the *Carthusian, Nicholas Lyranus*, Cardinal *Hugo*, and *Claude Guiliaud*. The largest, and most correct Edition of what this last wrote upon St. *Paul*, is that of 1550. printed at *Paris*, in 8vo. We have spoken of him upon St. *John*.

Gaspar Contarini, a Cardinal, who died in 1542, has written *Scholia* upon all St. *Paul*'s *Epistles*; which are printed in the Collection of his Works, at *Venice*, 1589. the second Edition, in fol. He was of *Venice*, of a *Patrician* Family; studied at *Padua* under *Pomponatius*; was made Cardinal in 1536, by *Paul* 3. and died at *Bologna*, in 1542. being not quite sixty Years of Age. *Paul Jovius*, and several learned Men, have made his *Elogium*.

James le Fevre, his Comment was printed at *Paris*, 1531, in fol. the third Edition; at *Basil*, 1527, in 4to. and at *Antwerp*, 1540. with an *Apology*; wherein he shews, that the old Version of St. *Paul*'s *Epistles* is not by St. *Jerom*. We have spoken of him above.

Francis Titelman, besides his Comment upon all St. *Paul*'s *Epistles*, has written in particular upon *the Epistle to the* Romans; the whole printed at *Paris* in 1553. the fourth Edition; and at *Antwerp*, in 1529, in two Volumes in 8vo.

Peter Stevartius did not write upon all the *Epistles* of St. *Paul*. What he has perform'd on each Epistle, was printed in two Volumes in 4to. at *Ingolstadt*, between 1588, and 1611. He was a *Fleming* of *Liege*, Professor at *Ingoldstadt*; and died in 1621. of his Age 71.

The *Prolegomena* and *Comments* of *Alphonsius Salmero* upon St. *Paul*, make the 13, 14, and 15th Tomes of his Works upon the Scripture. We have set down the Edition of them elsewhere.

That of *Cornelius* à *Lapide* upon St. *Paul*, is particularly esteemed among his other Comments, tho very diffuse, according to his custom. It was printed separately at *Lions*, in 1683, in fol. the fourteenth Edition.

Laurentius Valla, Erasmus, Lucas Brugensis, and *Estius*, with what they wrote upon the *New Testament*. This last was Provost of St. *Peter*'s at *Doway*, and Chancellor of that University. He was of *Gorcum* in *Holland*; and died in 1613. at the age of 72. His Comment on St. *Paul*'s *Epistles* is thought to be the most complete one that we have: there is a great abundance of solid Learning in it; but, perhaps, he may be a little too diffuse. *Estius* died before he had finished his Work. He carried it on as far the 5th Chapter of St. *John*'s *first Epistle*; and the 7th Verse. The Edition of this excellent Comment was the care of *Bartholomæus Petri*, who from time to time made some Additions to it; and, at last, perfected what *Estius* could not finish. The last Edition of *Estius's* Comment is of 1679. in two Volumes in fol. *Fromond* is, as it were, an excellent Abridgment of *Estius*; the last Edition whereof is of *Louvain*, 1663, in fol. See above.

The *Analyses* of F. *Mauduit*, at *Paris*, 1702, in two Volumes in 8vo. the second Edition, augmented; the *Explanations* of F. *Carrieres*, above-mentioned; *Godeau's Paraphrase*, see the Article of *French Versions*; *Erasmus*, and *D. Lewis Riclot's Paraphrase on St*. Paul, are in good repute. This last was a *Benedictine*, of the Congregation of St. *Vanne*; and his Work was printed at *Paris*, in 1718, in three Volumes in 12mo.

Joan. Bence Doct. Sorbon. Manuale in omnes Pauli Epistolas; *Lugd*. 1683, in 8vo. *Vol*. 2. We have already spoken of this Author. See his Title in the *Index*.

Joan. à *Gorcum, Presbyteri, Epitome Commentariorum Guillelmi Estii, & Cornelii* à *Lapide, in omnes D. Pauli Epistolas*; *Antuerpiæ*, 1619, and 1623, in 8vo.

F. *Alexander*, a *Dominican*, mentioned by us on *the four Gospels*, wrote a literal and moral Comment; printed at *Paris*; in 1710, in fol. It is not loaded, like many others, with an excessive deal of tedious Criticism; tho the Author produces the different Versions which are worth remarking, and the several Opinions of the ancient and modern Commentators. He prefers that Explanation 477 Text, explains and illustrates it; and a *Comment*, for the difficult Places. In the front of it is a Preface and an Introduction. This Work is generally esteemed by the Learned.

F. *Nicolai*, a *Dominican*, put out a new Edition of St. *Thomas Aquinas's* Comment upon all St. *Paul*; printed at *Lyons*, in 1689, in fol. In this he corrected a great number of Faults which had crept into the first Editions, and added Notes of his own to it.

M. *Himbert* published *Illustrations for the better understanding* St. Paul's Epistles *in the literal Sense*; at *Paris*, 1690, in 12mo. These *Illustrations* are reduced to three principal Heads. The first consists in relating the Occasion and Motives, which induced the *Jews*, who had embraced Christianity, to return to the mistake of Justification by the Works of the *Mosaick Law*. The second contains the Means made use of by them for establishing this Error. The third the Remedies put in practice by St. *Paul* to preserve the Faithful from it; and to cure those who were already infected by it.

Article XXIV. Protestant Commentators.

EE *Pearson's Annales Paulini, &* Swhich to him seems most conformable to the Letter of the Scripture, without blaming that which is not approved by him. He observes carefully such Passages as are opposite to Heresies, without engaging in Controversial Disputes. He avoids Questions that are fit only to exercise the Subtlety of the School-Divines. He contends against Novelty, and maintains the Authority of the *Holy See*. He explains the moral Sense by the finest Passages of the Fathers, without falling into impertinent and disagreeable Digressions. He every where reproves Corruption of Manners, and the Relaxation of Christian Discipline. Lastly, he settles the Rules which lead the Souls of Men thro' the strait Way, pointed out to us by *Jesus Christ*, and the Apostles.

F . *Bernardin Picquigny*, a *Capuchin*, mentioned by us on *the four Gospels*, wrote a large Comment in *Latin* upon St. *Paul's Epistles*; printed at *Paris*, in 1703, in fol. He afterwards abridg'd it in *French*, and printed *ibid*. in 1714. in four Volumes in 12mo. the second Edition. It consists of three Parts; namely, an *Analysis*, which being placed before every Chapter, sets forth the Design and Sequel of it; a *Paraphrase*, which goes along with the *Joachimi Langii Commentatio*. *Hermeneutica, de Vita & Epistolis D*. *Pauli*; *Magdeburg*. 1718, in 4to.

There are also *Castalio, Grotius, Zeger*, *Casaubon, Cameronius, Henry Stephens*, *Drusius, Scaliger, Gualtpert, James & Lewis Capellus*, printed in the *large Criticks*, tom. 7. and Extracts of *Beza, Hammond*, *Piscator, Camerarius, Schmid, Strigelius*, *Vorstius*, and *Knatchbul*, printed in the *Synopsis*.

Besides the abovementioned, we find in the *Great Criticks, Scultet*, who wrote only upon the two Epistles to *Timothy*, and those to *Titus* and *Philemon*; and *Scipio Gentilis*, upon the Epistle to *Philemon. Scultet's* Performance consists of grammatical, historical, and logical Observations upon these Epistles; and Sketches of Sermons upon the rest, in four Volumes in 4to. printed in different Places, and in different Years. He was of *Silesia*, a *Calvinist*; and died in 1625. He has also composed other Comments, which we speak of elsewhere. *Gentilis* was a *Lutheran* Lawyer, and died in 1616.

As for *Theodore Beza*, what he has written is a short and methodical Explanation *of the Epistles of the Apostles*; printed at *Geneva*, in 1570, in 8vo. the second Edition. We speak more largely of him in another Place. See his Title in the *Index*.

What *Henry Hammond* has composed upon St. *Paul*, is comprised in what he published upon the whole *New Testament* in *English*; printed at *London*, 1681, in fol. the fifth Edition; in *Latin*, with *John le Clerc's* Notes, at *Frankfort*, 1714. the second Edition, in two Volumes. We have spoken of him elsewhere: as likewise of *John Piscator*, whose Work upon the *New Testament* was printed separately, at *Herborn*, 1651, in two Volumes in 4to. and upon St. *Paul*, ibid. 1610, in 8vo. with an *Analysis*, on his five last *Epistles*, ibid. 1596.

Camerarius's Comment is likewise upon the whole *New Testament*; printed with that of *Beza*, at *Cambridge*, 1642, in fol.

The Comments of *Sebastian Schmid* upon St. *Paul's Epistles*, excepting those to the *Philippians* and *Titus*, are in five Volumes in 4to.

That of *Strigelius* comprehends the whole *New Testament*; printed at *Lipsick*, 1565, in 8vo.

That of *Conrad Vorstius* was printed at *Amsterdam*, 1631, in 4to. It does not go beyond the first Epistle to *Timothy*. As for *Knatchbull*, his Comment was printed at *London*, in 1659. and elsewhere.

Aug. Marlorat has made a *Catena* of several *Protestant* Authors on St. *Paul's Epistles*; such as *Luther, Melancthon*, *Brentius, Bullinger, Bugenhagius* of *Pomerania, Sarcerius, Peter Martyr*, &c.

Henry Bullinger has not only written on St. *Paul's Epistles*, but upon those likewise called *Canonical*; the whole printed in one Volume in fol. 1603, at *Zurich*; the sixth Edition. He made a particular Comment upon the two Epistles to the *Corinthians*, ibid. 1534, 1535, in two Volumes in 8vo. He put out abundance of other Comments; of

which, and of himself, we speak in another place.

Bugenhagius of *Pomerania*, before mentioned by us, wrote upon the Epistles of St. *Paul*, except part of the first to the *Corinthians*, and the whole second Epistle; printed at *Basil, Haguenau*, and *Wittemberg*, in different Years.

Erasmus Sarcer put out only *Meditations upon the two Epistles to the* Corinthians; printed at *Strasburg*, 1544, in 8vo. *Notes upon the Epistle to the* Galatians *and* Ephesians; at *Frankfort*, 1542, in 8vo. We have spoken of him upon *Kings*.

What *Lewis de Dieu* wrote upon St. *Paul*, is compriz'd in what he published upon the whole *New Testament*; at *Leyden*, 1646, in 4to. and at *Amsterdam*, 1693, in fol.

Herman Reiners, in his *Observationes Sacræ*, has enlarged much upon the Epistle to the *Ephesians*, and the two to *Timothy*: They are in the *Biblioth. Philologica*, tom. 3. p. 957—990.

John George Schelborn made likewise *Observations* upon the Epistle to *Titus*, and those to the *Hebrews* and *Ephesians*; in the same Collection, *tom. 5. p. 859*, 876.

Article XXV. Catholick Commentators upon the Epistle to the Romans.

Origen has explain'd this whole Epistle. We have him in *Latin* only of *Rufinus's* Translation, which he put out under St. *Jerom's* Name: It is not strange, therefore, that there should be many Places which want correction, he having added and retrench'd what he thought fit. M. *Huet*, in his Edition of *Origen*, has published some *Greek* Fragments of this Comment, together with *Tarinus's Latin* Version.

St. *Austin* has two Pieces upon *the Epistle to the* Romans. The first was composed about the Year, 394. and before he was a Bishop; intitled *Expositio quarundam Propositionum ex Epistola ad Romanos*. In the first Book of his *Retractations*, and 23d Chapter, he recalls several Propositions which he had advanc'd in this Work.

The second Book which he composed upon *the Epistle to the* Romans, is that with this Title; *Epistolæ ad Romanos inchoata Expositio*. He does not concern himself with the Explanation of this Epistle, and examines only the Salutation in the beginning of it. Both these Works are in the third Tome of the new Edition, part the second. The second Book mention'd by us, contains what he wrote upon the Epistle to the *Galatians. Petrarch*, in one of his *Letters*, makes no difficulty of comparing, and even preferring this Work, as small as it is, to this Father's large Comment upon the *Psalms*.

Peter Abelard, and *William of Rheims*, have also made Comments upon this Epistle. The last of these is printed in the *Bibliotheca Cisterc*. tom. 4. p. 174. He was Abbot of St. *Thierri* at *Rheims*, (for he was of *Liege*) and wrote upon the *Canticles. Abelard* has five Books upon *the Epistle to the* Romans; printed in his Works at *Paris*, 1616, in 4to. We have already spoken of him in the Article upon *Genesis*. This may be said to be the best of his Works: In it he explains the literal and natural Sense of the Apostle, in the way of Paraphrase. M. *Du Pin* speaks advantageously of it in the twelfth Century of his *Bibliotheque Ecclesiastique*, tom. I. p. 402.

Of the Moderns, there are *Ægidius Romanus*, or *Giles Colonna*, *Dominicus Soto*, *Adam Sasbout*; printed at *Cologn*, 1608, in fol. The Comment of *Ægidius Romanus* is printed with his other Works; at *Venice*, 1617, in fol. the second Edition. We speak of him in another Place. See his Title in the *Index*.

The most correct Edition of *Dominicus Soto*'s Comment upon *the Epistle to the* Romans, is that of *Salamanca*, 1551, in fol. He was a *Spaniard*, a *Dominican*, Confessor to *Charles* V. and died in 1560. of his age 66. *Sixtus of Siena* mightily commends his Comment upon St. *Paul*; as well as M. *Simon*, in his *Critical History*, chap. 37.

Adam Sasbout not only wrote *upon the Epistle to the* Romans, but upon those likewise to the *Galatians*, *Philippians*, *Ephesians*, *Colossians*, the two to *Timothy*, the Epistle to *Titus*, and a good part of the Epistle to the *Hebrews*. All which we find, with his other Works, printed at *Cologn*, 1608, in fol. We must judge of it, as we did of his Comment upon *Isaiah*. See above.

Cardinal *Sadolet* has a Comment printed with his other Works at *Mentz*, 1607, in 8vo. He shews more of an Orator in it, than of an Interpreter, or Divine. In it he entertains himself with his Brother *Julius*, and endeavours, with great care, to write with all the Purity of the *Latin* Tongue; which was the reason of his correcting the *Latin* Text from the *Greek*, in the third Decalogue, where he explains the moral part of St. *Paul*. He speaks of Church-Ceremonies, of monastick Orders, and Prayers: *In quibus*, says he, *summum bonum veritas*, *summum scelus simulatio*. See what M. *Simon* thinks of it in his *Critical History*, chap. 38. p. 551, 556.

Sadolet was of *Modena*, born in 1478. was Secretary to *Leo* X. who made him Bishop of *Carpentras*: and *Paul* III. made him Cardinal, in 1534. He died at *Rome*, in 1547. *Erasmus* calls him the Ornament of his Age; and, for the Elegancy of his Style, another *Cicero*.

Francis Titelman has *five Conferences upon the Epistle to the* Romans; wherein he explains the most difficult Places, and defends the *Latin* Version of the *Vulgate* against *Erasmus*: printed at *Antwerp*, 1529, and 1530, in 8vo. There is a great deal of Divinity in what he has written upon St. *Paul*; as is observed by M. *Simon*, ibid. *chap*. 39. *p*. 564, 569. See above.

Francis Tolet, Cardinal, and *Jesuit*; his Comment is in good esteem. It was printed at *Mentz*, in 1603, in 4to. the second Edition.

Benedict Pererius proposes and resolves several Questions on this Epistle. This is one of the best Comments. These Disputations were printed at *Lyons*, in 1607. the third Edition, in 4to. and with his other Works at *Cologn*, 1620, in fol. We should make the same Judgment of them as of his Disputations on St. *John*. See above.

James Naclantus, a *Dominican*, has written likewise with success on this Epistle. He was of *Florence*, Bishop of *Chiusi* in *Tuscany*. He joined his Explanation of the Epistle to the *Ephesians*, with that which he made upon the Epistle to the *Romans*; printed at *Lyons*, 1570, in 8vo. and in his Works, *ibid*. 1657, in fol. He begins with explaining the Text; and afterwards falls into theological Digressions, with an intention of consulting the Errors of his time, particularly relating to Predestination. He died in 1569.

Philibertus Haresch, Ord. Eremit. S. Aug. in Epist. ad Roman. Paris. His Comments are only in 8vo. very short; but, with their Conciseness, very clear. He was of *Paris*; and died in 1545.

We do not mention those here again who have written on St. *Paul*'s *Epistles*: but we must not forget *Nicholas le Tourneux*, Prior of *Villers*, who has a literal and moral Explanation; printed at *Paris*, 1702. the second Edition, in 12mo. He was of *Roan*, a Priest; and died in 1686. of his age 46. There is mention made of him, in a particular manner, in the *Necrologe de Port -Royal*, p. 443. where likewise there is his Epitaph, in *French* and *Latin*.

It was not his design to explain the great Difficulties which occur in this Epistle, but only to make such Reflections upon the Text as are proper to excite and increase Piety. He sets forth the literal Meaning in few words; and almost always joins some Thought with it, which is apt to raise the Soul to God, and inspire it with the fear of his Judgments.

Michael le Vassor wrote a Paraphrase in *French* upon this Epistle; printed at *Paris*, in 1689. with that composed by him on St. *Matthew*, St. *John*, and the Epistle of St. *James*, long before he deserted the Catholick Faith, which was not till 1697. He was of *Orleans*, a Priest of the Oratory; withdrew into *Holland*, from thence into *England*; where he died in his Apostasy, in 1718.

His Preface on St. *Matthew* against M. *Simon*, is suppressed; but we find Extracts of it in the *Journal des Scavans*, tom. 17. p. 187.

Article XXVI. Protestant Commentators upon St. Paul's Epistle to the Romans.

Among the *Protestants*, besides those already taken notice of, we have *Parœus*, who has a typical *Analysis* not only of the Epistle to the *Romans*, but of that likewise to the *Ephesians*; printed at *Frankfort*, 1626, in 4to. He has made a Comment upon the Epistle to *Philemon*, and upon that of *Jude*: all which we find in the first Tome of his Works, of the *Geneva* Edition, 1650, in fol. He was a *German*, born at *Hembbac*, the Son of *David Parœus*, a *Calvinist*; and died in 1643.

Andrew Willet's English Comment was printed at *London*, in 1620, in fol. the second Edition. He was of *Ely* in *England*; and died in 1621.

Stephanus de Bray made a paraphrastical *Analysis* of this Epistle, together with a Dissertation upon *the first and second Sabbath*; printed at *Saumur*, 1670, in 4to. He was a *French Calvinist*.

Lewis de Dieu has composed an accurate Comment upon this Epistle. The Capacity of this Author is well known. See the *large Criticks*, the *Synopsis*, and M. *Fabricius's Biblioth. Græc*. tom. 3, 4. c. 5. p. 209. See what we have said of him above.

Lightfoot's Horæ Hebraicæ in Epist. ad Romanos: See the general Article of *Protestant Commentators*.

Heuman has explain'd seven Places of the Epistle to the *Romans*, in the *Bibliotheca Philologica*, tom. 4. p. 281, 294. There are Additions upon *our Saviour's Name*, upon *the Ravens which fed* Elijah, and upon *Hosea's Wife*, p. 295. *ibid*.

John D'Outrein has explain'd how we are to understand the 14th Verse of the 12th Chapter, where the Apostle exhorts us to *put on the Lord Jesus*: This is in the same Tome, *p*. 360.

Gebrard, or *Gebraud Van-Lewen*, wrote a Comment, divided into four Parts, and printed at *Amsterdam*, in 1688, and in 1699. in two Volumes in 4to.

He was born in 1643. at *Gescope*, near *Gouda*; went to *Welba* in 1665. to *Harlem* in 1678. and lastly to *Amsterdam*, in 1681. where he was made Minister, and Divinity-Professor, in 1686.

John George Schelborn has made an *Observation upon chap. 12. ver*. 1. relating to *a reasonable Worship*; in *tom*. 6. of the *Bibliotheca Philologica*, p. 488. in thirteen Articles.

Peter Allix, of *Alençon*, a *Calvinist*, and Minister at *Roan*, afterwards Prebendary of *Salisbury* in *England*, who died in 1717. pretends to have given the true Key to this Epistle, in his *French* Explanation of *chap. 3. ver. 27*. printed without the Author's Name, at *Amsterdam*, in 12mo.

John Christopher Hergog, a *German Lutheran*, treated of the Interpunctuations that are in several Places of this Epistle. His Book was printed at *Lipsick*, in 1707, in 4to.

Article XXVII. Treatises and Dissertations upon the Epistle to the Romans.

SEE the Prefaces of *Pererius, Cornelius* à *Lapide*, and other Commentators on the Epistle to the *Romans*.

See our Dissertations on *Predestination and Reprobation*, prefixed to our Comment on St. *Paul*; upon *Circumcision, and its Effects*; *whether the* Gentiles *might be sav'd without Faith, and Baptism*: in the Collection of our Dissertations, *tom. 3. p*. 471, &c. See likewise upon this Subject *a Treatise of the Necessity of Faith, in order to Salvation*; printed at *Paris* for *Osmont*, 1701, in 8vo.

Henrici Knobloch de distinctione Pauli in Judæos & Græcos. He was a German Lutheran of *Wittemberg*; who died in 1690. His Dissertation is upon *chap. 1. ver. 15*. and was printed *ibid*. in 1695, in 4to. and in *tom*. 2. of the *Thes. Dissert. Philolog*.

J. Conr. Dannhawer, de gemitu Crearturarum, Rom. 8. 19. ibid. This was printed at *Strasburg*, 1647, in 4to. We have spoken of him above.

Salom. Deylingii in Rom. 8. 19, 23. *Nam expectatio Creaturæ revelationem filiorum Dei expectat, &c. & in Rom*. 12. 13. *Necessitatibus sanctorum communicantes*, Obs. Sacr. *tom*. 1.

Idem in Rom. 9. 3. *de votivo D. Pauli anathemate*. Observ. *tom. 2. c*. 142.

Alexander Alesius, whom we have mentioned upon St. *John*, made a Disputation tion upon this Epistle; printed at *Lipsick*, in 1553, in 8vo.

James Arminius, or *Hermanni*, a *Dutch -man*, Head of the *Arminian* Sect, has a Dissertation upon the true Sense of *ch*. 7. printed at *Leyden*, 1612, in 8vo. and an *Analysis of chap*. 9. in his Works, *ibid*. 1629, in 4to. He died in 1609.

Michael Cobab, a *German Lutheran* of *Mecklenburg*, put out *Dissertatio Exegetica in cap*. 5. printed at *Rostock*, 1658, in 4to. and an *Analysis of chap*. 6, 7. ibid. 1657, in 4to. He died in 1658.

Isaac Faustus, a *German Lutheran* of *Strasburg*, has also written concerning *the Groaning of the Creatures*; printed at *Strasburg*, 1690, in 4to. He died in 1702.

Peter Muller, a *German Lutheran*, wrote upon *the holy Kiss*, mentioned in *ver*. 6. of *chap*. 15. at *Jena*, 1675, in 4to. And *John James*, of the same Name, Country and Religion, wrote several philological Dissertations upon *chap*. 9, 13. ibid. 1669, in 4to.

Article XXVIII. Catholick Comments upon the two Epistles to the Corinthians.

Ntony Perez, whose Comment was printed at *Barcelona*, 1632, in fol. *Fromond*, *Laurentius Valla, Erasmus, Lucas Brugensis, Cornelius* à *Lapide*, and others, who have written upon all St. *Paul's Epistles*.

Adam Contzen, mentioned above by us, wrote upon the two Epistles to the *Corinthians*, and upon that to the *Galatians*; at *Mentz*, 1631, in fol. He wrote likewise upon the Epistle to the *Romans*, ibid. 1629, in fol.

Berlingher Vigintimillius, of *Sicily*, who died in 1639, put out *Paraphrases* upon these two Epistles, as well as upon those to the *Romans* and *Timothy*; printed at *Palermo*, in 1643, in 4to.

John Covillon, a *Jesuit* of *Lille* in *Flanders*, put out *Conclusions taken from the first Epistle*; printed at *Rome*, in 1554. He died in 1581.

Richard Sampson, an *English Catholick*, wrote upon the same Epistle, and upon that to the *Romans*; at *Paris*, 1546, in 8vo. He died in 1554. 481

Article XXIX. Protestant Commentators on the same Epistles.

Oan. Lightfoot Horæ Hebraicæ, in Epist. 1. *ad Corinth*. We have elsewhere mentioned the Edition of this Work, which contains part of what he wrote upon the *New Testament*.

William Schlaterus, an *English Calvinist*, who died in 1627, at 50 years of age, put out an Explanation and *Scholia*; printed at *Oxford*, in 1634, in 4to. See the *Synopsis*.

Robert Rollock likewise may be consulted, *David Rungius, Thomas Morton*; the Paraphrase of *Schmid* and *Spencer*.

John Bierman, a *Dutch Calvinist*, and Minister about 1707, put out *Explanations of the two Epistles to the* Corinthians, in *German*; printed at *Frankfort*, 1703, in 4to.

George Calixtus put out short Notes, not only upon these two Epistles, but also upon those following; printed at *Helmstadt*, in 1652, 1654, in two Volumes in 4to. We have spoken of him upon the *Acts*. See the *Synopsis* of the *Criticks*.

Rupert Erytropilus, heretofore mentioned, published an apostolical *Index* of those two Epistles in *German*; printed at *Stetin*, in 1666, in 8vo.

What *John Henry Heidegger* wrote upon the same Epistles, is comprehended in his exegetical Works upon *Joshua*, St. *Matthew*, the Epistle to the *Romans*, and to the *Hebrews*; printed at *Zurich*, 1700, in 4to. We have spoken of him upon the *Old Testament*.

John Lock, an *Englishman*, a *Socinian*, Philosopher and Physician, wrote an *English* Paraphrase upon these two Epistles, upon the Epistles to the *Romans, Ephesians*, and *Galatians*; printed at *London*, 1705, 1706, 1707. in four Volumes in 4to. The whole together, *ibid*. 1709, in 4to. with the way how to understand St. *Paul* by himself. He died in 1704.

Sebastian Mayer, a *Calvinist*, and Minister at *Bern*, made Notes; printed at the same Place, 1546, in 4to.

Ambrose Reuden, of *Misnia*, a *Lutheran*, made an *Analysis* of these two Epistles, wherein he has comprehended the Epistles to the *Romans, Galatians*, and *Ephesians*; printed at *Jena*, 1603, in two Volumes in 8vo. He died in 1615.

David Rungius, of *Pomerania*, a *Lutheran*, has done the same thing; at *Wittemberg*, 1597, 1606, in two Volumes in 4to. He died in 1604.

Robert Rollock's Comment, above-mentioned, was printed with *Piscator*'s Notes, at *Jena*, 1602, in 8vo. the second Edition.

Antony Burgess, an *Englishman*, celebrated about 1659, wrote, in his own Language, upon the first Epistle; printed at *London*, 1659, in fol. As did *John James Grynæus*, in *German*; at *Basil*, 1592, in 4to. We have spoken of him upon the *Old Testament*.

John Hus, of *Bohemia*, condemn'd by the Council of *Constance*, and burnt in 1416, has also explain'd the seven first Chapters, in the new Edition of his Works, in two Tomes in fol. at *Frankfort*, 1714.

Thomas Morton has also an Exposition of this Epistle; printed at *London*, 1596, in 8vo. He was an *Englishman*; and a different Person, as *Croveus* says, from the Bishop of *Durham*. He died in 1659. The Commentator must have died sooner, tho F. *le Long* makes them to be one and the same Person.

George Myle, or *Muller*, of *Augsburg*, and Professor at *Wittemberg*, wrote also upon the first Epistle. His Performance was printed at *Jena*, in 1600, in 8vo. He died in 1607.

Renier Preden, of *Groninguen*, made a Comment upon the same Epistle; printed with his *Explanation of the four Gospels*, and his *Notes upon the two first Chapters of the Epistle to the* Romans, at *Basil*, 1503, in fol. He died in 1559.

The Comment made by *Sebastian Schmid*, was printed with his others upon the Epistles to the *Romans, Thessalonians*, *Timothy*, and *Philemon*, at *Hamburg*, 1704, in 4to. the second Edition.

Philip James Spencer, a *German*, has a Paraphrase upon these two Epistles. He was born in *Alsace*, was a *Lutheran*; and died in 1705. His Paraphrase in *German* was printed at *Frankfort*, in 1691, in 8vo.

Peter Martyr's Comment upon the first Epistle only to the *Corinthians*, was printed at *Zurich*, in 1589. the fourth Edition, in fol. We have already spoken of him.

We shall add *Jerom Simon Van Alphen*, a *Flemish Calvinist*, who made a Comment upon the second Epistle only, together with *Prolegomena*; printed at *Amsterdam*, 1708, in 4to. The Method which he has followed, is very

much approved of. We have spoken of him upon *Daniel*.

Article XXX. Treatises and Dissertations upon the two Epistles to the Corinthians.

Christoph. Georg. Mayer, de Hominibus Piacularib. 1 *Cor*. 4. 13. This Dissertation is in the second Tome of *Philological Dissertations*; as is that of *David Ziegra*, who, as well as *Mayer*, was a *German Lutheran*.

Of Baptism for the Dead.

Dan. Grade de Baptismo pro Mortuis, 1 *Cor*. 15. 29. It was printed at *Grypswald*, in 4to. in what Year it is not said; and since in the second Tome of the *Thesaurus Dissert. Philolog*. Grade was a *German Lutheran*.

Bochart has a Dissertation particularly on this Subject, in his *Geography*, tom. 2. p. 2026.

Henrici Muller de eodem, ibid. It was printed before at *Rostock*, 1665, in 4to. We have spoken of him above.

Salom. Deylingi de eodem argumento, Observ. Sacr. *tom. 2. c*. 44.

See our Dissertation on the same Subject; wherein I have brought together, and examined four and twenty different Opinions concerning *Baptism for the Dead*. It is in our Comment on St. *Paul*; and in the Collection of our *Dissertations*, tom. 3. p. 338.

S. Jerom, ad Minervium & Alexandr. Explic. 1 *Cor*. 15. 51. *Omnes quidem dormiemus, non autem omnes immutabimur*.

Sebastian Schmid has likewise treated of *Baptism for the Dead*; printed at *Strasburg*, 1656, in 4to. As also *James Reichman*; printed at *Wittemberg*, 1652. See upon St. *John*. And *Spanheim*, the Son, who wrote a Dissertation on the same Subject; printed at *Leyden*, in 1673, in 4to. and in the third Tome of his Works.

Upon St. Paul's fighting with the Beasts.

Deyling. in his *Observationes Sacræ*, t. 1. Obs. 43. See likewise M. *de Tillemont*'s 40th *Note upon* St. Paul; and *Baron*. *ad an*. 55. and *Nicephorus*, l. 1. c. 25. of his *Ecclesiastical History*. See likewise our Dissertation on the same Subject, *tom. 3. p*. 642.

Severin. Linstrupius, mentioned by us on the *Acts*, has written on this Combat; printed at *Copenhagen*, in 1695, in 4to.

Joan. Kindler in 1 *Cor*. 15. 32. *ad Bestias pugnavi Ephesi*. It is in the second Tome of *Philological Dissertations*. He was a *German Lutheran*. His Work was printed saparately at *Copenhagen*, in 1683, in 4to.

Upon the Anathema, and St. Paul's Transport.

Adami Weihenmaieri de Paulino Anathematismo, 1 *Cor*. 16. 22. Thes. Theol. This Dissertation was printed likewise separately at *Wittemberg*, 1689, in 4to. The Author was a *Lutheran*.

Joan. Lightfoot de eodem, tom. 1. *Operum*, p. 778.

Alberti Christ. Ludwig, de raptu Pauli in Paradisum, 2 *Cor*. 12. 2, &c. This is in the second Tome of *Philological Dissertations*. He was a *German Lutheran*.

Sebastiani Kirchmaieri de eodem, Thes. Theol. It had been printed before at *Wittemberg*, in 1684, in 4to. together with what he had written upon *the Thorn in the Flesh*.

Another, named *George Gaspar Kirchmaierus*, has treated on the same Subject; *ibid*. 1692, in 4to. He has also publish'd something upon St. *Paul's Eloquence*, ibid. 1695, in 4to. We have already spoken of them both.

Caroli Bovilli de eodem argumento, in a Work printed at *Paris*, 1589, in 8vo. In this he treated of the Subject abovemention'd, and of *the prophetick Vision*. He was of St. *Quentin*; and died in 1527. We have already taken notice of another Work of his upon St. *John*, and in other Places.

John Christopher Harremberg has an Exercitation on the same Subject, printed in the *Biblioth. Philolog*. tom. 6. p. 611, 634.

Augustin Strozza, an *Italian* of *Mantua*, and Canon-Regular of *Lateran*, is one of the first who wrote upon St. *Paul's being caught up into the third Heaven*; his Piece having been printed at *Mantua*, in 1498.

Of the Order *requiring the* Women to be vailed in the Church.

John d'Outrein, and *Gerard Croes*, in a Dissertation, and two other Treatises, have explained the Passage wherein St. *Paul* enjoins, that *the Women should be vailed*, *by reason of the Angels*, 1 Cor. 11. 10. These are in the *Bibliotheca Philologica*, tom. 2. p. 49, 101, and 107. We have already spoken of the former. The other was of *Amsterdam*, born in 1642. After he had gone thro' his Studies, he was made a *Calvinist* Minister; travelled into

England, and other Parts; and died at *Dort*, in 1710. of his age 68. See the Catalogue of his other Works in the same *Bibliotheca*, p. 385.

Eber. Rudolph. Roth de Velamine Capitis Virilis, ad 1 *Cor. cap*. 11. printed at *Jena*, in 1674, in 4to. We have already spoken of him above.

Of the Thorn in the Flesh, *or the* Mes- senger of Satan.

John Godfrey Lakemacher wrote *an Inquiry upon the Thorn in the Flesh*, printed in the *Bibliotheca Philologica*, tom. 6. *pag*. 635, 646. *Theodore Hascus* has added a Supplement to it; *ibid*. 647, 660.

Joan. Conrad. Dannhawerus, in 1 *Cor*. 9. *ver*. 21. *Castigo corpus meum*, &c. at *Strasburg*, 1650, in 4to. under the Title of *Hypopiasmus Paulinus*. We have already spoken of this Author. *Deyling*. has also written on the same Passage, in his *Obser*. *Sacr*. tom. 2.

William Zech, a *German Lutheran*, Professor at *Jena*, wrote upon *the Thorn in the Flesh*, and *the Messenger of Satan*, 1 Cor. 12. 1. printed at *Jena*, 1681, in 4to. He died in 1682.

William Salden, in his *Otia Theologica*, has treated of the same Subject: It is the 17th *Exercitation* of the first Book.

Christopher Heinsius, a *German Lutheran*, made likewise an Inquiry on this Subject; printed at *Wittemberg*, 1697, in 4to. That of *George Wechner*, upon the same Subject, is with his Dissertation upon *Abraham's Bosom*: See upon St. *Luke*.

On several other Subjects.

John Hilpert, a *German Lutheran*, wrote a Disputation *de Judæorum flagellandi ritibus*, 2 *Cor*. 11. *ver*. 24. printed at *Helmstadt*, 1652, in 4to. He died in 1680.

John Reinhard Hedinger, a *German Lutheran* likewise, of *Giessen*, wrote upon *the Letters of recommendation*, mentioned in 2 *Cor*. 3. *ver*. 1. printed at *Giessen*, 1699, in 4to.

John Nicholas Hardschmidt wrote *a Dissertation upon the unmarried Woman*, 1 Cor. 7. *ver*. 33; 34. It is printed in the second Tome of *Philological Dissertations*. He was of *Strasburg*, and a *Lutheran*.

Christian Gottliel Kock made one to shew that St. *Paul* was married, contrary to what is said in the same Epistle, and same Chapter. This Dissertation was printed at *Fleinsburg*, in 1707, in 12mo. and is divided into six Chapters. The first whereof is concerning the Importance of the Question. The second sets forth his Proofs, taken from holy Scripture. The third, the Testimonies of the Fathers. The fourth, that of modern Doctors. In the fifth, Objections are answered. In the sixth, an *Ebionite* Fable, relating to this matter, is confuted; in it likewise the Story of St. *Paul*, and St. *Thecla's* Voyages, is rejected. This is a *Lutheran* Doctor, who has his Prejudices, and falls upon the Church of *Rome*. We leave the Publick to judge of the strength of his Arguments, and the exactness of his Proofs.

Gabriel Groddek wrote *a Disputation upon the* Jews, *who were for taking away the Marks of Circumcision*, according to what is said in *chap*. 7. *ver*. 18. of the first Epistle to the *Corinthians*. It was printed at *Dantzick*, in 1699, in 4to. He was a *German Lutheran*, Library-Keeper of *Dantzick*; and died in 1710.

John Elias Reichardt wrote upon *the Vail*, mentioned in 1 *Cor*. 11. *ver*. 10. His Piece was printed at *Jena*, in 1694, in 4to. *John Arnold Nobten* upon *the Judgment of the Saints*, in *chap*. 6. *ver*. 2. printed at *Bremen*, or *Wratislaw*, in the Year 1718, in 4to. There is mention of it in the *Bibliotheca Philologica, tom*. 2. *p*. 577.

Michael Siricius wrote upon *the Tongues of Angels*, 1 Cor. 13. *ver*. 1. printed at *Wittemberg*, 1683, in 4to. See upon the *Acts*.

Article XXXI. Catholick Commentators upon the Epistle to the Galatians.

ST. *Jerom* has written three Books of Comments on the Epistle to the *Galatians*. In these he has inserted what he had read in the old Commentators that went before him; but without naming them, and often without even correcting them.

St. *Austin* has explain'd the Epistle to the *Galatians* in a continued Comment: and this, of all St. *Paul's* Epistles, is the only one which he has explain'd from one end to the other.

Claudius of *Turin*, Bibl. PP. *tom*. 14. *p*. 139. He lived about the Year 820. and wrote a very long and useful Exposition of the Epistle to the *Galatians*; wherein he makes use of the Hints which he had received from others, who wrote before him.

Adam Contzen has a Comment upon the Epistle to the *Galatians*, printed with his other upon the two Epistles to the *Corinthians*. See above.

That of *Marinus Grimani*, is printed with his Comment upon the Epistle to the *Romans*, at *Venice*, 1542, in 8vo. He was a *Venetian*, Patriarch of *Aquileia*, Bishop of *Porto*, and Cardinal. He died in 1546.

Jerom Seripandus wrote two Comments upon this Epistle; one printed with his Comment upon the Epistle to the *Romans*, at *Naples*, 1601, in 4to. the other separately at *Venice*, 1586, in 4to. the fourth Edition: wherein he answers Questions relating to the Text of this Epistle. He was an *Italian*, of the Order of St. *Augustin*, Archbishop of *Salerno*, and Cardinal. He died in 1563.

Lewis of *Leon*, mentioned by us upon the *Canticles*, has joined his Explanation of this Epistle to that which he made on *Obadiah*; printed at *Salamanca*, 1589, in 4to.

Gregory Polydore of *Tuscany*, an *Augustinian*, explain'd several Places of this Epistle; printed at *Lucca*, 1625, in 4to.

Adam Sasbout wrote upon all St. *Paul's Epistles*, except the two to the *Corinthians*; printed at *Cologn*, in 1568.

Article XXXII. Protestant Commentators upon this Epistle.

FRancis Gomar has not only explained the Epistle to the *Galatians*, but almost all the *New Testament*; as may be seen in his Works, printed at *Amsterdam*, in three Volumes in fol.

John Brentius, the Father, another general Commentator upon the *Old* and *New Testament*.

Bartholomæus Battus, his Comment was printed at *Grypswald*, in 1613, in 4to. He was of *Hamburgh*, a *Lutheran*; and died in 1639.

Jerom Kromayer, his Comment was printed at *Lipsick*, 1670, in 4to. He wrote several other Works, which we shall speak of in another Place. He was a *German Lutheran*, Professor at *Lipsick*; and died in 1670.

Andrew Cunadus put out *Disputations* upon this Epistle; printed at *Wittemberg*, 1658, in 4to. We have already spoken of him upon St. *Matthew*. He was of *Misnia*, a *Lutheran*, and Minister-General at *Grimna*. He died in 1662.

Frederick Weiss, his Comment was printed at *Helmstadt*, 1705, in 4to. He was a *German Lutheran*, and Minister- General at *Helmstadt*.

That of *Sebastian Schmid* was printed at *Kiel*, 1690. and at *Hamburg*, 1704. the third Edition, in 4to. without reckoning the Commentators, both Catholick, and Protestant, who have written upon all St. *Paul's Epistles*; and have before been taken notice of by us.

Article XXXIII. Treatises and Dissertations upon the Epistle to the Galatians.

SEE the Prefaces of Commentators upon this Epistle, as well general as particular, Catholick and Protestant, Ancient and Modern.

Upon the Name and Person of Cephas, reprov'd by St. Paul.

See F. *Hardouin's* Dissertation; wherein he inquires, whether *Cephas* and St. *Peter* are the same Person. It is in the Collection of his select Works, *p*. 920; printed at *Amsterdam*, 1709, in fol. Here he pretends that *Cephas* is not the same with St. *Peter*; and, consequently, that it was not this Apostle, who was reproved by St. *Paul*. We have already spoken of him upon the *Acts*.

M. *Boileau*, formerly Canon of the Holy Chapel, wrote a theological Disquisition on the second Chapter, *ver*. 2. to the *Galatians*; wherein he examines the same Question. Herein he follows the Opinion opposite to F. *Hardouin*, and the most commonly received in the Church, ever since St. *Austin* supported it against St. *Jerom*. His writing was printed at *Paris*, in 1713, in 16°. in *Latin*.

We treat of it likewise in our Dissertation prefix'd to our Comment upon this Epistle; and in the Collection of our *Dissertations*, tom. 3. p. 519. *Deyling*. in his *Sacred Observations*, tom. 2. *chap*. 45.

Upon St. *Peter's Dissimulation*, see St. *Jerom*, and St. *Austin*, in the Epistles which they have written to each other upon this occasion. They are in the new Edition of St. *Austin*, Ep. 20. 40. 71, 72, 75. 80, 82. It may be proper to read them. Herein we see how the former changed his Opinion, and submitted to the pressing Reasons of the latter, tho much younger.

Cæsar d'Arcons, a Catholick Advocate in the *Vivarez*, made three Dissertations upon the Scripture: the first whereof is upon St. *Paul's Dispute with St*. Peter; printed in *French* at *Brussels*, 1680, in 4to. He died in 1681.

John Wagner, a *Lutheran* of *Germany*, and Minister-General of *Brunswick*, wrote upon the same Subject; at *Tubingen*, 1668, in 4to.

John Andrew Quenstadt wrote upon *the Reprehension of St*. Peter *by St*. Paul; printed at *Wittemberg*, 1687, in 4to. See upon St. *John*.

John George Richterus, a *Lutheran*, and Minister-General of *Reichembach*, has treated on the same Subject; printed at *Lipsick*, 1408, in 4to.

Upon the Marks, and Anathema of St.

Paul.

Deyling. in Galat. 6. *ver*. 17. *Stigmata Domini J.C. corpore meo porto*; in his *Sacred Observations*, tom. 3. chap. 43.

Christian Bosen has written upon St. *Paul's Anathema*, against those who preach any other Gospel than that of *Jesus Christ*; at *Lipsick*, 1672, in 4to. and in the second Tome of *Philological Dissertations*. He died in 1671.

Upon several other Subjects.

Michael Cobabus, mentioned by us upon the Epistle to the *Romans*, made a Dissertation upon the third Chapter; printed at *Rostock*, 1671, in 4to. It is an Answer to *Reisentampff*, says *Lipenius*.

John Frederick Mayer wrote several Dissertations upon this whole Epistle; printed at *Grypswald*, in 1709, in 4to. See above upon the *Acts*.

Theodore Hasæus has an Exercitation upon *the Baptiz'd putting on* Jesus Christ, mentioned in *chap*. 3. *ver*. 27. This is in the *Bibliotheca Philologica*, tom. 4. p. 1007, 1047. in 35 Articles. *Frederick Christopher Neubour* made a juridical and critical Exercitation upon *chap*. 4. *ver*. 1, 2. in the same Collection, *tom*. 5. *p*. 40, 56. wherein he reconciles the seeming Contradiction of an Infant-Heir, who does not differ from a Servant, tho he be Master of all the Wealth of his Family.

Article XXXIV. Catholick Commentators upon the Epistle to the Ephesians.

S T. *Jerom* has written expressly upon this Epistle, which we are to understand of the two Comments printed under his Name: the longest whereof, is *Pelagius*'s: the Author of the other, which is shorter, is unknown; and both include all St. *Paul*'s *Epistles*. The genuine Comment on this Epistle is in *tom*. 3. of the new Edition of St. *Jerom*.

Adam Sasbout, John Naclantus, *Gabriel Vasquez*, and *Augustin de Quiros*, have written on the same Epistle, in what they have perform'd on the rest among their Works. See their Title in the *Index*.

Article XXXV. Protestant Commentators on the Epistle to the Ephesians.

THERE are more Protestants than Catholicks, who have endeavoured to explain this Epistle. An anonymous Author, whose Work was published at *Cambridge*, in 1653. and afterwards at *Amsterdam*, in 1719, in 8vo.

Christopher Althofer, a *Lutheran*, and Minister-General, who died in 1660, has Notes printed at *Nuremburg*, 1641, in 4to. He died in 1660.

Baynes, an *Englishman*, wrote a Comment in his own Language, which was printed at *London*, in 1658, in fol. as also did *Paul Baynes*, another *Englishman*, ibid. 1645, in fol. *Henry Bineman*, an *Englishman*, likewise wrote an Exposition; *ibid*. 1581, in 4to.

The principal is that of *Robert Bode*, containing two hundred Lectures; wherein he sets down the Analysis of the Text, together with an Explanation, and treats of several controversial Questions; printed at *Geneva*, 1661, in fol. the second Edition. This *Bode* was a *Scotchman*.

Clarius Carmolin has a Paraphrase printed at *Strasburg*, in 1684, and in 8vo.

Lewis Crocius, whose Comment is printed at *Bremen*, 1620, in 8vo. is different from *John Crocius*, a *Calvinist*, Professor at *Marpurg*, who wrote not only upon this Epistle, but also upon eight others, printed at *Marpurg*, 1663, in fol. He died in 1659.

John Andrew Gleich, a *Lutheran*, wrote a Comment in *German*, which was printed at *Dresden*, 1705, in 4to. *William Gouge* wrote one in *English*, which was printed at *London*, in 1634, in fol.

David Knibbe, a *Fleming*, and a *Calvinist*, made an Explanation in *German*; printed at *Frankfort*, 1698, in 4to.

Daniel Lagus, wrote a Comment, printed at *Grypswald*, in 1663, in 4to. He was a *German Lutheran*; and died in 1678.

The *Analysis*, and *Exposition* of *Meno Hanneken*, were printed at *Marpurg*, 1631, in 4to, the second Edition. He was a *Lutheran* of *Oldenburg*, and Professor of the Oriental Languages at *Marpurg*. He died in 1671.

John Meelfurerus, his Comment was printed at *Nuremburg*, in 1628, in 4to. with another made by him upon the Epistle to the *Philippians*, and the first Epistle to *Timothy*. He was a *German Lutheran*, Abbot of the Monastry of *Helborn*; and died in 1640. *Barthel. Battus* made a Comment, containing one and twenty Disputations; and printed at *Rostock*, in 1620, in 4to.

Andrew Nemeyer, his *Analyses*, with that which he made upon the Epistle to the *Romans*, were printed at *Jena*, 1608, in 8vo. He was a *German Lutheran*.

John d' Outrein, his *Explanation* was printed in *Flemish*, at *Amsterdam*, 1715, in 4to. He was of *Flanders*, a *Calvinist*, and Minister at *Amsterdam*. We may see his Life, and the Catalogue of his Works, in the *Bibliotheca Philologica* tom. 1. Part the second, p. 181, 193.

We have taken notice, in the Article, upon the Epistle to the *Romans*, of what *Philip Paræus* wrote upon this; and of the *Analysis* by *Ambrose Reuden*, upon the Epistles to the *Corinthians*.

Peter Dinant, whose Comment upon this Epistle was printed at *Rotterdam*, 1721, in 4to. has added to it *Prolegomena*; wherein he shews, 1. That St. *Paul* is the only and real Author of it. 2. He treats of the City of *Ephesus*, and the State of it in the time of this Apostle. 3. Of the Worship paid to *Diana*. 4. Of the Genius of the Inhabitants. 5. Of the Magick-art practised by the *Jews*, who dwelt there at that time. 6. Of the polite Literature cultivated there. 7. Of *Apollonius Tyanæus*, who seduced the People there by his Impostures. 8. He confutes the Opinion of *Grotius*, who maintains that this Epistle was written to the *Laodiceans*, and not to the *Ephesians*. 9. That of *Usher*, who holds it to have been written to all the Churches. 10. He sets forth the Apostle's Design in writing it, 11. The time when it was written. As to his manner of explaining it, it is in the way of Homily. We find some of his Notes in the *Bibliotheca Philologica*, tom. 5. p. 535, 539.

Hermand Alexander Roell, of *Westphalia*, a *Calvinist*, and Professor at *Utrecht*, has written *a paraphrastical Analysis*; printed at *Utrecht*, 1715, in 4to. the second Edition. He was born in *Westphalia*, in 1652. lost his Mother in 1655. and his Father in 1656. began to learn Languages in 1669, and 1670. under very knowing Masters; was made Professor of Philosophy at *Franekar*, in 1679. and died in 1718. See his Life, and the Catalogue of his Works, in the *Bibliotheca Philologica*, tom. 2. p. 707, 733.*Philip James Spencer*, his Explanation is in *German* only; at *Hall*, 1706. with that written by him upon the Epistle to the *Colossians*. We have spoken of him upon the Epistle to the *Romans*.

John Tarnovius has a Comment, which was printed at *Rostock*, in 1636, in 4to. with that which he made upon the four following Epistles. We have already spoken of him.

Jerom Weller, a *German Lutheran*, who died in 1572. wrote a Piece upon this Epistle; printed at *Nuremberg*, in 1559, in 8vo.

John Wigand has also made Notes upon this Epistle, printed at *Herford*, 1581, in 8vo. and upon some other Epistles.

Article XXXVI. Dissertations upon the Epistle to the Ephesians.

SEE the Prefaces on this Epistle, by both Catholick and Protestant Commentators.

Salom. Deyling. in *Ephes*. 5. 18. *de Hymnis a Christianis decantandis*, tom. 3. ch. 44. *Observ*.

Gaspar à *Lilian*, among his *Philological Dissertations*, has one upon *chap. 6. ver*. 4. printed at *Bareith*, 1684, in 4to. He was of *Berlin*, a *Lutheran* Minister; and died in 1687.

John Gottlieb Lucis wrote against the foregoing Dissertation, by *Hasæus*, in defense of *Carpzovius's* Opinion; printed at *Lipsick*, in 1705, in 4to. He was a *German Lutheran*. We have already spoken of this Work above.

John B. Ottius, and *Theodore Hasæus*, have each made a Dissertation upon *the Sacrifice of a sweet smelling Savour*, mentioned in *chap*. 5. *ver*. 2. printed in the *Bibliotheca Philologica*, tom. 2. p. 525; 1548. That of *Ottius* contains thirty Articles; wherein he particularly contends against the use of Incense in the Sacrifice of the New Law, pretending that it was not used till the fourteenth Century. That of *Hasæus* has but nine Articles; and treats only of different Sacrifices. We have already said something of him: And, for *Ottius*, he was of *Zurich*, a *Calvinist*, Professor of the *Hebrew* Tongue, and Deacon of the great Church of *Zurich*.

John George Schelborn has made *an Observation upon the Jesting forbidden by St*. Paul, in *chap*. 5. *ver*. 4. in the same Collection, *tom*. 5. *p*. 57, 66.

Article XXXVII. Catholick and Protestant Commentators upon the Epistle to the Philippians.

A*Tobias Eckard*, his Dissertation on these Words, *Eph*. 2. 2. *According to the Prince of the Power of the Air*; printed at *Wittemberg*, 1688, in 4to. is in the second Tome of *Philological Dissertations*. See upon the *Acts*, where we have spoken of him.

John Deutschman, has written upon *the Ascension of* Jesus Christ *into Heaven*, mentioned in *chap*. 4. *ver*. 8, 10. printed at *Wittemberg*, 1674, in 4to. See above, where we have said something of him.

Stephen le Clerc wrote upon *the Spiritual Weapons*, in *chap*. 6. *ver*. 8, 10. in *David le Clerc's Questiones Sacræ*, printed at *Amsterdam* 1685, in 8vo. He was of *Geneva*, Brother to *John le Clerc*, and a *Calvinist*. He died in 1676.

Cornelius Hasæus, upon *Christ's Descent into Hell*, chap. 4. ver. 9. printed at *Bremen*, 1702, in 4to. See upon St. *John*. Dam Sasbout, among his Works printed at *Cologn*, 1568. as we have already observ'd. *John Antony Velasquez*; printed at *Lyons*, 1639. and at *Antwerp*, 1640, and 1651. in two Volumes in fol. which is the last Edition of his Comment. *Velasquez* was a *Spaniard* of *Avila*, a *Jesuit*; and died in 1669. *Nicholas Antonio* speaks of him in his new *Bibliotheca Hispanica*. He is the only Catholick who has attempted to explain this Epistle in a particular Comment. We do not reckon those who have written upon all St. *Paul's Epistles*.

Among the Protestants, *Bartholomæus Battus* has joined his Comment to that which he wrote upon the Epistle to the *Ephesians*, and *Colossians*; printed at *Rostock*, 1620, 1627, 1628, in 4to. See upon the *Galatians*.

*John Daill*è has explained this Epistle, as well as the rest, in *French*; printed at *Paris*, 1644, in 8vo. He was of *Poictiers*, a *Calvinist*, Minister of *Charenton*; and died in 1670.

The Explanation of this, and the other Epistles, by *Francis Gomar*, is in the Collection of his Works: See upon St. *Matthew*.

That of *Tarnovius*, is with the foregoing one.

Article XXXVIII. Dissertations upon the Epistle to the Philippians.

JAmes Perizonius has one upon the Word *Palace*, or *Prætorium*, mentioned in *chap*. 1. *ver*. 13. *In omni Prætorio, & in cæteris omnibus*; which he explains of the *Prætorium* Bands incamp'd out of *Rome*. It was printed at *Franekar*, in 1690, in 8vo. We have spoken of him upon the *Acts*.

John Stepner, a *German Lutheran*, and Minister-General, has made an exegetical Dissertation upon *chap*. 11. *ver*. 1, 12. printed at *Lipsick*, 1650, in 4to. He died in 1659.

Christopher Augustus Heuman, whom we have spoken of upon the Gospel of St. *John*, wrote a Dissertation upon *ch. 2. ver*. 6. It is in the *Bibliotheca Philologica*, tom. 2. p. 580, 584.

Article XXXIX. Catholick and Protestant Comments upon the Epistle to the Colossians.

AUgustin de Quiros, a *Spaniard*, and a *Jesuit*, who died in 1622. has a Comment printed with others written by him, at *Seville*, 1622, in fol. As also have all the *Catholicks*, who have commented all St. *Paul's Epistles*.

Of the *Protestants*, *James Albingius* wrote *an exegetical Analysis*, printed with that published by him upon the other Epistles in his Works, *tom*. 5. at *Amsterdam*, 1689, in fol. We have already spoken of him in another Place.

Francis Gomar, among his other Works. See above.

Sebastian Schmid, his Comment was printed at *Hamburgh*, 1704, in 4to. the second Edition.

Frederick Rappolt has *Observations* made upon this Epistle; printed in his other Works, *tom*. 1. at *Lipsick*, 1693, in 4to. He was a *German Lutheran* of *Reichembech*, and Professor at *Lipsick*. He died in 1686.

John Davenant, an *Englishman*, and Bishop of *Salisbury*, who died in 1640. wrote *an Exposition*, which was printed at *Groninguen*, 1655, in 4to. the fifth Edition. *Tarnovius* and *Daill*è, ubi supra.

Theodore Hascus has explain'd only the 24th Verse of the first Chapter, which relates to the Sufferings of *Jesus Christ*; in the *Bibliotheca Philologica*, tom. 3. p. 218.

Clement Strezo made an intire Comment, which was printed at *Amsterdam*, in 1708, in 8vo. He has not observed much method in it; and proposes only his own Thoughts, as they occur to him, much as he would have done in familiar Conversation. His, therefore, is not a Copy from other Comments, but new Ideas formed by him, relating to the Dogmatists, or Seducers of the *Colossians*, whom he believes to be *Essenian* Cabalists; and what he says of them, is what is most uncommon in his Comment.

Article XL. Treatises and Dissertations upon the Epistle to the Colossians.

SEE the Prefaces on this Epistle, of both *Catholicks* and *Protestants*.

Henry Frierenberg has a Dissertation on these Words, *Colos*. 3. 2. *Non est Barbarus, neque Scytha*. He was a *German Lutheran*; and his Piece is in the second Tome of *Philological Dissertations*. *John Andrew Quenstedt* has also Disputations upon this Epistle; printed at *Wittemberg*, 1664, in 4to. See above. The first is upon *chap*. 3. *ver*. 11. and had been before printed at *Wittemberg*, in 1664, in 4to.

Adrian Reland made one upon the same Verse, wherein he explains what we are to understand by *Barbarian* and *Scythian*; in *tom*. 5. of the *Biblioth*. *Philolog*. p. 253. *Theodore Hascus* has one upon the same Subject, *ibid*. p. 270. where we find likewise a Letter by *Conrad Piken*, upon this Subject; *p*. 76, 77, and 99.

Article XLI. Catholick and Protestant Commentators upon the two Epistles to the Thessalonians.

Gabriel Vasquez, and they who have written upon all St. Paul's Epistles.

Of the *Protestants, Francis Gomar*, and the others above-mentioned.

Among those who have written particularly upon these two Epistles, we shall place *Jodoc. Willich*, a *German* of *Prussia*, a *Lutheran*, and Physician at *Frankfort*, who died in 1552. His Comment was printed at *Strasburg*, in 1545, in 8vo.

John Croce, or *Crocius*, a *German*, above -mentioned, made a Comment upon these Epistles, and some others, in two Volumes in fol. printed at *Marpurg*, in 1663. He died in 1659. as we have already mentioned, upon the Epistle to the *Ephesians*.

William Bradshaw, an *Englishman*, put out an Explanation of these two Epistles, in *English*; printed at *London*, 1620, in 4to.

We must not omit the Notes of *Jonah Schlichtingius*, upon the 8th Verse of the 2d Chapter, against *Grotius*. They were printed first of all at *Amsterdam*, in 1643, in 8vo. and afterwards in the *Great Criticks*, of the last Edition, under the Name of *John Simplicius*; which made it believed that they were by *Salmasius*, who concealed himself under this Name. We need only read some Lines of these Notes, to be convinced that they were by one more conversant in Divinity than *Salmasius*; one who reasons with great art, and perspicuity, and method, but does not write so well in *Latin*, nor shew any philological Learning, in which *Salmasius* excell'd, and made Dissertation in the *Bibliotheca Philologica*, tom. 5. p. 800, 857. wherein he explains what we are to understand by *the Son of Perdition*.

Tobias Eckard, his Performance upon *the Subscription of* St. Paul's *Epistles*, mentioned in the second Epistle, *ch. 3. ver*. 18. was printed at *Wittemberg*, 1687, in 4to. and in the second Tome of *Philological Dissertations*. We have spoken of him above. See his Title in the *Index*.

John Michael Lange wrote of *the Genealogies and Fables of the* Jews, upon *chap. 1. ver. 1*. of the first Epistle; in the second Tome of *Philological Dissertations*. We have spoken of him elsewhere.

Hippolitus Fronto, or rather *Peter du Moulin*, and *Henry Morus*, upon *Antichrist*. They are cited in the *Synopsis*.

We speak of the several Works of St. *Hippolitus*, Abbot *Adson, Malvenda*, and *Grotius*, in the Article relating to *Antichrist*; which we do not repeat in this Place.

We have a Dissertation upon *the End of the World*, in the second Tome of our Comment on St. *Paul's Epistles*.

There is a Dissertation printed at the end of M. *de Tillemont's Life*, which was made by him upon *the State of the World after the Resurrection*, p. 197.

We have likewise a Dissertation upon *the Resurrection of the Dead*, tom. 2. on St. *Paul*; and in the Collection of our *Dissertations*, tom. 1. p. 803.

See what is observed upon the same Subject, at the end of the Article concerning *the Funerals of the* Hebrews.

Article XLIII. Catholick Commentators upon the two Epistles to Timothy.

ADAM Sasbout, and *Claude d'Espence*, Aan ostentatious shew of it upon all Occasions: for which reason we restore this Work to its true Author.

Article XLII. Treatises and Dissertations upon these two Epistles.

UPON the second Chapter of the second Epistle to the *Thessalonians*, see *Grotius's* Dissertation on the Places which treat, or are supposed to treat of *Antichrist*; and *Simplicius Verinus*, of whom we have been speaking.

Of those who have written upon *Antichrist, Peter Karl*, who is one, has a *Paris* Doctor of the College of *Navarre*, who lived in the sixteenth Century, printed at *Paris*, 1561, in fol. have written on the two Epistles to *Timothy*. This Edition of *Claude d'Espence's* Comment, includes only what he wrote upon the first Epistle: What he composed upon the second, was printed in 1564, in fol. But the whole is united in the Edition of 1619, in fol. together with his other Treatises.

His Method is very different from that of other Commentators; for he begins with explaining the literal Sense of the Text, afterwards he proposes Questions, and makes Digressions upon Ecclesiastical Discipline, but taken out of these two Epistles: which is what M. *Du Pin* very much approves of. *Richard Simon*, in his *Critical History of the* New Testament, *chap. 40. p*. 592. does not judge of it in the same manner.

He was born in 1511. at *Chalons*, in *Champagne*; studied at *Paris*; went to *Rome* in 1555, with the Cardinal of *Lorrain*; return'd to *Paris*, and died there in 1571. of his age 60. according to *Thuanus*, in the *History of his Times*. He distinguished himself as much by the innocency of his Manners, as by his uncommon Learning. *Genebrard* speaks as much to his advantage.

John Hessels has commented the first, and *Cyprian de la Huerga* the second, to *Timothy*. *Hessels* was of *Louvain*, professed Divinity there; and died in 1566. His Comment upon the first Epistle to *Timothy*, was printed at *Louvain*, in 1568, in 8vo. He is believed by some to be the Author of those Comments which were published by *Adam Sasbout*, who had been his Disciple, and printed what his Master had dictated to him. There are some who confound him with *John Hessels*, who lived almost at the same time, and was of the same City; but this last died in 1551. and was *Sasbout's* true Master. *Hessels* died too soon, being only 44 years of age, to have composed a great number of Works. He had a very good share of those Talents which adorn the Mind, having a happy Memory, and a very easy Conception. He went to the Council of *Trent* with *Jansenius*, Bishop of *Ghent*, and saw the end of it.

If it is true, that *Cyprian de la Huerga* wrote upon the second Epistle, as is said above, and by some asserted, we are of opinion that his Comment was never printed. *Nicholas Antonio* says that it is upon all St. *Paul's Epistles*; but he does not set down the Year when it was printed.

Magalian, a *Jesuit*, and *Soto Mayor*, a *Dominican*, have likewise written upon these two Epistles. The Comment by *Cosmas Magalianus*, is much after the manner of that written by *d'Espence*; for he treats of the *Hierarchy* in three Books. It was printed at *Lyons*, 1609, in 4to. We have already spoken of him upon *Joshua*, and *Judges*. There is a great deal of positive and School-Divinity in his Comments. As for *Lewis Soto Mayor*, his Comment was printed at *Paris*, 1610, in fol. We have said something of him upon the *Canticles*.

We may add *Isaac Habert*, of *Paris*, and Bishop of *Vabres*, who died in 1667. he wrote upon these two Epistles, and upon the two last. His Book was printed at *Paris*, 1656, in 8vo. It is a continued Exposition.

This likewise is what was composed by *Charles Rapine*, a *Recollet*, who died in 1698. His Exposition, which is in *French*, was printed at *Paris*, in 1632, in 8vo. with his Exposition of the Epistles to *Philemon* and the *Hebrews*, in 1634, 1636, in two Volumes.

Article XLIV. Protestant Commentators upon the two Epistles to Timothy.

AMong the *Protestants*, some have written upon the first, others upon the second Epistle, and others again upon both.

Abraham Schultet, with what he wrote upon the two following Epistles; printed at *Frankfort*, 1624, in 4to. and at *Wittemberg*, 1630. And *Sebastian Schmid* has paraphrased the first among his other Works.

Lambert Danæus, his Comment on the first Epistle was printed at *Geneva*, 1581, in 8vo. *John Gerhard*, at *Jena*, 1666, in 4to. the second Edition. We have already spoken of him.

David Chytræus made *Scholia*, and an Enarration on the same; printed at *Frankfort*, 1569, in 8vo. We have spoken of him elsewhere.

Gaspar Cruciger wrote a Comment upon the same; printed at *Strasburg*, 1540, in 8vo. and other Comments, which we shall speak of in another Place. He was of *Lipsick*, a *Lutheran*, and died in 1548.

Antony Faye has also made a Comment, which was printed at *Geneva*, 1609, in 8vo. and others besides. He was a *Calvinist*, Minister at *Geneva*, and died in 1616.

That of *Constantine Phrygio*, is with his Comment upon *Leviticus*. See upon this Book, where we have spoken of him.

Christopher Theophrastus Saver, a *German Lutheran*, made Observations upon some Places of this Epistle, which are in the second Tome of *Philological Dissertations*.

Kilian Venator, of the same Country and Religion, made an Explanation in *German*; printed at *Isleben*, 1570, in 8vo. if we believe *Hunnius*, in his *Thesaurus Theologicus*. *John Henry Fausking*, a *Lutheran* of *Kimberg*, has explain'd the second Epistle.

Alexander Alesius, above-mentioned, wrote a Disputation upon both the Epistles; cles; printed at *Lipsick*, in 1550, 1551, in two Volumes in 8vo. *Peter Artopæus, of Pomerania*, a *Lutheran*, and Minister at *Stetin*, in 1554, made *Scholia*; printed at *Basil*, 1546. the second Edition, in 8vo. *George Christopher Dybrad, a Danish Lutheran*, has a Comment printed at *Copenhagen*, in 1599, in 8vo. under the Title of *Speculum Sacerdotii*. He died in 1607. *Matthias Nethen*, a *Calvinist*, and Minister at *Herborn*, put out a Disputation upon these two Epistles; printed at *Utrecht*, 1655, in 4to.

Article XLV. Treatises and Dissertations upon the two Epistles to Timothy.

GOthofredus has made learned *Ex- ercitations on the 15th and 16th Verses of the third Chapter of the first Epistle*. They relate to the Church, and are written with a design to illustrate those Passages of St. *Paul*. They were printed at *Geneva*, 1649, in 4to. the second Edition; and are in the *Great Criticks*, tom. 7.

He has also written a Dissertation upon *the Obligation which Women were under to be vailed in the Church*; ibid. 1654, in 4to. He was of *Geneva, a Calvinist*; and died in 1652.

See likewise *Christ. Theoph. Saver, Observata in loca quædam 1 Timoth*. The Impression of these Observations is taken notice of above.

Michael. Langii de Genealogiis nunquam finiendis, 1 Tim. 1. 4. The Edition is mentioned upon the first to the *Thessalonians*.

Emmanuel. Webber, ad 1 Tim. 3. 15. Ut scias quomodo oporteat te in domo Dei conversari, quæ est in ecclesia Dei. He has also treated of *the Subscription to this Epistle*. Both Works printed at *Lipsick*, 1686, in 4to. and in the second Tome of *Philological Dissertations*. He was a *German Lutheran*.

Salom. Deylingii de eodem argumento, Obser. Sacr. *tom*. 1.

Benedicti Picteti, & Georg. Henrici Goezii, de magno pietatis mysterio, ad 1 Tim. 3. 20. There are four Dissertations written by *Pictet* upon this Subject, printed at *Geneva*, 1690, in 4to. and in *tom*. 11. of the *Great London Criticks*, p. 665. of the last Edition. He was a *Calvinist* of *Geneva*; born in 1655. made Minister in 1678. and Professor in 1686. The Catalogue of his Works is in the *Bibliotheca Philologica, tom*. 4. p. 300, 304. That of *Henry Goeze* is also in this Volume, p. 660.

Andreæ Bosii de juvenilibus cupiditatibus, 2 Tim. 2. 22. See upon the *Acts*, what we say of this Author.

Deylingii in 2 *Tim*. 4. 6, 7. *Ego enim jam delibor*, Observ. *tom*. 2. *c*. 46.

Hector. Gothofr. Masii de pallio Pauli, 2 *Tim*. 4. 13. This is in the second Tome of *Philological Dissertations*. He has also others, whereof we shall take notice; and of the Author himself, in another Place.

Paul Bauldry of Iberville, a Native of *Rohan*, but a *Calvinist*, and Professor of sacred History at *Utrecht*, who died in 1706. wrote a Letter upon *ver*. 16. of *chap*. 3. of the first Epistle, which relates to *the great Mystery of the Church*; produced, or mentioned in the *Bibliotheque* of new Books, printed at *Utrecht*, 1702, in 8vo. for *May*, and *June*. We find *ibid*. and in the same Months of the Year 1699, a Letter upon the same Subject, from a *Dutchman*, a *Calvinist*, and Minister, who concealed himself under the name of *Philalethes*, or a Friend to Truth.

Frederick Christopher Neubour has a Dissertation upon *the profane Fables, and bodily Exercise*, mentioned in St. *Paul's* first Epistle to *Timothy*, chap. 4. ver. 7, and 8. It is in *tom*. 2. of the *Bibliotheca Philologica*, p. 113. Herein he confutes those who explain this Passage as if it were a Prohibition of Marriage, and meant only a purely spiritual Exercise. He also made *Philological Notes upon several Places of the* New Testament, which are in the first Tome of the same *Bibliotheque*, p. 113. Part the third. He was a *Lutheran*, one of the Council of War to the King of *Great- Britain*, in the Electorat of *Brunswick* and *Lunenburg*.

See likewise the Life of *Timothy* in *Witsius's Exercitations*, printed at *Utrecht*, 1714.

Article XLVI. Comments upon the Epistle to Titus.

ST. *Jerom* has an excellent Comment upon this Epistle.

Claude d'Espence has a Comment upon this Epistle, printed with that which he wrote upon the two Epistles to *Timothy*; see above.

John Gopylus, a French Catholick, wrote only upon the Epistle to *Titus*; at *Paris*, 1644, in 8vo.

John Sasbout, Magalian, and *Soto Mayor*, have also written upon the same Epistle.

And of the *Protestants, John Wallis*, *Oper*. tom. 3. *Frederick Rappolt, Jodoc*. *Willichius, John Henry Wildhagen*, and *Abraham Scultet*, with their Comments upon the Scripture. See the *Grand Criticks*, and the *Synopsis*.

Adrian Reland has explain'd *ver*: 5. of *chap*. 11. where it is ordained that *the Women should be keepers at home*. His Explanation is in the *Bibliotheca Philologica*, tom. 1. p. 317. of the third Part. We have already spoken of him, and shall have an opportunity to speak of him again. He was born at *Amsterdam*, in 1676. taught the Oriental Languages, for seventeen Years, at *Utrecht*; and died in 1718. *James Hasæus* has written a Letter against his Explanation, *ibid*. tom. 2. p. 109.

Article XLVII. Dissertations upon the Epistle to Titus.

SEE the Prefaces on this Epistle, as well by Catholick as Protestant Commentators; and *Christian Schmid, de Cretensium vituperio*, tom. 1. p. 22. His Dissertation is in the second Tome of *Philological Dissertations*; and was printed separately at *Lipsick*, 1673, in 4to. He was a *German*, and Minister at *Wratislaw*.

Daniel Pfeiffenger has a Dissertation upon the *Cretans*; printed at *Strasburg*, together with his other Dissertations mentioned by us upon *Joshua* and *Haggai*, in 1703. He was a *German* of *Strasburg*, a *Lutheran*, and Professor of the Oriental Languages in the beginning of the 18th Century.

Article XLVIII. Comments upon the Epistle to Philemon.

ST. *Jerom* has a Comment upon this Epistle. I say nothing of St. *Chrysostom*, and those who followed him; nor of the Authors who have written upon all St. *Paul's Epistles*.

James Pamelius published his Comment upon this Epistle in the fifth Volume of *Rabanus Maurus's* Works, *p*. 1611. It is very small: and, for the Author, we have spoken of him upon *Judith*.

Francis Feuardent, a *Franciscan*, has likewise written upon the Epistle to *Philemon*.

John Vincent wrote a familiar Explanation of this Epistle; printed at *Paris*, in 1647. He was of *Limoges*, a *Feuillant*, and firnamed *de Saint Martial*. He died in 1648.

Philip Parœus, his Comment was printed with his other upon the Epistle of St. *Jude*. See above to the *Romans*.

Christian Frederick Franckepstan wrote Observations upon this Epistle; printed at *Hall* in *Saxony*, 1657. and at *Lipsick*, 1665, in 12mo. He was a *German Lutheran* of *Lipsick*, and died in 1679.

Scipio Gentilis, his Comment was printed at *Nuremberg*, 1618, in 4to. He was Brother to *Alberic*, mentioned by us upon the *Maccabees*; was, like him, a *Lutheran* of *Altorf*, and died in 1616.

To these we may add *John Pricæus*, *Lambert Danæus, Francis Gomar, Abraham Scultet*, and the Paraphrase of *Sebastian Schmid*, which is with that written by him upon the first Epistle to *Timothy*: See higher. The Comment made by *Lambert Danæus*, was printed at *Geneva*, 1579, in 8vo. and in his *Opuscula*, ibid. 1654, in fol. See above.

Daniel Dyke also, an *Englishman*, has an Exposition of this Epistle in his own Language; printed at *London*, 1618, in 4to.

Article XLIX. Dissertations upon the Epistle to Philemon.

ZAchary Huber, mentioned by us upon St. Luke, explain'd the 18th and 19th Verses, in the third of his *Philological Dissertations*; printed at *Franekar*, in 1702, in 4to.

F. *Delitry*, a *Jesuit*, made a Dissertation upon the Signification of the Word *unprofitable*, which we read in *ver*. 11. of the Epistle to *Philemon*. See the *Memoirs of Trevoux*, 1721. Article 73. in the Month of *September*.

Article L. Catholick Commentators upon the Epistle to the Hebrews.

FRancis Ribera, a *Jesuit*, his Comment upon the Epistle to the *Hebrews*, is his last Work. It was printed at *Salamanca*, in 1598. and at *Cologn*, in 1600, in 8vo. It is not intirely his; for as he died when he had finished the Explanation of *chap*. 6. *ver*. 5. those of his Fraternity continued his Work. We have spoken of him upon St. *John*.

Blasii Viegas Lucubrationes in epistolam ad Hebræos. They were never printed: and *Southwell* is the only one who speaks of them. His Performance upon the *Revelations*, is the only thing of his which is printed: See above.

Michael de Palatio, his Discourses were printed at *Salamanca*, in 1590. He was a *Spaniard* of *Granada*, and Professor of Di-

493 1573, made a Comment; printed at *Lou-*

vain, in 1599, in 8vo.

Article LI. Protestant Commentators upon the Epistle to the Hebrews. ohn Braunius, his Comment mentioned

Jvinity.

Lewis Tena is, particularly, very well esteemed. He understood neither *Greek* nor *Hebrew*, as he himself confesses. His design was to furnish young Divines with Proofs and Answers, to confute the Arguments proposed to them in publick Disputations; and resolve such Difficulties as should be urged to them, relating to any part of Scripture, and particularly to the Epistle to the *Hebrews*. His Method is to propose divers Questions, which sometimes have very little relation to St. *Paul's* Text. He handles them, generally, in a scholastick manner, and with some learning: But, as there were not at that time many good Editions of the Fathers, the Author makes use of Arguments, rather than Authorities. His great Comment was printed first of all at *Toledo*, in 1611, in fol. it was afterwards made the tenth Tome in the *Sacred Criticks of London*, the first Edition; and in that of *Frankfort*, 1698, 1700. He excels particularly in the Preambles of this Comment, because he is more concise than in the body of the Work; wherein he proposes many Questions, which are often out of place, and follows the generality of the Commentators of the ninth Century, as M. *Simon* says, in his *Critical History of the* New Testament. He was of *Cadiz*, a Doctor, and Canon of *Alcala*; was made Bishop of *Tortosa* about 1622. and died the same Year. *Nicholas Antonio* commends him, both for his Wit and Learning.

Dom. Bernard de Montfaucon, in his new Edition of St. *Athanasius*, has put out some Fragments of this Father, in *Greek* and *Latin*, upon this Epistle; *tom. 2. p*. 1272. They make us regret the loss we have had of the whole Comment.

Adam Sasbout has also written, with success, on this Epistle. We may add *Laurentius Valla*, *Erasmus*, and *Lucas Brugensis*, who are in the *large Criticks*.

Constantine Buccafocus, an *Italian*, a *Cordelier*, Bishop of *Verceil*, and Cardinal about 1587. made a Comment, which was printed at *Rome*, the same Year, in 4to.

Matthew Galen, of *Zealand*, and Canon of the University of *Doway*, who died in by us upon *Ezekiel*, was printed at *Amsterdam*, in 1705, in 4to.

Christoph. Wittichii, Investigatio Epistolæ ad Hebræos, ibid. 1692, in 4to. We should observe, that he perform'd the same upon the Epistle to the *Romans*, and with it join'd a Comment printed at *Leyden*, 1685, in 4to. He was a *German* of *Cleves*, a *Calvinist*, and Professor at *Leyden*. He died in 1687.

Petri Van Hoeke Commentarius Analyticus; printed at the same Place, in 1693, in 4to. He was a *Calvinist*, Minister at *Leyden*.

That of *Gaspar Strezo* was printed at the *Hague*, 1661, in 4to. It is both analytical and practical, as the Title sets forth. We should take notice of the same upon the *Acts*, printed at *Amsterdam*, 1658, 1669. in two Volumes in 4to. He was a *German*, a *Calvinist*, and Minister at the *Hague*. He died in 1664.

John Owen made a large *English* Comment, or rather Exercitation, in two Volumes in fol. at *London*, 1668. and in *Latin* at *Amsterdam*, 1701. He was an *Englishman* of *London*, and Head of the *Independents*: He died in 1684. He wrote several other Works, which are in good esteem.

James Altingius explained the nine first Chapters of this Epistle. See upon the Epistle to the *Colossians*.

Sebastian Schmid, his Comment was printed at *Lipsick*, in 1698, in 4to. the second Edition. See above.

John Henry Maïus wrote a Paraphrase, which was printed at *Giessen*, 1700, in 4to. It may be reckoned a good Comment, says *Theodore Hasæus*, in his *Bibliotheca Philologica*, tom. 5. p. 306. See above, upon *the Harmonies*.

John Christopher Schomer, his *Exegesis* is comprehended in that which he wrote upon all St. *Paul's Epistles*; printed at *Rostock*, in 1698, 1701. in three Volumes in 4to. He was a *German* of *Lubeck*, a *Lutheran*, Professor at *Rostock*, and Minister-General of *Mecklemburg*. He died in 1693.

Gaspar Erasmus Brochman, his Comment was printed at *Copenhagen*. He was a *Danish Lutheran*, Bishop of *Zealand*; and died in 1652.

Parœus, and *Gerhard*, have their Comments; which are with those on the preceding Epistles. See above.

That of *William Gouge* is in *English*, printed at *London*, 1655, in fol. the second Edition. He was an *Englishman* of the Church of *England*; and died in 1653.

Philip Codurque, his Notes are only upon the 16th, 17th, and 18th Verses of the 9th Chapter. They were printed in the *Great Criticks*, tom. 7. with those of others, who have been mentioned by us. He was a Protestant Convert, as we have observed in another place.

Article LII. Treatises and Dissertations upon the Epistle to the Hebrews.

FRederick Spanheim, who is the true Author, has written a large Work upon the Author of the Epistle to the *Hebrews*, and upon other preliminary Questions, which are proposed concerning this Epistle. His Exercitations relating to the Author of it, are in the *Great Criticks*, p.737. tom. 10. where he proves, that it can be only St. *Paul's*. See too our Preface.

The dissertation of *Ambrosius Catharinus*, is to be found *ibid. p*. 797. where he proves the same thing.

The Confutation of a Dissertation upon the 9th Chapter by *Esric Guisard*, is *ibid*. p. 801. He was a *Calvinist* of *Geneva*. He attacks, particularly, what *Codurque* wrote upon this Chapter; and concerning his Conversion.

Upon several other Subjects.

James Gousset has several Disputations upon this Epistle; printed at *Amsterdam*, 1712, in fol. He was of *Blois*, a *Calvinist*, and Professor at *Groninguen*. He died in 1717.

John Godfrey Lave, his *Disputatio Exegetica* upon *chap*. 13. from *ver*. 8. to 15; printed at *Lipsick*, 1705, in 4to. He was a *German Lutheran*.

John George Neuman has another Disputation, upon *the High-Priest of the* New Testament, *chap. 7. ver*. 26, 27. at *Wittemburg*, 1699, in 4to. See upon St. *Matthew*.

John Schmid, his *Exegesis* upon *ver*. 4. of *chap*. 13. was printed at *Lipsick*, 1624, in 4to. He was a *German Lutheran*, and Professor at *Strasburg*. He died in 1658.

Michael Siricius upon *the Tears of* Jesus Christ; at *Giessen*, 1666, in 4to. and with an Appendix, 1674, in 4to. See upon the first to the *Corinthians*.

John James Lavator wrote a Disputation upon *the Promises in* Jesus Christ *made to the Patriarchs of the old Law*, *and the Faithful of the new Law*, in order to clear the 10th, 11th, and 12th Chapters; printed at *Zurich*, 1714, 1715, in two Volumes in 4to.

He was of *Zurich*, born in 1657. taught Divinity in 1684, till 1710. See the Catalogue of his other Works in the *Bibliotheca Philologica*, tom. 2. p. 568.

James Stalkopff wrote a sacred Observation upon *the Oracle of* St. Paul *to the* Hebrews, *chap*. 11. *ver*. 3. printed in the *Bibliotheca Philologica*, tom. 4. p. 20, 33.

There was a Dissertation printed at *Rome*, in 1719, upon *the Divinity of the Messiah*; intended as an Explanation of the second and third Verses of the first Chapter. The Author, to give a general Idea of the Messiah, undertakes the consideration of the four principal Characters belonging to him, which he finds happily represented in this Passage of the Epistle.

Upon Melchizedeck, and the High-Priest.

Christopher Schlegel, his Dissertation upon *Melchizedeck*, of whom there is mention made in this Epistle, is in the *Great Criticks*, p. 829. This we have already taken notice of upon *Genesis*; as well as of *Van. Rein's* Work.

Frederic. Koerburg, de Melchizedeck; his Philological and Theological Discourse upon this Subject, is in the first Tome of the *Philological Dissertations*; and was printed at *Zwickau*, in 1673. He was a *German Lutheran*. In the Dissertations upon *Genesis*; I have named some other Authors, who likewise have written concerning *Melchizedeck*.

John Wilkins, functio Pontificis Maximi, ad Hebr. 9. 7. This is in the second Tome of the same *Dissertations*. He too was a *German Lutheran*.

Salom. Deylingii, ad Hebr. 3. 1, 2. *Considerate Apostolum & Pontificem confessionis nostræ, Jesum*. *Et in Hebr*. 7. 22. *Melioris testamenti Sponsor factus*, &c.

Idem in Hebr. 4. 16. *de ingressu Ponticis in Templum. Et in Hebr*. 13. 4. *de nuptiarum dignitate*, tom. 3. chap. 47. *Obser. Sacr*.

Immanuel. Weber ad Hebr. 13. 16. *Beneficentiæ, & oblivionis, nolite oblivisci*, &c. This should be in the second Tome of the *Philological Dissertations* with his other Works; F. *le Long*, however, says nothing of it. We have spoken of him upon the first Epistle to *Timothy*.

We may add *John Andrew Dantz*, who likewise has written upon *ver*. 7. of *chap*. 9. upon the Subject of *the High-Priest's annual Function in the Sanctuary*; printed at *Jena*, 1683, in 4to. See upon St. *Matthew*.

Article LIII. General Comments upon the Canonical Epistles.

WE shall divide this Article into Several, that we may dispose it in better order, beginning with those who have written upon all the seven *Canonical Epistles*, or the greatest part of them; afterwards we shall come to those who have explain'd them in particular, whether Catholicks or Protestants.

Didymus of Alexandria has written upon the *Canonical Epistles*: See the *Biblioth. P. P*. tom. 4. p. 320. His Performance consists only of short Annotations, which were translated into *Latin* by St. *Jerom* himself. There are some who believe this Work to be spurious, or at least dubious. M. *Du Pin* thinks it very ancient, very clear, and easy to be understood. There are excellent moral Maxims in it, and worthy of *Didymus*, supposing him to be the Author of it. He contends in it against the *Millenarians*, and maintains that the Pleasures of Paradise are intirely spiritual; he condemns Fear, when it is purely servile; defines Predestination to be the Decree of God, whereby he chuses those who shall believe in his Son, and perform good Works. He sometimes gives into the Imaginations of *Origen*. See what *Fabricius* says of him in his *Bibliotheca Græca*, tom. 8. p. 352.

He was born at *Alexandria* in 300. was St. *Jerom's* Master, and Catechist of the Schools in this City; as this Saint himself declares in his 32d and 41st Letters. He died in 395. What is most admired in him is, that having lost his Sight when he was very young, he, notwithstanding was very learned, which is looked upon as a Prodigy.

Cassiodorus has preserved *an Adumbration, or short Exposition of four Canonical Epistles, by* Clemens Alexandrinus; *viz*. the first of St. *Peter*, that of St. *Jude*, and the two first of St. *John*. This is a monument of Antiquity to be much prized. It is in *Cassiodorus*, in the Collection of *Clemens's* Work, and in the *Bibliotheca Patrum* of *Lyons*, tom. 3. p. 231. D. *Guaret* has not inserted it in his new Edition of *Cassiodorus*.

This learned and ancient Author himself assures us, in his *divine Institutions*, ch. 8. p. 543. that he had procured it to be translated into *Latin*; and had, at the same time, taken a prudent Precaution to suppress what to him did not appear to be altogether Orthodox. There is, however, all the room that can be to question whether that which we have is genuine, since, among others, it explains St. *Jude's* Epistle; whereas that mentioned by *Cassiodorus*, explain'd the Epistle of St. *James*. *Mill* cites it frequently, in his Notes upon the *New Testament* in *Greek*.

Bede has a Comment upon all the *Canonical Epistles*, in the fifth Tome of his Works. *Cave*, in his *Historia Literaria*, which had the Introduction printed, was wanting in the beginning of this Work.

That of *OEcumenius*, was printed in *Greek* and *Latin*, of *John Hentenius's* translating, with Notes, by *Bartholemew Coppen*, at *Frankfort*, 1610, in 4to.

That of *Cajetan*, with his Comment upon St. *Paul*, was printed at *Antwerp*, 1611, in fol. the eighth Edition.

Serrarius, his Comment was printed at *Lyons*, 1704, in fol. the last Edition, with *Prolegomena* before every Epistle: That of *Benedict. Justiniani*, at *Lyons*, 1621. See above, upon St. *Paul*. That of *John Lorin*, at *Cologn*, 1621, 1623, in fol. the second Edition; in two Volumes.

Alphonsus Salmeron wrote only upon five of the *Canonical Epistles*, and joined to them his *Præludia in Apocalypsin*; which compose the sixteenth Tome of his Works. See above.

The Notes of *Erasmus*, and *Luke de Bruges*, are in the *Great Criticks*.

Besides these, St. *Thomas*, or rather *Thomas Anglicus*, who lived about 1400, for he cites *Lyranus*, who died in 1340. *John Gannai*, and *Cornelius* à *Lapide*, have likewise written upon all the *Canonical Epistles*.

D. *Lewis Riclot*, a *Benedictine Monk*, of the Congregation of St. *Vanne*, wrote a Paraphrase on these Epistles in *French*; printed at *Metz*, in 1727, in 12mo. with it he joined short Notes, as in his Paraphrase on St. *Paul*; an *Analysis*, and Prefaces. The Paraphrase is natural and edifying, the Connexion of it being admirable, and leading the Reader agreeably, from one Verse to another, with Accuracy and Erudition; both which appear as conspicuously in the choice Notes which encrease the value of this Work. The Prefaces are learned, and instructive; the Analysis just, and correct. Moreover, there is the nicest Exactness to be observed in it, in rendring the literal Sense of the sacred Text, in distinguishing those Particulars in Tradition which are fittest to illustrate the difficult Passages of these Apostolical Epistles; and in measuring, without prejudice, all the Explanations with the Rules of Faith, Manners, and the most solid Piety.

Article LIV. Protestant Commentators of these Epistles.

OF the *Protestants*, there are *Zegerus*, *Cameronius, Casaubon, Drusius*, *Lewis* and *James Capellus, Henry Stephens*, and *Grotius*; all whose Notes are in the seventh Tome of the *Great Criticks*: and separately with what they have published on the *New Testament*. See their Title in the *Index*.

Lewis de Dieu, in Epistolas Canonicas separatim, in 4to. His Notes, with every thing besides written by him upon the *New Testament*, were printed at *Leyden*, 1627, and 1646, in 4to.

Fabricius, in his *Bibliotheca Græca*, tom. 3. l. 4. chap. 5. sets down all those who have written upon every canonical Epistle in particular, and those too who have written upon all the Books of the *New Testament*, from Page 207, to 212.

With *Fabricius* we may join F. *Alexander*, who, in the first Century of *his Ecclesiastical History*, has treated of the same.

We shall add *Joachim Langius*, who put out an Explanation of the two Epistles of St. *Peter*, and three of St. *John*, in *Latin*; printed at *Hall* in *Saxony*, in 1713, and 1714. in two Volumes in 4to. If this Author could be divested of that passionate Inclination, so common to those of his Sect, of speaking against the Church of *Rome*, his Work might be good, and useful to every one.

Article LV. Commentators upon the Epistle of St. James.

GRegory of *Rimini* is said to have written upon this Epistle, if he has, his Work has not been printed. F. *le Long* refers to *Sixtus* of *Siena*, who speaks only of what he wrote upon St. *Paul's* Epistles.

Lipenius takes no notice of it in his *Bibliotheca Theologica*, at the Article of St. *James*.

Balthazar Paez has a Comment which was printed at *Lyons*, 1620, in 4to. the third Edition; and with his other Comments printed at *Paris*, 1630, in fol. He was of *Lisbon*, a *Trinitarian*; and died in 1636.

That of *Francis Feuardent*, was printed at *Paris*, 1599, in 8vo. See above; or his Title in the *Index*. That of *Peter Stevart*, ibid. 1610, in 4to. See upon St. *Paul. De Quiros*, with his other Comments. See *ibid*.

Among the *Protestants, James Laurentius*, a *Calvinist*, and Minister of *Amsterdam*, wrote a continued Comment; printed at *Amsterdam*, 1662, in 4to. the second Edition. He died in 1644.

Thomas Manton, an *English Calvinist*, made an *English* Exposition, with Notes; printed at *Cambridge*, 1657, in 4to.

David Rungius, of whom we have spoken upon the two Epistles to the *Corinthians*, made a Comment; which was printed at *Wittemberg*, in 1600, in 8vo.

Thomas Gataker is likewise ranked among those who have written upon this Epistle; but neither *Lipenius*, nor F. *le Long*, mention him.

Sebastian Schmid made a Paraphrase of the two first Chapters; printed at *Strasburg*, 1665, in 4to. and, moreover Analytical and Paraphrastical Disputations; *ibid*. 1699, in 4to.

Deyling. ad Jacobi 5. 16, 17. *de efficacia precum*, Observ. tom. 2. chap. 48.

Ejusdem de miraculosa ægrorum Sanatione per Oleum, Observ. tom. 3. chap. 48. *ad Jacob*. 5. 14.

Justus Christopher Schomer, of whom we have said something on St. *Paul*, made an *Exegesis*; which was printed at *Rostock*, 1701, in 4to. *John Creidius*, a *Lutheran*, of *Wittemburg*, who died in 1656, wrote an Explanation of this Epistle in *German*; printed at *Frankfort*, 1656, in 4to.

Francis Stancar, an *Italian*, and Physician to the Prince of *Transilvania*, put out an Explanation, with a Reconciliation of divers Passages in Scripture, in *Italian*; printed at *Venice*, 1547. and in *Latin*, by *Thaddæus Dun*, at *Basil*, 1547, in 8vo.

Article LVI. Comments upon St. Peter's two Epistles in general.

JOHN *Baptist Folengi* has written upon both these Epistles; and so have several other Catholicks, who are quoted in the *Biblioth*. of *Jac. de St. Carolo*, p. 180, &c. In that of *Lipenius*, tom. 2. in the Article of St. *Peter*. *Possevin* says his Work was put into the *Index* of prohibited Books: for what reason we have shewn elsewhere.

Francis Feuardant has also a Comment upon them; printed at *Paris*, 1600, in 8vo.

Of the *Protestants*, there are *William Ames* an *English Calvinist*, Professor at *Franekar*, who made an Analytical Explanation; printed at *Amsterdam*, 1663, in 12mo. the second Edition. He died in 1635.

John Gerhard wrote upon these two Epistles; printed at *Jena*, 1660, in 4to. Extracts of his Work are in the *Synopsis* of the *Great Criticks*.

Theodore Antonides, a *Flemish Calvinist*, and Minister in 1702. made an Explanation in *German*; printed at *Bremen*, 1702, in fol.

Theodore Bibliander, before mentioned by us, wrote a Comment; printed at *Basil*, 1536, in 8vo.

Jonas Schlichting, a *Socinian* of *Poland*, made a Comment, which is among his Works, printed at *Amsterdam*, 1666, in fol. He died in 1661.

Nicholas Selneccer, of whom likewise we have said something, made a Comment printed at *Jena*, 1567, in 8vo.

Article LVII. Comments upon each of St. Peter's Epistles in particular.

John le Coq, or *Cocceius*, of whom we have already spoken, made a *Dispositio Harmonica*, which is in his *Anecdotes*; printed at *Amsterdam*, 1706. in two Volumes in fol.

John Roger, an *Englishman*, wrote a Comment; printed at *London*, 1660, in fol.

Menard Henry Schotan, of whom we have spoken upon the Epistle to the *Philippians*, made an Analysis, and a Comment; printed at *Franekar*, 1644, in 4to.

John Doutrein explain'd only *ver*. 24. of *chap*. 2. of the first Epistle; in the *Biblioth*. *Philolog*. tom. 4. p. 154, 166. where there is a discourse of *the intire Satisfaction for our Sins, made by the Sufferings of* Jesus Christ.

Heuman has treated of the *Pansophia Christiana*, upon *ver*. 20. of *chap*. 2. *Vos scitis omnia*; in the same Tome; *p*. 991, 1006.

Upon the second Epistle, *Adam Sasbout*, among the Catholicks, in his Work, printed at *Cologn*, 1568. *Francis Feuardent*; printed at *Paris*, 1600, in 8vo. *John Lorin*, with what he wrote upon those of St. *John*; at *Lyons*, 1621, in fol.

Of the Protestants who have written in particular upon this Epistle, *Thomas Adams*, an *Englishman*, and of the Church of *England*, in 1624, made a Comment in *English*; which was printed at *London*, in 1629, 1633. in two Volumes in fol. in *German*, at *Copenhagen*, 1700, in 4to.

Joseph Mede, another *Englishman*, of *Essex*, wrote in *English* upon the third Chapter; printed at *Cambridge*, 1643, in 4to.

Archibald Simpson, a *Scotch Calvinist*, made an *English* Comment; printed at *London*, 1632, in 4to.

Article LVIII. Dissertations on the two Epistles of St. Peter.

SOHN *Louvain*, otherwise *John JHessels*; his Comment upon this Epistle was printed at *Louvain*, in 1586, in 8vo.

Of the *Protestants, Robert Alley*, of the Church of *England*, who wrote a Rhapsody upon this first Epistle in *English*; printed at *London*, 1571. in two Volumes in fol. He died in 1571.

John Behm, a *German Lutheran*, made a Comment in 8vo. It is not said where it was printed; he wrote several other Works of Chronology, as we mention in another place; he died in 1648. EE our Dissertation on St. *Peter's Voyage to Rome*, prefix'd to our Comment upon these two Epistles; and in the Collection of our Dissertations, *tom. 3. p*. 537.

Spanheim de ficta profectione Petri Romam, &c. *Oper. tom. 2. p*. 331.

Ufferius Dissert. de urbe Roma, Babylone.

F. *James Tiersler de malorum Angelorum Tartaro, 2 Pet. 2. 4*. This is in the *Great Criticks*, tom. 11. p. 789. of the new Edition.

Cælestin. Myslenta, a *German Lutheran*, wrote upon *Christ's descent into Hell*, spoken of by St. *Peter*, ver. 18, 19. of the first Epistle; *chap*. 3. printed at *Koningsborg*, 1647, in 4to.

John George Neuman wrote upon the same Subject; printed at *Wittemberg*, 1703, in 8vo. the second Edition. See upon the Epistle to the *Hebrews*.

John Justin Reuling, has also treated of the same Matter: His Work was printed at *Lipsick*, 1668, in 4to. He was a *German Lutheran*.

We must add *John James Hottinger*, who wrote a Dissertation on *the Holy Spirit, by which* Jesus Christ *preached to the Souls in* Prison, as is said in *ver*. 19, and 20. *chap*. 3. of the first Epistle. It was printed in 1672.

He was of *Zurich*, born in the Year 1652. was a *Calvinist* Minister in 1680. and Deacon of the Cathedral Church of *Zurich*, in 1686. and Professor of Divinity in 1698. He composed several Works, the Catalogue whereof may be seen in the *Bibliotheca Philologica*, tom. 2. p. 562.

Article LIX. Catholick Comments upon the three Epistles of St. John.

ST. *Austin* wrote only upon the first Epistle of St. *John*, and has no less excelled in it than in his Treatise upon this Apostle's Gospel. He is more concise, but has gone as much to the bottom of things. His Comment is in the second Part of the third Tome, in the new Edition.

That of *John* of *Louvain*, or *Hessels*, was printed at *Doway*, in 1599, in 8vo. See above.

That of *John Lorin*, is with what he wrote upon the seven Canonical Epistles.

Folengi's is with what he composed upon the Epistle of St. *James*, and the two of St. *Peter*. See above.

Bartholomæus Petri began at the fifth Chapter of the first Epistle, where *Estius* had left off, and continued his Work upon the two other Epistles. We have already spoken of him upon the *Acts*: We shall add here, that he was of *Brabant*, born in the Diocess of *Mechlin*, was Professor at *Doway*; and died in 1630.

Article LX. Protestant Commentators upon the three Epistles of St. John.

ANdrew Alhamer, a German Lutheran of Nuremberg in 1554, explained the two first Epistles; printed at Strasburg, 1628, in 8vo. the second Edition.

James Beurlin, of Dornstat, a Lutheran, explained only one, and which, it is not said. This was printed at *Tubingen*, 1557, in 8vo. tho *Lipenius* says, *Forte adhuc* ἀνέκδοτ□. He died in 1561.

John Benedict Carpzovius, the Son, of whom we have already spoken, explain'd only the second and third; printed at *Lipsick*, 1693, in 4to. among the Works of *Frederick Rapolt*.

Michael Cordes, a German Lutheran, wrote upon the first and second Epistle; at *Hamburg*, 1675, in 8vo.

John Cotton, an *Englishman*, wrote only upon the first; printed in 1658, in fol.

Godfrey Cundise, a *German* of *Misnia*, and *Lutheran* Professor at *Jena*, wrote six Disputations upon the first Epistle; printed in 1648, in 8vo. the second Edition. He died in 1651.

Lambert Danæus, above mentioned, explained all three; printed at *Geneva*, 1585, in 8vo.

John George Dorschæus wrote upon the first and second; at *Wismar*, 1708, in 8vo. the third Edition. We have already spoken of him.

James Gaultier, a French Calvinist, wrote an Exposition, in *French*, upon the second Epistle; printed at *Geneva*, in 8vo. the Year is not set down.

John Gerhard has Notes upon the first and second, in two Volumes in 4to. printed at *Hamburgh*, 1709. See above.

Nathanael Hardy, an *Englishman*, and of the Church of *England*, wrote an Explanation of the first Epistle; printed at *London*, in 1656, and 1659, in two Volumes. He died in 1670. *William Jones*, who too was an *Englishman*, made a short Explanation, in *English*, of the second and third Epistles; *ibid*. 1635, in fol.

William Lyer, of whom we have spoken on St. *Luke*, published *Aphorisms*, extracted from the three Epistles; printed at *Wittemberg*, 1641, in 4to.

The Notes of *Gaspar Megander*, with those made by him upon the Epistle to the *Hebrews*, were printed at *Zurich*, in 1539, in 8vo. See above. They are only upon the first Epistle of St. *John*; as is the Exposition of *John Mestrezat*, printed at *Geneva*, in 1651, in 8vo. in two Volumes in *French*. He was of *Geneva*, a *Calvinist*, and Minister of *Charenton*. He died in 1657.

Those of *Thomas Naogeorge*, of *Bavaria*, a *Calvinist*, who died in 1578, were printed at *Frankfort* upon the *Mein*, in 1544, in 8vo.

The Comment of *Frederick Rappolt*, upon the same Epistle, with his other Works; see above.

That of *Jonas Schlichting*, with his other upon St. *Peter*'s two Epistles, printed in fol. at *Amsterdam*, 1666, See above; or their Title.

That of *Sebastian Schmid*, was printed at *Strasburg*, 1687, and at *Lipsick*, 1707, in 4to.

The Illustrations of *Nicholas Selneccer*, were printed at *Frankfort*, in 1597, in 8vo. We have spoken of him elsewhere.

The Exposition of *Samuel Smith*, an *Englishman*, upon the second Epistle; printed at *London*, 1663, in 8vo.

The Comment of *Faustus Socinus*, only upon the first Epistle, was printed at *Racovia*, 1614, in 8vo.

Christopher Sontage wrote upon the two last Epistles; printed at *Altorf*, 1698, in 8vo.

William Tindal wrote in *English* upon the first Epistle, which, with what he wrote upon St. *Matthew*, was printed at *London*, 1573, in fol. He was an *Englishman*, born in *Wales*; and died in 1535.

William Whiston has a Comment upon the first; printed at *London*, in 1719, in 4to.

John Wolkel, a *Socinian*, and a *German*, wrote upon the same Epistle; printed at *Racovia*, 1614, in 8vo.

James Staalkopff wrote an Observation upon the fourth Chapter of the first Epistle, *ver*. 13. Herein he contends, particularly against the Error of *Spinoza*, relating to our Union with *Jesus Christ*. It is in the *Bibliotheca Philologica*, tom. 6. p. 663. divided into six Articles.

Article LXI. Treatises and Dissertations upon St. John's Epistles.

UPON the Passage of St. *John*; 1 Ep. ch. 5. ver. 7. Of *the three Witnesses*.

See our Dissertation in our Comment upon those Epistles; and in the Col- lection of our Dissertations, *tom*. 3. *p*. 552.

That of *Lewis Roger*, printed at *Paris*, 1713, in 12mo. He was of *Bourges*, and Dean of the Cathedral Church. His Work abounds with Erudition and is agreeable to read: And if the Importance of the Point in question, excites the Reader's just curiosity and attention, the accurate and learned manner wherewith he treats it, does certainly merit his approbation and esteem. The Author attacks particularly the *Socinians*, and *Calvinists*, whose interest it is so much to deny the Truth and Authority of this Passage. He does not spare even the Catholicks, who pretend that it is spurious.

John George Dorschæus has written upon the same Subject, at *Strasburg*, 1637, and at *Frankfort*, 1663, in 4to. See above.

Frederick Ernest Kettner, a *Lutheran* of *Stolberg*, and Minister at *Quedlinburg*, has also a Dissertation, wherein he pretends to shew the Authority and true Sense of this Passage; printed at *Lipsick*, 1702, in 4to. the second Edition enlarged.

Christopher Sandius, an *Arian* of *Prussia*, wrote upon the same passage; printed at *Amsterdam*, 1669, in 8vo. He died in 1680.

Doctor *Mill*'s Dissertation, in his *New Testament*.

That of *Thomas Smith*, in his *Miscellanea*, printed at *London*, in 1690, in 8vo. He was an *Englishman*; and died in 1710.

Godfrey Wegner wrote upon the same Subject; at *Frankfort*, 1690, in 4to. See above.

F. *Alexander, in Nov. Test*. tom. 1. *art. Epist. Canonic*.

Ketner, Dissert. in hunc locum, c. 4. printed at *Lipsick*, in 1702, in 4to. the second Edition much augmented. In it he pretends to shew the Authority, and true Meaning of this Passage. The Author was a *Lutheran* of *Stolberg*, and Minister of *Quedlimbourg*. *Selden. tom. 2. de Synedr*.

Bukentop. Lux de luce, tom. 2. p. 306, *&c*.

In 1 *Joan*. 4. 1, 2, 3. *de probatione Spirituum. Salom. Deyling*. Observ. tom. 3. chap. 45.

Article LXII. Catholick and Protestant Commentators upon St. Jude's Epistle.

Antony Nicholas Dubois, of Paris, a Dominican, wrote an Explanation in French upon this Epistle, according to the literal Sense; printed at Paris, 1644, in 8vo. He died in 1647.

James Boulduc, of whom we have spoken upon *Job*, made a Comment; printed *ibid*. 1620, in 4to.

That of *Francis Feuardent*, was printed at *Cologn*, 1595, in 8vo.

Francis Laurelot made an *Exegesis*, or theological, catholick, and moral Exposition; printed at *Antwerp*, 1612, in 8vo.

That of *Augustin de Quiros*, is with what he wrote upon the Epistle of St. *James*. See above.

Adam Sasbout's Comment is with what he wrote upon the other Epistles, among his Works. *Bartholemew Petri*, in the Sequel of *Estius's* Comment.

Of the *Protestants*, *Lambert Danæus* has joined his Comment upon this Epistle with that which he made upon St. *John*. See higher.

Herman Wits, or *Witsius*, has a pretty long Comment upon this Epistle: It is with the Life of St. *Paul*, which he had printed in *Latin* at *Leyden*, in 1703, in 4to. In this Comment he examines by whom, to whom, at what time, and upon what occasion, this Epistle was written. The Remarks upon all the Verses are framed with great erudition and accuracy. The Style is pure, the Expressions very clear, and without any affectation.

George Henry Goetz made only a short Introduction to this Epistle; printed at *Lipsick*, 1700, in 4to. See upon St. *Matthew*.

Antony Grelot, a *French Calvinist*, made a Comment, which was printed at *Leyden*, 1676, in 4to. We shall speak of him again upon the *Revelations*.

Andrew Gerhard Hyper, a *Calvinist* of *Flanders*, published an Exposition; printed at *Zurich*, in 1584, in fol. He died in 1564. of his age 63.

William Jenkins, an *Englishman*, wrote an Exposition in *English*; printed at *London*, 1652, in 4to.

Peter Kirsten, of *Wratislaw* in *Silesia*, a *Lutheran*, made Notes; printed at the same Place, in 1612, in fol. He died in 1640.

Thomas Manton, who is spoken of upon the Epistle of St. *James*, made likewise Notes in *English*; printed at *Cambridge*, in 1657, in 4to.

Christopher Samuel Martini, a *Lutheran* of *Dresden*, wrote a Comment; which was printed at *Lipsick*, 1694, in 4to. He died in 1688.

That of *Philip Parœus*, with his Comment upon the Epistle to *Philemon*: See above.

William Perkins, an *Englishman* of *Warwick*, a *Calvinist*, made an Exposition; printed in his Works, in two Volumes in fol. at *Geneva*, 1624. He died in 1602.

Samuel Pomore, a *German Lutheran*, made a Comment; printed at *Wittemberg*, 1684, in 4to.

Giles Radée, a *Flemish Calvinist*, had his printed at *Geneva*, in 1599, in 8vo. the second Edition.

The Observations of *Frederick Rappolt*, together with those composed by him upon the first Epistle of St. *John*. See above.

The Comment of *John Stumphe*, a *German Lutheran*, who died in 1632, was printed at *Coeburg*, in 1627, in 8vo.

John Verryn, a *Calvinist*, made a Comment; printed at *Leyden*, 1677, in 4to.

That of *Andrew Willet*, of whom we have already spoken, was printed at *Cambridge*, 1614, in fol. the second Edition.

The Notes of *Andrew Wissovat*, a *Socinian*, who died in 1716, were printed at *Amsterdam*, in 1668, in fol.

Samuel Szattmar, a *Lutheran*, wrote an Explanation in *Latin*; printed at *Franekar*, 1700, in 4to. The Genius of an able Critick may be said to be discernible in it: It were only to be wished, that there were fewer mistaken Prejudices in it against the Catholick Church, and the Pope's Primacy; and that, in his attempt to confute the *Arminians*, as to the Article of *Predestination*, and *the Distribution of Grace*, he had not fallen into the contrary Extreme, which at present is abhorr'd by almost the whole Protestant Party.

Article LXIII. Treatises and Dissertations upon the Epistle of St. Jude.

Joan. Godefridi Bachman, de certa- mine circa corpus Mosis, ad Judæ, *ver*. 9. This is in the second Tome of *Philological Dissertations*. He was of *Cleves*, a *Calvinist*; and died in 1703. *Jacobi Henzel de eodem*; printed at *Wittemberg*, 1676, in 4to. We have said something of him in the Article upon *Eve*. See upon *Genesis*.

See our Dissertation upon *the Death and Burial of* Moses, before the *Canonical Epistles*; and in the Collection of our Dissertations, *tom. 3. p*. 585. And *the Life of* Moses, by *Gaulmin*; printed at *Paris*, in 1629, in 8vo. in *Hebrew*, together with his *Latin* Version; and at *Hamburgh*, with a Preface by *Fabricius*, 1714, in 8vo. He was a *French Catholick*; and died in 1667.

John Hecht, a *German Lutheran*, has also written upon *the Devil's Dispute*; at *Jena*, 1653, in 4to.

Nicholas Nieremberg, a *German Lutheran*, Minister at *Ratisbon*, wrote an Exercitation upon the same Subject; printed at the same Place, 1682, in 4to. He died in 1675.

See the apocryphal Books of the *Old Testament*, by *Fabricius*.

Henry Willot, of *Liege*, a *Cordelier*, wrote Notes upon *Enoch*, who is mentioned by St. *Jude*; printed at *Liege*, 1598, in 8vo. He died in 1599.

Balthazar Stolberg de Agapis, ad Jude, *ver*. 2. His Dissertation was printed at *Wittemberg*, 1673, in 4to. We have spoken of him upon St. *Matthew*.

Salom. Deylingii ad Jud. ver. 13. *Sidera errantia*; Observ. Sacr. *tom*. 1. *Observ*. 50.

John Wandalin has a celebrated Disputation concerning this Epistle; printed in *Latin* at *Copenhagen*, 1663, in 4to.

Article LXIV. Catholick Commentators upon the Revelations.

IT may be proper to make some general Remarks, in this Place, concerning the Commentators of the *Revelations*. They are to be distinguished into four Classes: Some explain this Book in a moral and edifying manner, extracting moral Reflections out of all the Visions which St. *John* proposes to us; others expound them, as declaring those Signs which are to be the Forerunners of the last Judgment, of the Coming of Antichrist, and his Wars with the Saints; others again, who are Protestants, have falsly and odiously applied what is said of *Rome*, in its state of Idolatry and Prostitution, to the Pope, and Church of *Rome*; and, lastly, there are some who explain the *Revelations* in a literal and historical manner.

The ancient Fathers of the four first Ages, and even of the fifth, could not well succeed in their Comments on the *Revelations*, if we suppose that this Book relates to the Persecutions which the Church has suffered, to the Inroads of *Barbarians* on the *Roman* Empire, and their Invasion of the City of *Rome*: or, lastly, to the Fall of mystical *Babylon*, idolatrous *Rome*, and the Victory obtained by the Church of *Christ* over its Enemies: because, in their time, these Things had not as yet happened, and the Prophecy was still wraped up in thick darkness; nothing then contributing to clear and unfold it.

From this time, the respect which was generally entertained for Antiquity, restrained Men, for many Ages, from ever thinking to inquire after any other Interpretations of this Book, than such as the old Fathers imagined that they had discovered. But critical Learning, at length, coming again into request, and recovering ground in the two last Ages, Endeavours were used to expound the *Revelations* in an historical manner; and the several Attempts which have been made, have proved so successful, that, in all probability, the same Method will hereafter be continued.

St. *Austin, Irenæus, Hippolytus* Bishop of *Porto, Methodius, Melito, Dionysius* of *Alexandria, Basil, Gregory Nazianzen, Tichonius the Donatist*, St. *Cyril* of *Alexandria, Gennadius, Cassiodorus, Alcuinus*, and *Rabanus Maurus*, have written upon all, or some part of the *Revelations*: but their Works are not printed, or at least under the title of Comments on the *Revelations*; for *Irenæus*, in his Books against *Heresies*, has explain'd some Passages of the *Revelations*, and *Justin* others, in his Work against *Tryphon*.

We have one or two Treatises on *Antichrist*, under the name of St. *Hippolytus*. *Alcuinus* wrote the Life of *Antichrist*, to the Emperor *Charlemain*: From hence, probably, it has been said, that these Fathers have written upon the *Revelations*. *Cornelius* à *Lapide* quotes a Manuscript Comment on this Book, composed by F. *Matthias*, a *Swede*, Confessor to St. *Bridget*; and another by *Peter Galatin*, in Manuscript likewise.

Nicolaus Antonius, in his *Bibliotheca Hispanica*, cites some others besides these: and, I make no question, but that there are many more in the several Libraries of *Europe*.

Victorinus of *Petaw*, a City of old *Pannonia*, situated on the *Drave* in *Stiria*, who lived about the end of the third Age, has explain'd the *Revelations* according to the *Hypothesis*, which supposes this Book to relate to the last Judgment. His Work is in the third Tome of the large *Biblio*theca Patrum, p. 414. separately at *Paris*, in 1549, and 1609, in 8vo.

St. *Hippolytus*, Bishop of *Porto* in *Italy*, who lived in the beginning of the third Age, wrote upon the *Revelations*: So St. *Jerom* tells us, in his Book concerning *illustrious Men*, p. 61. But this Work has not been handed down to us, nothing remaining of St. *Hippolytus*'s on this Subject, besides two Treatises upon *Antichrist*; the second whereof is not his. See *Fabricius*'s Edition of his Works, or the Title of this Martyr in our *Index*.

Andreas and *Aretas*, both Bishops of *Cæsarea in Cappadocia*, have written Comments on the *Revelations*, which we have in *Latin* in the *Bibliotheca Patrum*; and elsewhere, both in *Greek* and *Latin*. They explain the *Revelations* as relating to the last Judgment. *Andreas* lived towards the Year 500. and *Aretas* about 540.

Primasius, Bishop of *Adrumetum*, in the Province of *Bizacium* in *Africk*, and Disciple to St. *Austin*, has followed the same System, in his Exposition of the *Revelations*. See his Work in the 10th Tome of the *Biblioth. PP*. separately at *Cologn*, in 1535. and at *Basil*, in 1544, in 8vo.

We think ourselves obliged to place here the new Edition of *Cassiodorus*'s Comments upon the *Epistles, Acts*, and *Revelations*, published at *Florence*, in 1721, in 8vo. by M. *Maffey*, with Notes. *Cassiodorus* explains here some few Places only of the Books he writes upon; and these are neither the most difficult, or obscure. The Explanations are only moral, clear, and natural; or a bare Explanation of some Doctrine.

Ambrose Autpert, or *Auspert*, Abbot of St. *Vincent*'s, at *Vulturno* in *Italy*, who lived in the 8th Age, about the Year 770, has extracted moral Reflections from the Visions of this Book, which are very edifying. His Comment was printed at *Cologn*, in 1636, in fol. in ten Books; and in the new *Bibliotheca Patrum*, tom. 13. p. 403. D. *Mabillon*, in his *Annals*, t. 2. p. 247. and M. *Baillet*, in his Life, on the 19th of *June*, thinks there is a great deal of Piety discernible in it.

Venerable Bede, in his Comment on the *Revelations*, acknowledges that this Book contains not only a Description of the seven Churches of *Asia*, drawn in the three first Chapters, but also the Sufferings, and various Revolutions of the Church; and, lastly, what will happen at the end of the World. It is divided into three Books; and is in *tom*. 5. of his Works, of the Edition of 1612, in fol.

Bruno of *Ast* has followed, pretty nearly, the same Method. See the *Bibliotheca Patrum*, tom. 20. p. 1678. He believes that this Book contains all that shall ever happen to the Church, till the conclusion of the World. His Comment has been printed likewise in the first Tome of his Works.

Berengadius, whose Treatise is printed among the Works of St. *Ambrose*, lived about the 8th Age. In his Exposition of the *Revelations*, he supposes, with many others, that this Book describes the Persecutions of the Church, and the last Judgment; but then he has, besides, many moral Reflections. See the new Edition of St. *Ambrose*, in the Appendix to the second Tome of his Works, *p*. 498.

Some have supposed that the Comment on the *Revelations*, which is printed in the Appendix to the third Volume of St. *Austin*, p. 159. was the Work of *Tichonius the Donatist*, mentioned by St. *Austin*, and from whom *Primasius* and *Bede* have borrowed something. But the Authors of the new Edition of St. *Austin*, have shewn very well that this Work was not *Tichonius's*; for that has not been delivered down to us. That which we are speaking of, is divided into nineteen Homilies, abounding with moral Reflections.

Alulphus, printed at the end of the new Edition of St. *Gregory the Great*, has made a Comment on the *Revelations*, composed in this Father's own words.

John Hus, printed without the Author's Name, at *Wittemberg*, 1528, in 8vo. by the direction of *Luther*.

Haymo of Halberstadt, Hugh and *Richard de S. Victor, OEcumenius, Albertus the Great*, St. *Anselm*, or rather *Hervæus*, and *Thomas Anglicus*, have nothing very particular on this Book. *Haymo*'s Comment, divided into seven Books, is among his Works printed at *Paris*, in 1533. with what he wrote upon St. *Paul*, ibid. in 1550. That of *Hugh* and *Richard*, in their Works. That of *OEcumenius*, with his other Comments. That of *Albertus Magnus*, printed at *Basil*, in 1506, in 4to. and of St. *Anselm*, in the old Edition of his Works.

Abbot *Rupert* is altogether mystical, as well as *Bernardin of Siena*. Their Comment is among their Works. That of the latter has been much augmented; by *John de la Haye*, in his Edition at *Paris*, 1636, in fol. and had been printed separately at *Venice*, in 1591, in 4to.

Abbot *Joachim* has also written upon the *Revelations*, and pretended to be the only Person who has found out a Key to this Book; but he has not had the good luck to convince all his Readers of this. He has been followed by *Hubertinus* only, and *Seraphinus de Ferme*, who distributes as he does, into six Ages, all the Events that are to happen to the Church from *Jesus Christ*, to the last Period of the World. *Hubertinus de Casali* lived about the Year 1300. His Comment has not hitherto been printed: and *Petræus* is the only one who speaks of it. He was an *Italian*; first a *Cordelier*, afterwards a *Carthusian*. But that of *Seraphin de Ferme* is printed in *Italian*, at *Venice*; and in *Latin* at *Antwerp*, in 1581, in 8vo. He was an *Italian*, Canon-Regular of *Lateran* in 1570.

St. *Antonin, Lyranus*, and *Aureolus*, divide likewise, into six Ages, whatever shall befal the Church, from its foundation, to the day of Judgment: but they do this in a way different from that of Abbot *Joachim*. As for *Peter Aureolus*, he has composed nothing in particular on this Book: but what he has written of it, is comprehended in his *Abridgment of the Bible*, printed at *Venice*, 1571. the fifth Edition, in 4to. and at *Louvain*, 1647. at *Roban*, 1649, in 8vo. the last Edition, augmented by *Stephen Noveller. Aureolus* was of *Verberie*, a *Cordelier*, and made Bishop of *Aix*. It appears that he was still living in 1345. in which Year he published his Abridgment, as *Denis de Sainte Marthe* says, in his *Nouvelle France Chretienne*, tom. 1. p. 321. However, he was not then Bishop of *Aix*: Which See, from the Year 1322, was possessed by another Prelate; which gave occasion to some Authors to say that *Aureolus* died in 1322.

Alphonsus Salmeron discovers no more in the *Revelations* than the Description of the primitive Times of the Church, its Conflicts with the *Jews* and *Gentiles*, and the Victories which it has obtained over both. His Comment is in the 16th Tome of the *Madrid* Edition, in 1597, in fol.

Lewis Alcasar, a *Jesuit*, believes the *Revelations* to be all one Riddle; and that they conceal, under mysterious Obscurities, the State and Successes of the *Roman*, and more especially of the Primitive Church. He wrote two sorts of Comments upon this Book; printed at *Antwerp*, in 1614. and at *Lyons*, in 1618, in fol. In the first he attempts to explain the hidden Sense of it: with this he has joined a Paraphrase. In the second he explains all the Places in the *Old Testament*, which have any relation to the obscure Passages of the *Revelations*, and makes a just application of them. It is divided into five Books: The first contains the Allusions to the 38th, 39th, and 40th Chapters of *Job*; the second, those of the *Psalms*; the third, the Paraphrase, and Comment upon *Canticles*; the fourth, a short Abstract of the Chapters in *Isaiah*, an Explanation of the 36th Chapter of *Jeremiah*, of the 1st, 10th, 38th, 39th, and 48th of *Ezekiel*, of the 7th, 8th, 9th, 10th, 11th, and 12th of *Daniel*; the fifth, an Explanation of the 3d Chapter of *Joel*, of *Habbakkuk* and *Zachary*, from the 1st Chapter to the 7th. All which is printed together at *Lyons*, 1632, in fol.

He employed twenty Years in this prodigious Work. *Cornelius* à *Lapide* thinks there is Wit and Learning in it. M. *Simon*, in his *Critical History of the* New Testament, *p*. 636. says, the Author believes he had discovered the true meaning of the most obscure part of Scripture; but, as *Nicholas Antonio* observes, in the second Tome of his new *Bibliotheca Hispanica*, who will warrant that he has succeeded? *Bayle*, in his *Critical Dictionary*, expresses much esteem for this Work; *tom*. 1. *p*. 171. of the first Edition.

He was of *Seville*; and, in 1554, turned *Jesuit*: taught at *Cordua*, and at *Seville*; where he died in 1613.

Cornelius à *Lapide* has written well upon the *Revelations*. He reports the Opinions of the Ancients and Moderns, and determines for that, which to him appears the best. So that his Comment may serve instead of many others. In his *Prolegomena* on the *Revelations*, he criticises other Comments, and gives his Judgment of them. His Comment concludes all the rest written by him.

John Annius, or rather *Nannius*, of *Viterbo in Italy*, a *Dominican*, was born in 1432. and died in 1502. He too wrote two sorts of Works upon this Book, *viz*. *Questions*, as *Hentenius* asserts in his *Prologus* prefixed to *Arethas's* Comment, and a *Glossary*; printed at *Cologn*, in 1497, in 4to.The Enarrations of *Claudius de Monte Martyrum*, or *Monmartre*, a *Parisian*, and a *Carmelite*, were printed *ibid*. 1550, in 16°.

The *Scholia* of *John Gannai*, are in *de la Haye's* largest Bible. They were printed likewise with the others on St. *Paul's Epistles*, at *Paris*, 1563, and 1633, in 8vo.

Cælius Pannonius, otherwise called *Franciscus Gregorius*, Prior of St. *Stephen's* of Mount *Cælius* at *Rome*, wrote, in the fifteenth Century, upon the *Revelations*; and *Luke de Bruges*, in the beginning of the seventeenth. *Cælius*, or *Francis Gregorius* of *Hungary*, made a Collection out of all the Commentators, both ancient and modern; printed at *Paris*, and at *Venice*, 1541, 1571, in 8vo. the third Edition.

Francis Ribera, a *Jesuit*, has literally explain'd this Book. His Comment was printed at *Salamanca*, 1591, in fol. and at *Doway*, 1623; in 8vo. the last Edition. See upon the Epistle to the *Hebrews*.

Blaise Viegas explains it morally. He was a *Portugueze* of *Evora*, and a *Jesuit*. His Comment was printed at *Evora*, in 1601, in fol. at *Paris*, 1630, in 4to. the twelfth Edition.

Benedict Pererius has expounded the eight first Chapters of the *Revelations*, with much Learning and Solidity, in Disputations such as he has written upon some other Books, and already taken notice of by me. These were printed separately at *Venice*, 1607, in 4to. the second Edition; and in the 3d Tome of his *Select Disputations*: This is the hundred eighty eighth.

Joan. Kircher, S. I. in Apocalyps. in 4to. *Coloniæ Agrippinæ*, 1676. He was a *German* of the Diocess of *Cologn*, where his short Explication was printed.

Libert. Fromond, his Comment was printed at *Louvain*, in 1657, in 4to. And *Daniel Hervæus*, of *Nantes*, Father of the Oratory, who died in 1694, wrote an historical Explanation; printed at *Lyons*, in 1684, in 4to. It is not his design to unfold all the Mysteries of this Book, he confesses it would be Rashness to attempt it; but he proposes to apply that to the *Revelations* which the Historians, as well sacred as profane, tell us to have befallen the Church, in the several Persecutions of it.

Sylveira in Apocalyps. He has also written very usefully on the Gospels; *Lugd*. 1667, in two Volumes. See upon the *Acts*.

Antiochus Brondo, of *Cagliari*, of the Order *de la Merci*, who flourished till the Year 1620, has explain'd only the three first Chapters, in two Volumes in fol. His Work consists of a Comment, and a Paraphrase; printed at *Rome*, in 1612, and 1615. There are also Disputations, as F. *le Long* says, who produces the Title of them.

Alexander Hales, an *English Cordelier*, made also a large Comment; printed at *Paris*, 1647, in fol. with *John de la Haye's Annotations*, who procured the Edition of it. He died in 1245. None of his other Comments upon Scripture have, as yet, been published, excepting that upon the *Psalms*, which is generally attributed to Cardinal *Hugo*; in the second Tome of whose Works it may be found.

James de Bordes, a *Norman* of *Coutances*, and a *Capuchin*, who died in 1669, of his age 75, wrote a Paraphrase, in two Volumes in fol. at *Paris*, 1658. and an Explanation of all the Figures of the *Revelations*, ibid. 1659, in fol. The Title of it is, *Elucidatio Paraphrastica Apocalypsis Sancti Joannis*.

Peter Bulinger, of *Troies, Greek* Professor, who died in 1590, made a large Comment; which was printed at *Paris*, in 1597, in 8vo. the second Edition. The Title is, *Ecphrasis ac Scholia in Apocalypsim*.

Nicholas Charpy, of *Sainte Croix*, wrote a *French* Comment, which was printed at *Paris*, in 1657, in 12mo. M. *Du Pin* says he died in 1670. that he was a Priest, and Doctor of Divinity.

We have spoken, in the *Old Testament*, of the Explanation and Version by *John Desmaretz*.

Varin. Desperieres wrote a *Synopsis*, in *French, of the Secrets in the* Revelations; printed at *Paris*, 1610, in 8vo.

Fredericus, a *Venetian Dominican*, published an Exposition in *Italian*; printed at *Venice*, 1515, in fol. He lived in 1348.

Gregory Ferrarius, an *Italian* likewise, and a *Jesuit*, made a Comment, in three Volumes in fol. printed at *Milan*, in 1654. It is divided into two Parts. He died in 1659.

Stephen Firman, who too was an *Italian*, and Canon-Regular of *Lateran* about 1570. wrote an Enarration in his own Language at *Venice*, and translated into *Latin* at *Antwerp*, 1581, in 8vo.

Garzia, or St. *Thomas de Villanova*, a *Spaniard*, and Bishop of *Valentia*, wrote an Exposition, which we find in the second Tome of his Works; printed at *Antwerp*, 1690, in 4to. He died in 1555.

*Charles Hur*è, whom we have mentioned above, joined his Notes upon the *Revelations* with those which he wrote upon the *Acts*, upon St. *Paul's*, and the *Canonical Epistles*; printed at *Paris*, 1705, 1709. in seven Volumes in 8vo.

Peter Laserna, a *Spaniard*, of the Order *de la Merci*, about the Year 1633, wrote a Comment; printed in 1671.

Gaspar Melo, a *Spaniard* of *Estramadura*, of the Order of St. *Austin*, made a Comment likewise; which was printed at *Valladolid*, in 1589, in fol.

Andrew Pintus Ramirez, of *Lisbon*, a *Jesuit*, commented only the seven Epistles to the seven Churches of *Asia*; at *Lyons*, 1652, in fol. He died in 1654.

Peter Serrarius, of whom we have spoken in another Place, made a complete Comment; which was printed at *Alcala*, 1563, in fol. M. *Benigne Bossuet*, Bishop of *Meaux*, mentioned by us in the Article upon the *Old Testament*, has published a Comment on the *Revelations*; wherein he historically explains the principal Visions of this Book. This Explanation is one of those which are most esteemed; tho *Vitringa* was a violent Opposer of it, as we shall take notice lower. We have already said,

ARTICLE LXV. Protestant *Commentators upon the* Revelations. F the *Protestants*, we have *Beza*,

Oelsewhere, that this Work was printed at *Paris*, in 1689, in 8vo.

M. *de la Chetardie*, Curate of St. *Sulpice* at *Paris*, has since given us a Comment written in the same way, intitled, *The* Revelations *explain'd by Ecclesiastical History, in order to prepossess Catholicks and new Converts against the wrong Interpretations of Protestant Divines*; printed for *Toubeau*, at *Bourges*, 1692, in 8vo. and afterwards at *Paris*, with Brass Cuts, for *Giffart*, in 1701. At the end of this Piece are the Lives of some Emperors, principal Authors of the Persecutions of the Church; the Lives of *Constantine* and *Helen*, who were the principal Authors of the Church's Peace and Deliverance.

M. *Du Pin*, in 1714, published an *Analysis* of this Book, containing a new, plain, and literal Explanation of it, clear'd of every thing that might divert the attention of the Reader. With this he has given us eleven Dissertations on the same Subject. He supposes, in general, that the three first Chapters of the *Revelations* relate to the particular Churches of *Asia*, and the three last to the end of the World, and the Day of universal Judgment; and that all the rest foretel, in general, the Persecutions suffered by the Faithful, the Punishment of Persecutors, and the Destruction of

Idolatry.

In our Comment upon the *Revelations*, we have endeavoured, with some application, to shew, in an historical and very particular Account, that this Book contains a Prediction of the Church's Sufferings, its Conflict, Victory, and Triumph; with the Fall of Idolatry, and idolatrous *Rome*.

A Key to the *Revelations*, by *Noel Aubert de Vers*è; at *Paris*, 1703. in two Volumes in 8vo. This Author was first a *Calvinist*, and *Socinian*; but, being converted, he composed this Work as a proof of his Conversion, and to confute the dangerous Exposition of the *Revelations* by *Jurieu*. He believes the Death and Deification of *Julius Cæsar* to be as it were the Key, and unravelling of the whole; and affirms the *Revelations* to have been written under *Nero*, who, says he, sent St. *John* into banishment at *Patmos*. This Author died in 1714. whose Notes upon the *Revelations* are comprehended in those written by him upon the whole *New Testament*, printed in fol. several times at *Geneva*; and at *Cambridge*, 1642. the last, and fairest Edition.

Henry Bullinger has an hundred Sermons on this Book, printed at *Zurich*, 1604, in fol. the eighth Edition.

Sebastian Meyer, a *Calvinist*, and Minister of *Bern*, wrote a Comment upon the *Revelations*; printed at *Zurich*, 1603, in fol. the second Edition.

Francis Lambert made an *Exegesis*; *ibid*. 1539, in 8vo. the second Edition. We have already spoken of him. See his Title in the *Index*.

Out of these, and several others who have written upon the *Revelations*, *Augustin Marlorat* composed his *Catena*.

Viret, and *Pugnet*, have written on the same Book.

Campegius Vitringa has criticised M. *Bossuet's System upon the* Revelations, in his Comment printed at *Franekar*, 1705, in 4to. and at *Amsterdam*, 1719. the second Edition, in 4to. and in 1721. See the Catalogue of his Works in the *Bibliotheca Philologica*, tom. 6. p. 735, 747.

John Marcki, his Comment upon the *Revelations* was printed at *Amsterdam*, in 1689, and 1699, in 4to. the second Edition, enlarg'd. It is only an exegetical Analysis. He was a *Calvinist* of *Flanders*, and Minister at *Leyden*.

Besides these, we have, in the *large Criticks*, Notes by *Priceus*, a Catholick, *Zeger*, *Drusius*, *Grotius*, *Cameronius*, *Gualterius*, *Lorinus*, and *Lewis Capellus*; and in the *Synopsis*, *Hammond*, *Potter*, *Matthew Cotterius*, *John Cluverus*, *Patrick Forbes*, *Brightman*, *Pareus*, *Gerhardus Gravius*, *John Napier*, *Cocceius*, *James Durham*, *Henry More*, *Peter du Moulin*, and some others, without reckoning those who have written upon all the Scripture, or even upon the whole *New Testament*.

It may, however, be proper to know, that *Francis Potter* put out only *Explicatio numeri bestiæ*, at *Amsterdam*, 1677, in 8vo. at *Basil*, 1678. in *English* at *Oxford*, 1642.

Matthew Cotterius wrote *Expositio perpetua in Apocalypsim*; printed separately at *Saumur*, in 1614, in 4to. and at *Sedan*, 1625. *John Cluverus*, *Diluculum Apocalypticum*; *lypticum*; at *Goslar*, 1621, in 8vo. and at *Lubeck*, 1647, in fol.

Forbes's Comment, with Notes in *English*, at *London*, 1613, in fol. in *Latin*, at *Amsterdam*, 1646, in 4to. *Thomas Brightman*'s *Analysis*, and *Scholia*, with an universal Synopsis, and Confutation of *Bellarmin*, concerning *Antichrist*; at *Frankfort*, 1618, in 8vo. at *London* in *English*, 1644, in 4to.

David Parœus's Comment at *Heidelberg*, 1618, and 1622, in 4to. *Gerard Gravius*'s Discourses are in *German*, printed at *Hamburg*, in 1657, in 4to. He also published *Tabulæ Apocalypticæ*, at *Leyden*, 1647, in fol. *John Napier*'s Comment is in *German*, printed at *Frankfort*, in 1627, in 4to. and in *English* at *Edinburgh*, in 1611.

Cocceius, or *le Cock*, has only put out *Cogitationes de Apocalypsi*. This is in the 5th Tome of his Works. *James Durham*, an *Englishman*, put out his Comment, in 1658, in fol. *Henry More* wrote *Apocalypsis Apocalypseos*; printed at *London*, in 1680, in 4to.

See in particular *Lewis de Dieu* on this Book, and *Vitringa* above-mentioned.

We must not omit *Conrad Graserus*, who wrote a Comment intitled, *Plaga Regia*; printed at *Zurich*, in 1610, in 4to. *Martin Becanus*, a *Jesuit*, who died in 1624, at 63 years of age, wrote an Examination of this Piece by *Graserus*; printed at *Mentz*, 1612, in 12mo.

Article LXVI. Treatises and Dissertations upon the Book of Revelations.

SEE the Prefaces of *Cornelius* à *Lapide*, M. *Bossuet* Bishop of *Meaux*, *Du Pin*, and ours, on the *Revelations*; and *Du Pin*'s eight first Dissertations on this Book, which may pass for *Prolegomena* to the *Revelations*.

Joan. Basel de Alpha & Omega, Apoc. 1. 8. in the second Tome of the *Thes*. *Dissert. Philolog*. He was a *German Lutheran*.

Of the Nicolaitans, *and* Millenarians.

Eber. Rud. Roth de Nicolaitis, Apoc. 2. 15. at *Jena*, 1679, in 4to. See *Tillemont* likewise, *tom. 9. p*. 45, &c. of his *Ecclesiastical Memoirs. Roth* was a *German*, and *Lutheran* Professor at *Stockholm*.

Augustin Balthasar, a *Lutheran*, and Minister-General of *Pomerania*, wrote a Disputation upon *the ancient Heresy of the* Nicolaitans; printed at *Grypswald*, in 1682, in 4to. It is an Answer to *Nicholas Dassovius*.

Sebastian Nieman has likewise an historical and theological Dissertation on this Subject; printed at *Jena*, 1668, in 4to. *John Valekenier* has an Inquiry into this *Heresy*; printed in 4to. It is not said in what Year, or in what Place.

John Henry Alstedius, de mille annis Apocalypticis, & Danielis; at *Frankfort*, 1630, in 12mo. *Moses Amyraut, du regne de mille ans*; at *Saumur*, 1614, and 1655, in 8vo. in *French*.

John Gerard, Tractatus de Chiliasmo; at *Jena*, 1667.

Du Pin's Dissertation on the *Millenarians*, Analys. Apoc. *p*. 319, *& seq*.

——His Dissertation upon *the State of the Soul till the Day of Judgment*, p. 409, *&c*.

——His Dissertation on *the last Judgment*, p. 682, *&c*.

Of the white Stone, *and St*. Michael's Fighting.

Christ. David Funccius de calculo albo, *Apoc*. 2. 17. printed at *Lipsick*, 1691, in 4to. and afterwards in the first Tome of the *Philological Dissertations*. He was a *German Lutheran*.

Georg. Schwartzen de pugna Michaelis & Diaboli, Apoc. 12. 7, *& seq*. in the second Tome of the *Philological Dissertations*; and at *Wittemberg*, 1679, in 4to. He was a *German Lutheran*.

Benedict Pictet wrote upon *the white Stone*; printed at *Leyden*, 1677, in 4to. We have spoken of him upon the first to *Timothy*; and *William Salden*, in his *Otia Theologica*, printed at *Amsterdam*, 1684, in 4to.

Ulric Mayer, a *Lutheran* of *Lipsick*, wrote upon *the Combat between St*. Michael *and the Dragon*; at *Lipsick*, 1715, in 4to. the second Edition.

Upon the Lamb, the River, and the Garments.

John Fridericus, mentioned by us upon St. *Luke*, and in other Places, has written upon *ver*. 8. of *chap*. 13. relating to *the Lamb which was slain from the beginning of the World*; printed at *Grypswald*, 1705, in 4to.

Henrici Horchii de Agno in monte Sion, *Apoc*. 14. 1, 2, 3. in the second Tome of *Philological Dissertations*. He was a *Calvinist*, and Minister at *Frankfort*.

Deylingii, in Apoc. 16. 15. *Beatus qui vigilat, & custodit vestimenta sua*; Obser. *tom. 2. chap*. 50. *James Hasæus* has *an Observation on the Garments of the People of* Sardis, *ch. 3. ver*. 4, 5. in the *Biblioth*. *Philolog*. tom. 3. p. 253, 316. There are twenty Articles.

Joan. Meisner, Flumen Chrystallinum, *Apoc*. 22. 1. His Dissertation is in *tom*. 11. of the *Great Criticks*, p. 848. It is a kind of Comment, wherein he describes the River of Chrystal, mentioned by St. *John*.

Deylingii, de vestium candidarum usu apud Hebræos, ad Apoc. 3. 4. 7. 13. Obser. *tom. 3. chap*. 49.

Ejusdem, ad Apoc. 18. 4. *de decessione facienda* è *Babylone*; Observat. *tom. 3. ch*. 50.

Upon the seven Vials, the seven Seals, and seven Churches.

Henry Burton, an *Englishman*, of the Sect of *Independents*, in 1628. treated of the *seven Vials*, in *ch*. 15, and 16. printed at *London*, 1628.

John Lomeier made three Exercitations upon the *seven Seals*, in *tom*. 2. of the *Philolog. Dissert*. We have already spoken of him.

Francis Sengebart, a *German Lutheran*, made a Treatise upon the *seven Spirits in the* Revelations, in opposition to *Ribera* and *Alcasar*; printed at *Goslar*, 1616, in 4to.

Thomas Smith, an *Englishman*, of the Church of *England*, has treated of the *seven Churches*, in his Letters concerning the Manners of the *Turks*; printed at *Oxford*, 1672, in 8vo. He died in 1710.

Jerom Vechietti, in his eight Books of the *Primitive Year*, treats of the *seven* Churches, to which St. *John* addresses himself in the *Revelations*; printed at *Augsburg*, 1621, in fol.

Upon the two Witnesses, and Antichrist.

James Durfeldius, of *Westphalia*, has treated of the *two Witnesses of the Truth*, in *chap. 2. ver*. 3. printed at *Rostock*, in 1638, in 4to. and has written three Disputations on *the Sacrifices*, in *chap*. 13. *ver*. 8. printed *ibid*. 1642, in 4to.

Henry Muhlius, a *German Lutheran*, has treated of *the Destiny of the two Witnesses*: This was printed at *Kiel*, in 1702, in 4to.

We have a particular Article on *Antichrist*, in another Place. We shall take notice here only of *Malvanda*'s Treatise, printed in fol. and divided into eleven Books. He begins with a Catalogue of such ancient and modern Authors as have treated of him, whether expressly, or in their Comments on Holy Scripture; whether in their Histories, controversial Treatises, or other Works. He speaks afterwards of the Name of *Antichrist*, of his Person, and the time of his Appearing, *&c*. He concludes with submitting his Work to the Judgment of the Pope, and takes notice that he finished it on St. *Thomas* of *Canterbury*'s Day, in the Year 1604. and in the beginning of the eight and thirtieth Year of his Age. There is a great deal of Learning in it; but as the Matter is obscure, and very uncertain, *Malvanda* delivers boldly his Conjectures, and those of others, concerning Prophecies, the true meaning whereof cannot certainly be known by Men: and, for this reason his Work is more curious than useful, and solid. He makes abundance of Digressions upon Points of History and Criticism, which are not the least profitable part of his Treatise. This is M. *Du Pin*'s Judgment, declared by him in his *Bibliotheque Ecclesiastique*.

Upon several other Subjects.

Gustavus Schrodterus, a *German Lutheran*, has a particular Disputation upon the Author of the *Revelations*; printed at *Rostock*, 1697, in 4to.

George Wedelius, in two of his *Sacred and Profane Dissertations*, printed in *Latin* at *Jena*, 1708, in 4to. explains what the precious Wood is, called *Lignum Thyinum, ver*. 12. of *chap*. 18. and his Description agrees very well with the Tree named *Sabina*, or *Sabin-tree*. We have already spoken of the Author, who was one of the most laborious of his Nation.

We have already mentioned the Disputation of *Antony Driessen*, and *Herman Deusing*, upon the same Passages of this Book; which is of use in the Illustration of these Places. It is in *tom*. 1. of the *Bibliotheca Philologica*, p. 139, and 155. The first was of *Utrecht* upon the *Rhine*; the second of *Groninguen*, a *Calvinist*, and Professor of Law.

The Subject of their Disputation turns upon *the Reign of a thousand Years*, upon *the Woman*, and *Beast in the Revelations*; which both explain in their way, and after a different manner.

What we have mentioned of *Dressen*, is only an Abridgement of a larger Work composed by him upon this Subject, and printed 1717, in 4to. under the Title of *Meditations upon the* Revelations; wherein he examines, 1. Whether there were not seven Periods of the Church in the *New Testament*, each including the space of 160 Years. 2. Whether, besides these seven Periods, there were not another space of Time pointed out in the 20th Chapter. 3. He treats of *the seven Seals*, of *the seven Trumpets*, and *seven Thunders*, &c.

The same Person, in the same Year; *ibid*. published another Work upon the whole Scripture; whereof there is notice taken in the same Tome of the *Biblioth*. *Philolog*. Part 1. p. 168.

Bernard Peter Karl, Minister at *Esens* in *Friesland*, put out *a Demonstration of the Time of the first apocalyptical Vision*, and of *the Reign of a thousand Years*, in seven Propositions; *tom*. 2. of the *Biblioth*. *Philolog*. p. 598, 611.

He has also written *Reflections* upon what *Antony Driessen* wrote upon the same Subject. They are addressed, in the way of Letter, to *Herman Deusing*; and to be found in the same Tome, *p*. 919, 981. He has added to them a kind of Appendix relating to the Woman in the Wilderness, mentioned in *chap*. 12. *ver*. 6, 14. concerning the Beast, *chap*. 13. *ver*. 5. upon the Dragon, &c. in *tom*. 6. *p*. 1105, 1136.

Michael Resall, *Greek* Professor at Groninguen, made *an Observation upon the Throne of Satan*; printed in the *Biblioth. Philolog*. tom. 3. p. 93, 109. Here he explains *ver*. 13, and 17 of *chap*. 2. of the *Revelations*.

Theodore Hasæus has also made a Dissertation on the same Subject; which is in the same Tome, *p*. 104, 132. It is divided into 18 Articles. He treats there of all the false Deities adored at *Pergamus*, and of the Worship paid to them; particularly to *Æsculapius*, under the figure of a Serpent. There are several curious inquiries relating to Antiquity, in this Work.

John d' Outrein wrote a Dissertation upon the Word *Conqueror* mentioned, in *ch*. 2. *ver*. 7. in the same Collection, *tom*. 4. *p*. 605, 634.

John Prideaux has *a Discourse upon the Book of Life*, spoken of in *ver*. 8. of *ch*. 13. It is the fourth of his Discourses; printed at *Zurich*, 1672, in 4to. He was an *Englishman* of *Hertford*[1], of the Church of *England*, and Bishop of *Worcester*. He died in 1650.

The End of the fifth and last Part of the Bibliotheca Sacra.

Translators' note. This is a Mistake, copied by the Author from F. le Long. *For this eminent Divine was born at Stowford near Lyston, in Devonshire; as may be seen in* Wood's *Athenæ Oxonienses*, Part 2. p. 130.

An Alphabetical Table of the Authors Mentioned in the Bibliotheca Sacra

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A Dissertation Concerning the Tacticks of the Hebrews, by the Chevalier de Folard

FATHER *Calmet's* Dissertation concerning the military Affairs of the old *Hebrews*, is a Work justly to be admired, and abounds with profound, as well as agreeable and very instructive Learning. The Author enlarges much on the military Discipline of this People, upon their Arms of every kind, upon their Incampments, Marches, Sieges, and their way of defending Places: and of these Particulars he treats with so much Accuracy and Knowledge, and in so elaborate a manner, that there is scarce room for any Additions. But as to their *Tacticks*, that is to say, their manner of putting themselves in order of [The Occasion of this Piece.] Battle, of Fighting, and performing all the different Movements which depend on this Science, he runs too hastily over an Article of so much consequence; and has too bad an Opinion of the *Hebrews*: which has induced me to set down here some Observations upon a Matter of so much Importance.

This learned Commentator, speaking of their Order of Battle, represents the *Israelites* to be a People something barbarous. “This is certain,” says he, in his Dissertation, “that the Eastern “ People made war of old with very “ little Order. All consisted rather in “ the Impetuosity, Ardor, Courage, and “ Intrepidity of the Soldiers, than in any “ methodical and exact Discipline, and “ in acting by the Orders and Movements “ of the General. There were astonishing Effects of Valour and Resolution “ among them, but conducted *often* in “ a manner very little agreeing with the “ good Rules of War.” If the Author had been a Soldier, he would have perceived the Force of those Scripture-Expressions which he himself cites a little higher, and, without doubt, would have thought quite otherwise, and, consequently, have alter'd his Language. It is true, some of these Expressions seem to favour his Opinion; but the generality of them are against him, and manifestly prove that the [The Hebrews understood War. Gen. xiv. 8. Judg. xx. 22. 1 Sam. iv. 2. & xvii. 21. 1 Chron. xii. 38. They had different Subaltern Officers.] *Hebrews* fought with Order and Method.

The Expressions, which are very frequently made use of in the Scripture, are these following: *To join battle, to put in Battle-array, terrible as an Army in order of Battle*. Do not these demonstrate that the *Hebrews* made war not like *Barbarians*, but with Order, and according to the Rules of the most exact and methodical Discipline? Will any one produce against us what is said in the original Text of the *Chronicles*, that at the Time when *David* was persecuted by *Saul*, there came a great Number of brave Men to him, who *were Men of War, that could keep rank?* These Terms do not intimate that the *Israelites* fought without Order, in Crouds, and in Confusion; but on the contrary, that these gallant Men understood the Disposition of Troops for Battles. The *Hebrews* had different Subaltern Officers, whose Business it was to lead on the Soldiers, and range them in proper Order; and who were appointed to perform all the Offices which made part of the Science called *Tacticks*, by the *Greeks*: These Officers were answerable to our Quarter-Masters-General, and the Soldiers obeyed them as Sheep obey their Shepherd.

Here, therefore, we have an Explanation of the Words above-cited, and all others of the like nature which we meet with in the Scripture: as when it is said, that *Saul* gathered together all his People, *and reviewed them like a Flock of Sheep*[1]: that is to say, *Saul* ordered all the Soldiers of his Army to file off before him; or otherwise, he gathered them together as a Shepherd gathers his Flock, that he may conduct them to their Pasture. In like manner when the Scripture says, that the *Israelites* appeared but *as two little Flocks of Kids*, in comparison of the *Syrians*, [1 Kings xx. 27.] *who covered all the Country*: whereby we are to understand, that the Army of the *Israelites* was divided into two small Bodies, the better to support the Servants belonging to the several Princes of *Israel*, who formed another small Vanguard, and afterwards to fall upon the Wings of the *Syrian* Army, as soon as it began to give ground. The Disposition of this Battle may be seen under the Article *Samaria*. In a word, any one may be easily convinced, and conclude from what we have said, that the *Hebrews* were so far from engaging without Order, and in Confusion, that, on the contrary, they shewed great Art in their manner of making War, and fighting set Battles.

The *Hebrews*, in their Beginnings, made use of none but Infantry; and the Strength of their Armies, we see, at all times did consist of Foot, who were intrepid, and made no scruple of attacking every where the Horse, which were little valued by them; and, what is surprizing, they never degenerated from the Time of *Moses*, to the Destruction of *Jerusalem*. Their Kings resolved at last to have Cavalry, but it was not comparable to their Infantry; on the contrary, these Troops were so weak, that there were very few Occasions wherein they signalized themselves. The *Romans*, for a long time, imitated the *Hebrews*: They had at first only Foot, with whose Strength and Bravery they were so well acquainted, that they made it as it were a standing Law among themselves, always to fight on foot: from which Rule no one was exempted; the very General was not allowed to march on Horseback: From this, however, there

was some Derogation, in favour of *Fabius Maximus*[2]. F. *Calmet* observes, that *David* had so little inclination to make use of Horses, and Chariots of War, that he hamstrung the Horses which he took from the *Syrians*, and ordered their Chariots [The Armies of the Hebrews were divided into different Bodies, which had each their Head.] to be burnt.

The Armies of the *Hebrews* were composed out of the twelve Tribes. Every Tribe formed several Bodies, or Regiments; every Regiment consisted of a thousand Men; these thousand Men were divided into Companies of Hundreds, the Companies into Fifties, the Fifties into Parties of ten Men each, and these Parties into lesser, of three Men, one of whom commanded the other two. All these different Bodies had their Commanders: The Tribunes were at the head of the Regiments, the Centurions of the Companies, the Decurions of the Parties; and, lastly, the *Shalishim*, at the head of two Soldiers. All these Officers are mentioned very plainly in the Books of *Moses*, [Ex. xiv. 7. Hebr.] and the *Maccabees*. It appears, that besides the General, there were more General-Officers under his command. Those whom the Scripture calls *Scribes* of the Army, were put into these Posts, not only to keep Registers of the Troops, like our Commissaries of War, or our Inspectors; but their Employment extended farther, to military Discipline, for they exercised the Soldiers. The Kings made war in Person, rarely by their Lieutenants: They generally [The Kings made war in Person.] commanded the Army, and fought on foot, at least in the earlier Times. We see, however, an Example to the contrary in *David's* Reign; for *Absalom*, when his Army was routed, fled upon his Mule.

[2 Sam. xviii. 9.] Before we come to the *Tacticks* of the *Hebrews*, we shall make some farther Observations upon their Arms, both offensive and defensive, notwithstanding that F. *Calmet* has enlarged hereupon so much, as seemingly to have exhausted this Matter. The Arms made use of by the *Israelites*, differed very little from those [The Arms of the Hebrews.] which were used afterwards by the *Romans*. We do not see that at first Pikes were employed by them: this sort of weapon was, however, in use among the *Egyptians*, witness the Battle fought by *Crœsus* against *Cyrus*; wherein the hundred and twenty thousand *Egyptians*, who had marched to the Assistance of the former, were Pikemen, according to *Xenophon's* relation[3], for *they bore large Shields, with their Pikes and small Cutlasses*.

It is surprizing, that *Moses* and *Joshua* should [There is no mention of Pikes in Scripture.] not make use of this kind of weapon; the Scripture, at least, does not mention it. It does not appear to have been in use among the *Asiaticks*; we do not find it either in *Crœsus's* or *Cyrus's* Army, excepting among the *Egyptian* Auxiliaries, as is afore-mentioned. This Circumstance would persuade me that *Moses* went out of *Egypt* unarmed, and that he had no other Weapons but such as were the Spoils of those People whom he overcame after his passing the Red-Sea; for, in all probability, he could have no advantage from the Arms of *Pharoah*'s Soldiers, these being buried under the Water.

[Arms offensive and defensive.] We see under the *Judges*, says *Dom*. *Calmet*, and much more under the *Kings*, that the *Hebrews* used the same Arms in war as their Neighbours. They had Swords, Darts, Lances, Javelins, Bows, Arrows, and Slings. These were offensive Weapons. The defensive were Helmets, Cuirasses, Shields, and Thigh-pieces, which were all afterwards, as we have said, Arms of the *Romans*. Their Helmets, as well as those of other People, were commonly of Brass. As to the Cuirasses, there were different Sorts of them; as may be seen in the Description given of them by this learned Commentator. It is certain, that almost all the People in the World, *Egyptians, Persians, Greeks, Romans*, and others, had defensive Arms of these several Kinds. As to the Eastern People, *Herodotus* is our warrant for this Truth[4]: The Passage, in his History, is very curious; the Author is there describing the offensive and defensive Weapons of so many different People as composed the innumerable Army of *Xerxes*, wherein he agrees perfectly with what the Scripture says relating to the Arms of the *Hebrews*. Particularly it may be observed here, that they were the same with those of the *Persians*: But, what is surprizing, in all this multitude of Nations, he makes no mention of Pikemen; for, upon this footing, the *Greeks*, who used Pikes at that time, must have had a great advantage at the Battle of *Platea* over the *Persians*, who could scarce oppose them with any other Weapons but such as were to be thrown, or with others that were not so long as Pikes, which are of such a length, that there is no coming at those who have them; and who, with this Weapon, are to be feared at a distance. Besides that, the mixture of long with short Arms, so necessary to produce any great Effect in the time of action, was wanting in *Xerxes*'s Army.

The Weapons of the heavy-arm'd *Greeks* were Pikes, Shields, Helmets, and Cuirasses. Their Pikes were of sixteen Cubits, but the exact Measure of their Cubit is unknown to us. Pikes, to be serviceable, and easily managed, could scarce be above eighteen Foot in length; at least, if we would judge of them by the Strength of the generality of Men, and by the Knowledge we have of such sort of Arms: Besides, it is uncertain whether they were of greater or *less* length, in the first than in the second Rank. As to the Bucklers used by such as were drawn up in Phalanxes, they could not be very large, without incommoding, whatever *Xenophon* may say of those which the *Egyptian* Pikemen bore at the Battle of *Thymbraia*[5].

All the difference that I find between the *Greeks* and *Hebrews*, relating to the Weapons of those who were heavy-armed, is this, that the latter did not commonly make use of Pikes. I dare not say the same of the Lance, we meet this Word in the Versions of the Scripture; I should be very glad to know whether the *Hebrew* Word, which is so translated, properly signifies *a Lance*, for I am apt to think it does not.

[Isa. xxii. 5.] Of all defensive Arms, Bucklers were the most useful, and the least cumbersome: It was, in all probability, infamous for an *Israelite*, as it was for a *Roman* or a *Grecian*, to leave his Shield behind him in any Combat. *Dom. Calmet* says, that " the *Hebrews* have four several Words for this Weapon, and that " it is out of all question certain, that " they do not all signify absolutely the " same thing; there was a difference in " them, either in their Form, or Matter." Wherein this Difference consisted, the Scripture does not inform us; or, at least, we cannot comprehend it from the original Terms: and, after all, it is of very little consequence to us to know it. It is certain that Shields were either of Wood or Ozier, covered with Leather. *Arise*, said *Isaiah* to the People who were to destroy *Babylon, arise, and anoint your Shields*: Which can be naturally understood only of such Shields as were covered with Leather, which were greased in order to keep them clean, and prevent their drying too much. The sacred History mentions Shields of Brass, Gold, and other Metals: *Goliath* covered his Shoulders [1 Sam. xvii. 6.] with a Shield of Brass; but, to say the Truth, it must be owned, that this Brass consisted only in Plates fastened upon the Wood, such as those were belonging to the Bucklers which *Solomon* enriched with gold Plates, and laid up in the Temple; and which were taken away by *Shishak* King of *Egypt*, in the room whereof King *Rehoboam* placed other [1 Kings xiv. 26, 27.] brazen Shields: but certainly the Brass here spoken of, was only Plates fixed upon the Wood; which is sufficient for our making a right Judgment of *Goliath*'s, and deciding that it was not all of this Metal: for, had it been so, supposing it to be proportionable to his Body, I doubt whether this Giant, and still more, whether his Squire had been able to support the Weight of it.

The *Hebrews* excelled, particularly, in missive Weapons. The Dexterity of their [Archers and Slingers, their way of Fighting.] Slingers, and Archers, was as surprizing as it was admirable. These People made up the principal Strength of their Armies; they fought like those of the *Greeks* and *Romans*, that is to say, at a distance, and without coming to blows with the Enemy: So that their Combats were properly Skirmishes, which scarce brought Matters to a Decision, but were a great Help and Relief, when they who fought thus, were placed between the Squadrons. The *Romans* did not follow this Method till towards the middle of the second *Punick* War, at the Siege of *Capua*, tho they might have learned it ever since the first: and *Hannibal* had made use of it at the Battle of *Trebia*; for the *Carthaginians* retained always the way of Fighting used by the *Phœnicians* and *Hebrews*, as well with respect to the Order and Disposition of their Troops, as with regard to the Arms with which they fought.

Bows and Arrows, Quivers and Slings, were the usual Arms of light-armed Troops; and the Scripture every where makes mention of them. The People of *Asia* had always a great number of Archers, but the *Hebrews* had, besides, a [The Dexterity of the Slingers.] greater number of Slingers: They were very much in esteem, and so expert, that at the Siege of *Gibeah* there were seven hundred [Judg. xx. 16.] of them in the Town, *who could have hit a Hair, without the Stone's turning aside, either to the right Hand or the left*. What was more wonderful in them, they all used both Hands alike, and were all equally skilful in throwing Stones with Slings. We are well acquainted with *David*'s Address and Success, when, with one Blow with a Stone, he laid the Giant [1 Sam. xvii. 41.] *Goliath* on the Ground. In short, nothing was more surprizing than the Dexterity of those light-armed Troops; whether in Skirmishes, Sieges, or Battles, they every where performed Wonders. [1 Kings x. 16, 17.] *Dom. Calmet*, to whom I refer the Reader, is very large on this Matter.

[Chariots of War.] This, in few words, is all concerning the Arms, properly speaking, of the *Hebrews*, and the neighbouring Nations, with which they were almost continually at war. They had many others, but they had no relation to those we have been speaking of; such, for example, were the Chariots of War, which, in reality, should be reckoned among Machines.

We do not know the Original of Chariots of War; the most ancient, which we have any knowledge of, are those with which *Pharaoh* pursued the *Israelites*; after their Departure out of *Egypt*, and were lost in the Red-Sea. Scarce any besides the People of *Asia* made use of them; the *Greeks* and *Romans* had none, as appears by the little regard they had for them. The learned Commentator says, that " the Iron Chariots, or Chariots armed with Scythes, were one of " the most terrible Things made use of " by the Ancients in War." I confess that Machines of this kind were dreadful, at least to the Sight; but I do not discern that they were of any great Effect. There were two sorts of Chariots, one for a single Person, and the Driver, which Princes and Generals sometimes used; the others were armed with Scythes, at the two Extremities of the Axle-tree, or at the Stocks of the Wheels.

Diodorus the *Sicilian*[6], whom *Dom*. *Calmet* has cited, represents them perfectly well. " The Yoke, says he, of " each of the two Horses which drew " the Chariot, was armed with two " Spikes, of three Cubits in length, which " pointed forward against the Face of " the Enemy. At the Axle-tree two " others were fastened, turned the same " way as the former, but longer, and " with Scythes at their Extremities." These Chariots were to be made in several Forms; and *Stewechius*, in his Notes upon *Vegetius*, has engraved all those whereof he had any knowledge. The Chariots which *Cyrus* disposed in the Front of his Army at the Battle of *Thymbraia*[7], were armed like the others described by *Diodorus*; but those which covered the Rear of the Line, were, in reality, Towers, or ambulatory Redoubts, drawn by sixteen Pair of Oxen.

[How the Chariots of War were ranged.] The Chariots armed with Scythes, were generally placed on the whole Front of the Infantry, ranged in a strait Line, parallel sometimes to the Cavalry. Some of them were with four, others with two Wheels only: These were driven against the Enemy, whom they never failed to put into disorder, when they were followed close by the Line. There were two Ways of [Ways to make them useless.] rendring them useless: first, by opening a Passage for them thro' the Battalions; secondly, by killing their Horses before they were too far advanced; for then they were so far from being any way helpful to those who employed them, that, on the contrary, they became very prejudicial to them, because they not only embarrassed them, but farther, broke the Closeness of the Line, and checked all the Force of the Onset.

[An incredible Number of Chariots in Armies. Joshua xi. 4.] The *Canaanites*, whom *Joshua* encountered at the Waters of *Merom*, had, as the Scripture says, an infinite Number of Horses and Chariots: *Equi et currus immensæ multitudinis*. The Tribe of *Judah* could not make themselves Masters of the Cities belonging to the *Canaanites*, who were in the Plain, because they had a great quantity of Chariots armed with Scythes: [Judg. i. 19. Ibid. iv. 3.] *Quia falcatis curribus abundabant*. *Jabin* had nineteen hundred Chariots in his Army armed after this manner. But what most surprizes me, is the incredible Number of them that the *Philistines* had in the Reign of *Saul*; which, in the Account of some, amounted to thirty thousand. I must take [2 Sam. xiii. 5.] the liberty to be a little doubtful here; for the *Philistines* formed but a small People, and the Country they possessed, lay within very narrow Limits: how then could they alone bring into the Field so great a number of Chariots, as all *Asia*, perhaps, was not able to supply; since, allowing only two Men and two Horses to every Chariot, the Number of both the one and the other amounted each to sixty thousand? And is it probable that the Forces of the *Philistines* were so powerful?

We do not see that the *Israelites*, before the Reign of *Saul*, and even of *David*, had Arsenals, or Places of Arms. The *Hebrews* at that time were all Soldiers, brave, disciplined, and ready to march: So that in time of War every City, and every particular Village, furnished a certain Number of Men, who voluntarily quitted their Houses, their Fields, their Wives and Children, to maintain the Interests of the Nation. Every one provided himself with Arms, and Victuals: so that the most numerous Armies were formed in an instant, and were composed all of Men of courage; who having continually before their Eyes the Wonders which God had wrought, and that too frequently, in their favour, were animated, as well by the Hopes of conquering, as by the natural Aversion they had to the Enemies of their Belief and Religion. They must, besides, have been well confirmed in these Opinions; " since," according to the learned Commentator, " they had no " other Recompence to expect, but the " Spoils which might be taken from the " Enemy: unless on some extraordinary " Occasions;" for example, when *Saul* promised to heap great Riches upon the Man who should overcome *Goliath*, to give him his Daughter in Marriage, [1 Sam. xvii. 25.] and to exempt his Father's Family from the Payment of all Taxes: Which, however, was what he executed but very ill with respect to *David*, who obtained a signal Victory over this Giant.

" This Discipline," continues he, " was " observed not only under *Moses, Joshua*, " and the *Judges*; but was kept up likewise under the *Kings*, and after the Captivity under the *Maccabees*, till the Government of *Simon*, who was Prince " and High- Priest of his Nation, and had " Troops regularly [Macc. xiv. 32. Troops kept in Pay. 3 Kings iv. 26.] maintained and paid." It is true, *David* long before had Troops in his Pay, but the Number of them is almost incredible, it being computed to be two hundred and fourscore thousand Men, all regular Troops, without including the *Cherethites* and *Pelethites*, who were Foreigners: He had every Month, the Scripture says, four and twenty thousand Men for his Guard. *Solomon*, who succeeded him, kept them all up; and had besides, forty thousand Stalls of Horses for his Chariots, and twelve thousand Saddle- Horses. In another Place it is said, that *he had fourteen hundred Chariots of War, and* [1 Kings x. 26. 2 Chron. ix. 25.] *twelve thousand Horsemen*. The *Chronicles* make the Number of these Chariots amount to twelve thousand. To say the Truth, this is all incomprehensible; and these Variations in the sacred Writers, shew that there is a Mistake in the Numbers.

I shall produce here a Passage out of the *Kings*, which is almost as incredible. *When* [1 Sam. xiv. 22.] *the Day of Battle* (between the *Israelites and Philistines*) *was come, there were none*, [Inconceivable Scarcity of Arms.] *except* Saul, *and*

Jonathan *his Son, of all those who followed them, that had either Sword or Spear*. Is it possible that there could, at any time, be such a scarcity of Arms in a brave, intrepid, and very warlike Nation? I can easily conceive how every private *Jew* might be obliged to furnish himself with Arms, and Provisions; there is nothing in this but what Reason and History authorize: Besides, their Wars were short, and were carried on, for the most part, in the Neighbourhood; so that the Expences which they were necessarily to be at, were not more than they could bear. But that all the *Israelites* should be unprovided with Arms upon a Day of Battle, is what it would be hard for any one to believe: for we do not find, in the sacred Writings, that the *Philistines* had ever had the Advantage of them, so far, as to be able to disarm the whole Nation. On the contrary, we see, that a little before the time when the *Israelites* are said to have had neither Sword nor Spear, three thousand Men of the Children of *Israel*, and thirty [1 Sam. xi. 8.] thousand of the Tribe of *Judah*, entred the Camp of the *Ammonites* by break of day, and never ceased doing Execution upon them, till the Sun was in its greatest Heat. [Ibid. ver. 18.] And, still later, *Saul* drove the *Philistines from Michmash*; and *Jonathan, with a thousand Men, beat their Garison, which* [Ibid. xiii. 23.] *was at* Gibeah. It is manifest that these great Defeats, and several others, could not be given without the help of Arms. All this was transacted in the space of two Years; that is to say, from the Inauguration of *Saul*, to the War with the *Philistines*, at the Sight of whom, as the Scripture observes, the *Hebrews* were terrified, and *hid* [Ibid. xiv. 11.] *themselves in Holes*: not only by reason of the great Forces of the Enemy, but because they were all, except *Saul* and *Jonathan*, without Arms. What then had become of all the Arms with which the *Israelites* had, for two Years, carried on the great Expeditions above-mentioned; did they all, on a sudden, vanish away?

[1 Sam. xiii. 19, 20.] But it will be said the sacred Author informs us, *Now there was no Smith found thro'out all the Land of* Israel: *(for the Philistines said, Lest the* Hebrews *make them Swords or Spears) But all the* Israelites *went down to the* Philistines, *to sharpen every Man his Share, and his Coulter, and his Ax, and his Mattock.*

This, indeed, is plain; but we do not find that this continued after the Advantages gained by *Saul* over the *Philistines*, in the beginning of his Reign. Besides, the Scripture is not to be contradicted; and that affirms *Saul*, a Month after his Election, to have had, as we have already observed, an Army of three hundred and thirty thousand Men all well armed, who cut in pieces the *Ammonites*, a People that had hitherto been always superior to them. These Arms were not all taken away from them; consequently, they could not be in so great a want on this score, as some would persuade us. I believe, indeed, that they were not so well provided as might have been wished; which, in my opinion, is all that the Scripture means.

I grant our learned Commentator, that the Precaution of the *Philistines*, in denying the *Hebrews* the Use of Arms, and hindring them from having Smiths in their Country, is not so extraordinary: Without doubt it is not, provided that by Smiths we understand Artificers appointed to forge Arms only; but to suppose such People to be meant, as prepare and fashion Instruments, and Utensils, proper for the Cultivation of Lands, and fit for the common Occasions of Life, is wresting the Sense of Scripture, and producing an Example of Servitude unheard of, in all Ages: such a Servitude as can be good for nothing but to raise Rebellions, and such as would have been contrary to the Interests of the Conquerors; for, in short, the Conquered must live, and cultivate their Lands, that so they may be enabled to pay their Conquerors the Taxes which they think fit to lay upon them. The only Possibility there was for the *Israelites* to subsist and pay such Tributes, was by cultivating their Lands: and how could these be cultivated without Instruments, and necessary Utensils? The *Philistines*, it will be said, had taken upon them to supply and mend them, as often as they were bad, and either worn or broken. The Objection is founded upon Scripture; but the *Philistines* were not every where, and there is no probability that they should oblige the *Israelites*, who were at the distance of many days Journey from their Cities, to come thither to buy, or only mend their Instruments and Implements of Husbandry. It is still less probable, that all the *Israelites* were so stupid as not to know themselves how to sharpen or mend a Scythe, a Plowshare, and other the like Utensils. I shall say no more of this Article, for fear of being too prolix: The Reader may consult F. *Calmet's* Comment upon the first Book of *Samuel*, chap. xiii. Let us now come to the way of Ranging themselves in Order, and Fighting.

[Phalanx, its Original uncertain.] The most ancient, the most simple, and most perfect Way of Drawing up, and Fighting, was that of forming Troops into a Phalanx. Whatever Authors may say of it, there is nothing certain as to the Original of it; which is unknown to us, as well as that of many Things put in practise that occur naturally to the Mind, and are founded upon the Rules of Reason and good Sense. *Livy* ascribes the Invention of the Phalanx to the *Macedonians*, and says it was peculiar to them. He calls it a square Batallion; he should say, an oblong Square, of large Extent, as our Bodies of Troops are, when they are drawn up in their Ranks: But there is no account to be made of what *Livy*, and others of the Ancients or Moderns say, who cannot fix the Original of Pha lanxes; for, to speak freely, this Order was known long before the *Greeks* and *Macedonians*.

But notwithstanding it is not agreed that these People were the Inventors of them, it must be acknowledged that they very much perfected them, principally under the Reign of *Philip*, the Father of *Alexander*: It is true, upon strict inquiry into History it appears, that all this Perfection consisted only in a more exact Observation of Discipline, in the Order which was established among the Troops, and in the keeping up of the Soldiers, and preserving carefully their Arms.

[What the Phalanx was, and how drawn up.] The Phalanx was, properly a Body of heavy-armed Foot, ranged in one Line, and of a great Depth: The *Greeks* form'd it commonly with sixteen in a File, sometimes fewer, according as Circumstances required; for where the Country was narrow, they doubled it, and fought then with their Ranks so close, that the Soldiers seemed joined together, and, as it were, glued to one another. Opinions are divided as to the Number of Soldiers which composed a Phalanx; some compute it at sixteen thousand, others make it consist of fewer Men: The Number, in the main, is nothing; so much is certain, that the *Greeks* called every body of *Hoplitæ*, or heavy-armed People, which was not under three or four thousand Men, a Phalanx. Thus *Arrian* divides the Infantry of *Alexander the Great* into eight Phalanxes, consisting each of four thousand Men, which, in all, made two and thirty thousand. *Thucydides*, and *Polybius*, allow but three or four thousand for a Phalanx: It is therefore a Mistake to think that it was made up of sixteen thousand, this Body being stronger or weaker, according to the Power of the several States and Princes.

Neither the People of *Asia*, nor the ancient *Hebrews*, were acquainted with the Name of *Phalanx*: nevertheless, they always drew up their Troops as the *Greeks* did; that is to say, in a Phalanx, which was divided into Batallions, sometimes of more, and at others of less force. We have said above, that these Batallions were split into Companies of an hundred, and of fifty, and subdivided into Parties, and half Parties, &c. which had all their Heads.

The military Discipline of the ancient *Hebrews*, as well as their *Tacticks*, was therefore the same with that of all the *Asiatick* People: It does not appear that the *Egyptians* followed any other, at least in the way of ranging themselves, and *Tacit. de moribus Germanorum*. fighting in great Bodies, and with an extreme Depth. *Cyrus's* Army, at the Battle of *Thymbraia*, or *Thyribara*, was drawn up in this manner; and the *Egyptians*, who faced them, formed several full Squares, of ten thousand Men each. The Books of *Moses* and *Joshua* give us no particular Circumstances of any Battle, and, consequently, furnish us with no Lights as to the *Tacticks* observed in those Times; but, under the *Judges*, they begin to appear more evidently.

The *Hebrew* Soldiers, who were lightly [The lightarmed Soldiers.] armed, were placed at first in the whole Front of the Infantry; and, when the Armies were upon the point of Engaging, they passed between the Files, or little Intervals left on purpose, between the different Bodies which the Tribes formed, and drew up behind, from whence they discharged a Shower of Darts and Stones upon the Enemy. There is something, I think, surprizing in the Scripture upon this Subject: *There came to* David *mighty Men*, [1 Chron. xii. 1, 2. Their Dexterity.] *Helpers of the War. They were armed with Bows, and could use both the right Hand and the left, in hurling Stones, and shooting Arrows out of a Bow*. It is added, that [Ib. ver. 8.] *there came to him likewise Men that could handle Shield and Buckler, whose Faces were like the Faces of Lions, and were as swift as the Roes upon the Mountains*. " The Ancients," says *Dom. Calmet*, " commended a fierce and terrible " Look in a Soldier: it was a Maxim " with them, that the Eyes are first con- " quered in a Battle ; *Primi in omnibus " prœliis oculi vincuntur*. Swiftness in " Running was likewise a Quality much " valued by them." [How the heavy-armed were disposed.] As to the heavy-armed People, we should distinguish Times; for under the Kings, they were very different from what they were under *Moses* and *Joshua*: We are very sure that we do not know whether in the Time of *Moses* and *Joshua* every Tribe was divided into many Bodies, distributed into Regiments and Companies, or whether they each formed but one Body of Foot. If the *Rabbins* are to be credited in this Point, the Generals placed the most valiant Subaltern Officers behind the Ranks, armed with Scythes and Battle-Axes, to cut those in pieces who should first make a shew of flying: but this is very dubious. We may be sure of this, that the *Israelites* then drew up in one Line, and with a very great Depth, according to the Method of the *Asiaticks*; especially of the *Egyptians*, who fought with thirty, and perhaps more in a File, in full Squares, with as many in Depth, as Front, with their Ranks, Files, and Bucklers so close, that the Soldiers left no more space between them than was necessary for the making use of their Arms. Notwithstanding, they left small [Small Spaces left between the Tribes.] Passages between every Tribe for those who carried the General's Orders, for the light-armed to slip thro', and for conveying away the Wounded. This enormous Mass of Infantry was so well trained, that one might have thought it to be but one Body, which made but one and the same Movement to march against the Enemy.

All the Forces of the *Hebrews*, in these earlier Times, consisted therefore in Foot, who bravely attacked the Enemy's Horse, which they valued but little. But, at last, the time came, under the *Kings*, when they [The Cavalry upon the Wings.] had Horse, and according to the Method, which I believe to be as ancient as the Original of Cavalry, they

threw them upon the Wings. We find, however, in Scripture, that this Maxim was not always observed. *John*, the Son of *Simon*, in the Battle which he fought with *Cendebrus*, placed his Horse [Cavalry at the Center.] in the Center, and threw his Foot upon the Wings: a Stratagem, the Success whereof was owing as well to the Novelty of the Order of Battle, as to the Prudence of it; for the Wings of an Army being generally attacked first, particularly in a Plain, it is always proper to cover them with the most vigorous and formidable of their Troops, and to sustain the weaker with the stronger. It is certain that the Novelty of this Order of Battle amazed the Enemy's Infantry, and confounded *Cendebrus*, when he found that he had *John's* whole Cavalry to deal with, which bore down his Foot, while the Infantry of the *Jews* broke thro' his Horse, and put them to flight; for, as I have already said, the *Jewish* Foot engaged the Horse without any concern, and if they could once make a Breach in them, they were sure of Victory: so much Power and Advantage is there in Valour, and a daring Resolution, when conducted with Art. So that there is no disproportion of Force wherever there is Capacity; and the smaller Number, drawn up and led on skilfully, always gets the better of the greater, when the Disposition of the latter is managed with less Art and Cunning.

I have already observed, that the *Israelites* did not begin to use Cavalry till the Reign of their Kings; and I find nothing in Scripture that informs us of the manner how the Horse fought: but, as we have Proofs that they followed the same Rules in drawing up their Troops as the *Asiatick* People, and the *Egyptians* their Neighbours, I am persuaded that they disposed their Cavalry in large Squadrons, of [The Cavalry drawn up in large Squadrons. The Maccabees change often their way of Fighting, as the Case required.] six or eight hundred Horse, with a Depth equal to the Front, and little Intervals between them.

I shall say nothing here of the Capacity and Valour of the *Hebrew* Generals, but refer the Reader to the Observations upon the Battles which they often won, and lost rarely: They are to be seen under their different Articles in the Dictionary. I will confess, however, that tho we may find great Men under the *Kings*, the Times of the *Maccabees* abound more in Heroes, and in surprizing and memorable Events.

This is all, in general, that can be said of the *Hebrew Tacticks*: Yet notwithstanding, what we have said of their observing the same Method as the *Asiaticks*, and their Neighbours, with whom they often were at war, this does not hinder but that they sometimes might depart from it. In reality, the *Maccabees*, who always signalized themselves, made great Changes in the Method which they found established before them: We need only read what the Scripture tells us of *Judas*, *Eleazar*, *Jonathan*, and *Simon*, all Men of great Fame and Reputation, and whose very Names produce the Idea in our Minds of an excellent General; we need only read, I say, to be convinced that they often, and very seasonably, as occasion required, changed the way of Fighting practised by their Ancestors. The Weakness and inconsiderable Number of their Troops, was what forced them to these Alterations; for they had often but an handful of Men to oppose against very powerful Enemies, and Armies that were terrible and innumerable. Of what use, would then, the Phalanx have been to them? They therefore left it, and fought in separate Bodies of an extreme Depth, and very small Front, which formed a perfect Column. They drew up in this manner, when their Weakness would not allow them to make head against their Enemies with a Front equal to theirs: And this they did with a design of breaking thro' the Line in different Places; in which Attempts they always were successful, by reason of the Weight and very great depth of the Files, the Bottom whereof was scarce visible.

The Maxim of fighting in separate Bodies, or several large Columns, is not derived absolutely from the *Maccabees*, but was practised many Ages before them. Under the *Judges*, the *Hebrews* fought in this manner against numerous Armies; witness, the two Battles between *Abimelech* and the [Judg. ix. 30, &c.] *Sichemites*: And, under the *Kings*, *Kings, Saul* attacked the Camp of the *Ammonites*, before *Jabesh-Gilead*, in three [1 Sam. xi. 11.] different Places.

We do not find in History that any People, before *Cyrus*, made war with more Art and Understanding than the *Hebrews*: their Movements and Conduct, at those Times, were admirable; many of their Generals had particular Ways of drawing up their Troops, and fighting, comparable to what the greatest of the *Greek* and *Roman* Captains have executed in this kind.

[Joab's surprizing Victory. 2 Sam. x. 7, &c.] The Victory of *Medeba*, obtained by *Joab* over the two confederate Armies of the *Ammonites* and *Syrians*, raises extremely my Admiration. Can any thing, in reality, be imagined to be bolder, more skilfully concerted, and better conducted? I have been particular in the Circumstances of this great Action under its Article in the Dictionary; and in the third Tome of my Comment upon *Polybius*, where I compare it with that of *Telamon*, between the *Romans* and the *Gauls*. The last of these being engaged between two *Roman* Armies, and, consequently, obliged to fight with two Fronts, divided their Army in two, to make head against the Enemy on both sides. But it was mere Chance only that reduced them to this Extremity, for they had no intention to be so penn'd up: *Joab*, on the contrary, having formed the Design of encountering, at the same time, the *Ammonites* and *Syrians*, and

of obtaining two Victories at once, got purposely between them both; so much did he depend upon the Valour of his Troops, and upon his own Experience. I do not believe History furnishes any Action like it; it is the only one in its kind, and above all Commendations.

[Jonathan's very remarkable Victory. 1 Macc. x. 77, &c.] The Victory of *Azotus*, obtained by *Jonathan* over *Apollonius*, is likewise incomparable, and shews what the Force of Infantry will do. *Jonathan* finding himself hemm'd in by a numerous Army of Horse and Foot, form'd his Troops into an oblong Square of an extraordinary Depth, facing both sides; and, while *Apollonius's* Horse, intermixed with the light-armed, was surrounding him, he fell with so much Force and Vigour upon the Enemy's Foot, that he made way thro' them, and cut them in pieces.

Here was a great Action, and a very particular Order of Battle. It was very difficult to break this Batallion in an oblong Square, because of the great Depth of its Files; but, at the same time, this Body so dispos'd, was very proper to bear down the Enemy by reason of its Weight, and the Violence of the Onset. This General's Behaviour, upon the Occasion here mentioned, was not then common, at least, none like it was ever taken notice of in Scripture; and it gives us as great an Idea of his Courage and Capacity, who was the Author of it, as of the good Discipline of the Troops commanded by him.

[Military Harangues before the Battle.] The *Israelites* had likewise a Method, which was common to them with all the People in the World, and the Original whereof was, in my opinion, as ancient as the Trade of War; and this was the Custom of Haranguing, practised by the General when he was upon the point of giving Battle: These Harangues had a great share in the Success of the Day, and contributed often to the winning of the Battle. The *Greek* and *Roman* Historians abound with Pieces of this kind, but they are too long and elaborate to believe they were Originals. There are none but those reported in the Scripture which seem natural; the Terms wherein they are conceived, carry a certain Mark of Truth, which afflicts and strikes us; they are short, but lively, moving, and full of pious Sentiments. The Custom of haranguing Troops, has continued down to these latter Ages. The last military Harangue was that of *Charles* XII. King of *Sweden*, made by him at the Battle of *Nerva*, which was fought very near the time wherein we are now living.

[Proclamation of a particular Nature at the Head of the Batallions.] Besides the Harangues we have been speaking of, the *Hebrews* made a Proclamation of a singular Kind at the Head of every Batallion, with a Purpose of engaging all those, who had any particular reason to be under Apprehensions to retire. It is to be seen in the xxth Chapter of *Numbers*, the 5th, and following Verses. After this, they who staid with the Army were drawn up in order of Battle. The Practice of all this may be seen in the *Maccabees*.

[Signal for Incamping, Decamping, or Fighting, by sound of Trumpets. Numb. x. 8.] The Signal for Incamping, Decamping, and Fighting, was given by the different Sounds of Trumpets: This was the Function of the Priests, from whence it follows that they were all Trumpeters. *The Priests, the Sons of* Aaron, *shall blow with the Trumpets*, says *Moses; and they shall be to them for an Ordinance for ever thro'out your Generations. And if ye go to war in your Land against the Enemy that oppresseth you, then ye shall blow an Alarm with the Trumpets; and ye shall be remembred before the* Lord your God, *and ye shall be saved from your Enemies*.

There never was any People, besides the *Hebrews*, who employed their Priests in sounding the Charge: When the Battle was to begin, they met in great numbers, and formed a Rank behind the Line. This Practice afterwards ceased; especially after the *Maccabees*, when it grew, insensibly, into a Custom not to summon the Priests any more to the Army, in order to blow the Trumpets. All People made use of this Instrument in War, except the *Lacedæmonians*, who had Flutes; at the Sound whereof, they marched, and [Horns differ from Trumpets.] fought. "We should not confound " the Trumpets we have been speaking " of," says *Dom. Calmet*, " which the " Priests only had a right to sound, with " the Horn made use of by the Generals, " to gather together their Troops, and " give the Signal of Retreat." [Encomium of the Maccabees.] Before we conclude, let us say something of the *Maccabees* in particular. From the Reign of *David*, down to them, the *Hebrews* had considerable Wars to carry on. We find a great deal of Valour in the Soldiers, but no Generals comparable to these Heroes of God's People. The Scripture is clear, and particular in the Recital of their Actions, of their way of Ranging themselves in order, and Fighting: Marches, Battles, Retreats, Passages of Rivers, assaulting of Camps, Intrenchments, surprizing of Armies, Wars in the Mountains, Stratagems in the Art of attacking and defending, Sieges, storming of Towns; in a word, every thing that is most sublime, and great in the Science of War, is here collected, and, in them, Patterns proposed to us for all the different Parts of War. Whether they were opposed by formidable and well-disciplin'd Troops, or had to do with able and very experienc'd Generals, or their Forces were infinitely inferior to those of their Enemies, and not to be compared with them, all this was to no purpose, nothing could check or discourage them: They were always victorious; so much does Valour, Resolution, and good Conduct, always carry it before the greater Number. They

fought, indeed, for the Lord's Cause, and against the Enemies of their Religion; wherefore they placed all their Confidence in God, who favoured them, and inspired the Soldiers with an intrepid Courage.

[Their Actions are very instructive to Soldiers.] The Actions of these great Men are numerous in the Scripture, and abound with admirable and profound Instructions: Soldiers should make them their study, for there is great advantage to be reaped from them. In their time, the Science of Arms flourished in almost all Parts of the World. The *Greeks*, as yet, had not degenerated from their Ancestors; they had great Captains, as well as the *Romans*: and *Asia* was not without them. [Why there is so little mention of the Jews in the Greek Historians. It is surprizing that Polybius should make no mention of the Maccabees. 1 Macc. vi. & seq. 1 Macc. iv. 3, &c.] But I am very much surprized at one thing, which is, that *Polybius*, a contemporary Author, should make no mention of the Wars of the *Maccabees*, especially against *Antiochus the Great*; since his Account of the Affairs of *Asia* is long, and circumstantial: My Wonder is very much encreased, when I consider, that there are memorable Actions, and surprizing Defeats, whereof, notwithstanding, he says not one word. For example, how came the Battle of *Beth-Zacharias*, between *Judas Maccabeus* and *Antiochus Eupator*, to escape him, since he relates the Wars of the three *Antiochus's*? Is that of *Emmaus*, between the same *Judas* and *Nicanor*, at all less remarkable? The same may be said of many others: *Polybius* overlooks them all, and takes no more notice of the *Maccabees* than if they never had existed.

The *Greeks*, indeed, have spoken of the *Jews*, but *Greeks* more modern than *Polybius*. It appears, by their Writings, that they had some knowledge of this Nation: Nor is this extraordinary, since they were not very remote from them; nevertheless, it is very certain that their Knowledge of them was very imperfect. If any one ask the reason of this, it will be answered, that the *Hebrews* had no great Commerce with the western People; that, besides, they were unacquainted almost with every thing that we call Trade, Fairs, and Markets: to which we may add, that their Religion forbad them to have any great Correspondence with Strangers, upon pain of contracting legal Impurities; wherefore they ate, and communicated with People only of their own Persuasion. These Answers, however, are not satisfactory; for, altho it be true, that the *Jews* had little or no Intercourse with other Nations, yet this was not the Case of their Neighbours, especially the several People with whom they were so often at war. These were, certainly, very well known by the *Greeks*; and their Historians, *Herodotus*, *Thucydides*, *Polybius*, and many others, speak frequently of them, and treat of their Interests: which, notwithstanding, one might think they could not do, without making express mention of the *Jews*. How comes it then that they have not, particularly *Polybius*, who was so very well informed in all the different Wars carried on by *Antiochus*? This is a Paradox, which I propose, that some or other may resolve it.

We shall conclude our Remarks with observing to the Reader, that if we have [Conclusion: The Jews had regular and methodical Tacticks.] omitted many Things, or passed others over cursorily, it is because we have explained TACTICKS *of the* HEBREWS. explained them more at large in the Observations which lie dispersed in the Dictionary of the Bible; and because every thing here said by us, is inserted only in the way of Supplement to *Dom*. *Calmet's* learned Dissertation concerning the *Militia* of the ancient *Hebrews*. Besides, it was principally designed by us to convince those, who were prejudiced against this Nation, that the Art of War was very well understood by it; that the *Jews* had regular and methodical *Tacticks*, and observed them against their Enemies upon all Occasions, wherein they found it possible to practise them.

Translators' note. The Translators vary much in their Interpretation of this Passage: The Hebrew *Text is*, יפקרם בטלאים*which is rendred by the* Septuagint Ἐπεσκέπτεται αὐτὸς ἐν Γαλγάλοις; *by the* Vulgate, Et recensuit eos quasi agnos, *the original* טלאים*signifying* Agni. *But* Buxtorf *says it is likewise the Name of a Place: And so our English Translators understood it, who say*, And numbred them in *Telaim*.

Plutarch in Fabio.

Xenoph. *l.* 6.

Herod. *l.* 7.

Translators' note. It should be called Thymbrara *rather than* Thymbraia, *this being a different Read- ing of the Text, which has* Thyribara. *This Place may be supposed to be near the Scene of Action, since* Cyrus, *after the Defeat of* Crœsus, *incamped here*. Σκοταῖος ἀναγαγὼν ἐστρατοπεδεύσατο ἐν θυμβράροις; Xenoph. Κύρου Παιδεία, *l. 7. c. 1. From this therefore the Battle was denominated*.

Diod. Sicul. *l.* 17.

Translators' note. See the Remark above.

A Dissertation on the Hebrew Coins

WE have elsewhere treated of the Antiquity of the *Jewish* coined Money[1]; and we have attempted to prove, that the Custom of making it of a certain Form, of a certain Alloy, and of a certain determinate Value, is not so ancient as the generality of Mankind imagine: That it was but lately coined in this manner by the *Persians*, the *Greeks*, and the *Romans*: That it does not appear that the ancient *Egyptians* had Coins of Gold or Silver before the *Ptolemys*: That several Nations have them not, even to this day: And that the *Hebrews* probably had them not before the Government of *Simon Maccabeus*.

We propose here to discourse of such *Hebrew* Coins and Medals, as are preserved in several Collections, and about which so many different Opinions have been form'd. We shall here examine them, and shall form our own Sentiments thereon, in such manner as to us shall seem most probable.

The *Hebrew* Medals are of two kinds; some have Inscriptions in *Samaritan* Characters, others in *Hebrew* or *Assyrian* Letters, such as the *Jews* commonly make use of at this day. And as the Learned are divided in their Opinions, about the Antiquity of these two sorts of Characters, it will be necessary, before we handle the present Subject, to say something upon this celebrated Question, which has been treated of such a multitude of Times.

Many *Jews* pretend, as well as some *christian* Criticks[2], that the *Hebrew* Letters that we find in our present Bibles, have been always in use among the *Jews*, at least since *Moses*'s time, and that they have never varied in this matter. To prove which they affirm, that this Nation, who were always obstinately attached to their old Usages, would never consent to forsake their old Letters, or to make the least change in their sacred Books. That the Affair will appear to be still more impossible if we consider, that this People was dispersed all over the World, at that time in which it is pretended that *Esdras* introduced this Change. That the *Samaritans*, to whom the Honour is ascribed of preserving the old *Hebrew* Characters, in use from the time of *Moses*, were but a handful of People in comparison of the *Hebrews*, who were infinitely more numerous, and farther dispersed. Besides, they were very opposite to the *Jews*, always hated them, and would have no correspondence with them. To this is added, that Coins are produced belonging to *Abraham*, to *Moses*, to *Joshua*; and ancient Inscriptions are refer'd to, that are to be seen upon the Sepulchres of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, which are in the present *Hebrew* Characters. That in the Tables of the Law, engraven by the Finger of God, and deliver'd to *Moses*, the Letters were perforated in such a manner, that the final *Mem* ,ם and the *Samech* ,ס were supported by nothing, but remained miraculously suspended, without any where adhering to the Stone. From hence it is concluded, that the *Hebrew* Characters, which the *Jews* now use, are as old as their Nation.

As to the *Hebrew* Coins and Medals, whose Inscriptions are in square Characters like those of our Bibles; to support the truth of their having been struck in the most flourishing Times of the *Jewish* Monarchy, it is affirm'd, that their Credit cannot be invalidated but by superficial Reasonings, and by supposing the matter in question; that is, that the present *Hebrew* Characters have only been in use since the Return from the Captivity[3], and that the Coins we are speaking of, are modern: which is just what they deny, and what ought to be substantially proved.

They, in their turn, call in question such Coins as are stamp'd with Inscriptions in the *Samaritan* Character, which is pretended to have been the ancient *Hebrew* Character. These Coins, as they affirm, could not be struck since the Return from the Captivity, because then, as their Adversaries own, the pretended ancient *Hebrew* Character, or the *Samaritan*, was no longer in use among the *Jews*. Neither were they struck before the Captivity, the Inscriptions to be read thereon are a full proof of this. On one side we find these Words: *Jerusalem the holy*; on the other, *The Shekel of Israel*. But they did not begin to speak of *Israel*, as distinguished from *Judah*, till after the Schism of *Jeroboam*; and then *Jerusalem* was not *the holy City*, in the Style of the Kingdom of *Israel*, or of the ten Tribes, since the *Israelites*, or Subjects of the Kings of *Israel*, did not repair thither as before, to pay their Worship to the Lord. These Coins, therefore, are to be consider'd as spurious, or at least are much to be suspected of being counterfeit. Thus they argue who maintain, that the ancient *Hebrew* Letters were the same as are still in use at this day.

But those, on the contrary, who assert, that the present *Samaritan* Letters are the ancient *Hebrew* and *Phenician* Characters, and that the Coins, whose Inscriptions are in this Character, are the only true *Hebrew* Coins, support their Opinion by these Arguments. *Origen*[4], St. *Jerom*[5], *Eusebius* of *Cæsarea*[6], Venerable *Bede*[7], as also the greatest part of our more skilful Criticks assure us, that after the Return from the Captivity, *Esdras* introduced the use of the *Chaldee* or *Assyrian* Letters, which the *Jews* still make use of, instead of the ancient *Samaritan* or *Phenician* Letters, which were in use before. *Origen* observes[8], that even in his time the most ancient *Hebrew*

Copies still read the ineffable Name of God, *Jehovah*, in the ancient *Samaritan* Letters, and not in the common *Hebrew* Characters; probably because of that profound Respect which the *Jewish* Copyists had for that adorable Name, which they scrupled to pronounce, or so much as to transcribe in any other Letters than those, in which it was originally written by *Moses*. St. *Jerom*, in his Preface to the Books of *Kings*, informs us, that the *Samaritans* preserve the Pentateuch of *Moses* written in *Hebrew*, in as many Letters as the *Jews*, but in different Characters: For it is certain, adds he, that *Esdras*, the famous Scribe and Doctor of the Law, after the Return from the Captivity, and the Rebuilding of the Temple, found out, and brought into use, the *Hebrew* Letters we now make use of; whereas, till that time, the *Hebrew* and *Samaritan* Letters were the same. *Samaritani Pentateuchum Mosis totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certum est Esdram——alias litteras reperisse quibus nunc utimur; cum ad illud usque tempus, iidem Samaritanorum et Hebræorum characteres fuerint*. The same *Origen*[9], and St. *Jerom* , writing upon that Passage of *Ezekiel*, where it is said, that the Angel stamp'd a *Tau* upon the Forehead of those who were to be preserved out of the Hands of the destroying Angel, observe, that in the time of *Ezekiel*, and before the Captivity of *Babylon*, the *Tau* of the *Hebrews* had the Shape of a Cross; and in effect, this is what appears from the *Samaritan* Medals, and from the ancient *Samaritan* Alphabet.

Some have endeavour'd to reconcile these two Opinions we have now been speaking of (). They will have the Law to have been given to *Moses* in *Assyrian* Characters, or in the square *Hebrew* Letter. That afterwards, as a Punishment of their Sins, this Character was changed into the *Canaanitish* or *Phenician* Writing, which is that of the modern *Samaritans*; and that, finally, *Esdras* restored the first Character. But these pretended Changes have no foundation in History; and what probably has engaged these learned Men to be of this Opinion, is, that they were persuaded the Medals we now behold with Inscriptions in *Samaritan* Characters, were stamp'd in the Times of the Kings of *Judah* and *Israel*, under whom these Letters were in use. In effect, if we believe *Conringius*, till the Year 1675, when he wrote his Paradoxes upon the *Hebrew* Coins, the generality of learned Men took these Pieces for genuine Money, struck in the Times of *Samuel, David*, and *Solomon*. *Villalpandus*, and *Kircher*, read *Samuel* upon them, instead of *Simon*. The Rabbin *Bartenora*[10], who pretends the *Israelites* made use of the *Samaritan* Character in profane Affairs, such as Money, asserts that these Pieces were coin'd in the Times of the Kings of *Israel*; and the Rabbin *Azarias* affirms[11], who had seen some of these Pieces of Money, that he had observed upon them the Abbreviations of *the Shekel of David*, and *Jerusalem the Holy*. From whence it was natural to conclude, that these Shekels, or Demi-shekels, were struck under *David*.

But our more skilfull Antiquaries believe, with good reason, that the Letters *Shin* and *Daleth*, which the *Jewish* Doctors took for the first Letters of *the Shekel of David*, are to express the fourth Year of the Deliverance of the *Israelites* from the Yoke of the Heathen. And indeed we find many of this sort, some of which are an Abridgment of *the first*, or *second*, or *fourth* Year of the Deliverance of *Israel*; which agree perfectly well with the Epoch of the Freedom of the *Jews*, from their Servitude to the *Greeks*, which happened in the Year 170 of the *Seleucidæ*, as we shall take notice hereafter.

Other learned Men maintain, as *Genebrard* in his *Chronicon*[12], and *Vaserus*[13], after Rabbin *Moses* of *Gironne*, that the Change which happen'd to the *Hebrew* Letters, is much older than *Esdras*; and that from the very beginning of the Separation of the ten Tribes under *Jeroboam*, the *Hebrews* of the Tribes of *Judah* and *Benjamin*, who retain'd their Fidelity to the House of *David*, did purposely change the Form of the ancient Characters, and adopted those they make use of to this day, that they might have no correspondence with the *Israelites* of the ten Tribes.

Eusebius, in his *Chronicon*[14], of the Edition of *Pontac*, ascribes the same Motive to *Esdras*, when he changed the Characters of his Nation. But as this Circumstance is not to be met with in the *Greek of Eusebius*, nor in several *Latin* Manuscripts, this Reason ought no more to affect *Esdras* at the Return from the Captivity, than it before affected the latter Kings of *Judah*. Besides, the *Cana-anitish* Tongue and Character being originally the same as those of the *Hebrews* and *Samaritans*, *Moses* and the Patriarchs, the Judges and Kings of the People of God, ought, at the begining, to have renounced their Language and Character, to avoid having any correspondence with them. But this would have been absurd and impossible; and, besides, would have involved them in greater Inconveniencies, than those they would have endeavour'd to avoid.

Lastly, there is still a *Jewish* Opinion upon this matter, contrived also to reconcile the two Sentiments we have proposed . Those that maintain it think, that among the *Jews* there were always two sorts of Characters, the one was only us'd in the sacred Writings, and were the *Hebrew* Letters we have at this Day. The profane was us'd in the ordinary Affairs of Life, and in whatsoever had not any immediate relation to Religion. This was the *Samaritan* or *Phenician* Character.

This Pretence is insupportable, if taken in the Latitude they would give it. It cannot be shewn, by any Passage of Scripture, or of the *Jewish* History, that there obtain'd any thing like this double Set of Characters; one for sacred Uses, and the other for profane; one for Matters of Religion, and the other for Civil Polity. But it is very probable, that since the Captivity, and since the Change that happen'd in the Writing of the *Jews* by means of *Esdras*, there were two sorts of Characters in use among the *Jews* of *Palestine*, one that was confin'd to their own Nation; and to the writing of their holy Books, which was the *Assyrian* Character, the Square *Hebrew*, which they still generally use to this day; the other, which may be call'd the Hand for Trade and[15] Commerce, which was us'd in *Judea*, *Phenicia*, and *Samaria*, which was the antient *Hebrew* Character, the *Phenician*, *Canaanitish*, and *Samaritan*, such as we find upon the Coins of the *Tyrians*, or those of the *Jews*, and in the sacred Books of the *Samaritans*. The *Tyrians* put upon their Money the *Greek* and *Phenician* Language; the *Jews*, at the beginning, put upon theirs only the *Phenician* or *Samaritan* Character; but afterwards, under the *Herods*, they engraved the *Greek* Character upon it. In their sacred Books they only us'd the *Hebrew* or *Assyrian* Letters.

The Opinion that prevails most at this day is[16], that the *Samaritan* Character is the ancient *Hebrew* Character in use among the *Jews* from the time of *Moses*, and that this Character did not cease to be in common use among the *Jews* till after the time of *Esdras*. That the *Hebrew* Medals, engraved with such Letters as the modern *Jews* make use of in their Bibles, are spurious; and that those which have Inscriptions in *Samaritan* Characters, were struck in the time of *Simon Maccabeus*. And that certain Letters mark'd thereon, as *Shin* and *Aleph, Shin* and *Beth, Shin* and *Daleth*, denote Years, the first, second, or fourth of their Deliverance from the Subjection they were under to the Kings of *Syria*; which we shall now explain a little more at large.

The Medals with Inscriptions in modern *Hebrew* Letters, on one side represent the Heads of *Abraham*, or *Moses, Joshua*, *David, Solomon, Esther, Mordecai*, and even of *Jesus Christ, Abraham* is represented thereon like a venerable old Man, with a Calf on the Reverse. *Moses* is engraved with Horns, pretty much as the *Greeks* represent *Alexander* the Great. The Medals of *Joshua* have a Bull on one side, and on the other side an Unicorn. *David* appears thereon with his Bag or Scrip, and on the Reverse is to be seen a Tower. In those of *Mordecai* we see on one side the Sack-cloth and Ashes, and on the other a Crown. Others are to be seen, which on one side have a smoaking Censer, with the words, *Schekel Israel*, and on the other a Branch of an Almond-tree, or of some other Tree, and the Words, *Jerusalem Hakkadoscha, Jerusalem the Holy*. The Inscriptions of the other Medals bear the Names of the Patriarchs, or some Passage of Scripture; for example, on the Reverse of that of *Moses* are read these *Hebrew* Words, *You* But the greatest Connoisseurs in this *shall have no other Gods before me*. kind of Learning maintain, that setting aside the Character and Inscription, these Coins or Medals afford an evident Token of Novelty, by their *Goût*, their Metal, their Figure; things well known to Antiquaries, that depend upon much Experience, the Knowledge of which is not acquired but by frequent examination of such kind of Pieces. Besides, the antient *Hebrews* did not represent any Figures of Men, or Beasts, upon their Money or Medals; and we are assured, that it is not above two hundred Years ago that these kind of Pieces were first seen; and we are told, that the greatest part of them were coined in *Holstein*. In a word, there is hardly any body that is not convinced of their Falsity. Therefore we shall not waste more time in proving them to be suppositious.

But it is not so with those that have Inscriptions in the *Samaritan* Character: They are certainly antique, and have all the Marks of being such. All the Learned, except *Sperlingius*[17], a *Danish* Councellor, acknowledge their Truth and Authenticity; and such as have but the least Taste for this kind of Relicks, cannot miss observing a certain Air of Truth and Antiquity in them, which cannot be counterfeited. Father *Souciet*, a *Jesuit*, tells us, in his Dissertation upon the *Hebrew* Medals[18], that he had seen one over-struck, as he speaks, with a Coin of the Emperour *Trajans*, and consequently more ancient than that Emperour. They are often found among the Ruins of *Jerusalem*, and in other places of *Palestine*; and their Number, now in *Europe*, is not inconsiderable.

The Letters that are to be seen upon these Medals, are not intirely of the modern *Samaritan* Character, but of a more ancient Letter, squarer, and less of a Running-Hand than that that may be observed in the Manuscripts, and printed Books; the *Samaritans*, as well as other Nations, having rounded their Letters by degrees, to make the describing of them more easy. But, notwithstanding this Difference, it is easy to perceive, that they were originally the same manner of Writing. There are four Letters that are not to be found upon these Medals, which are the *Zain*, the *Cheth*, the *Samech*, and the *He*. Some are to be seen of Copper, but they are generally of Silver. Some weigh a Shekel, others but half, a third part, or a fourth part of a Shekel.

The Inscriptions vary. Some have *Simeon Prince of Israel, the first Year of the Deliverance or Freedom of Israel*. Others have *Simon for the Deliverance of Jerusalem*. Others *for the Deliverance of Israel, Year* 1. Others *for the Deliverance of Jerusalem, Year* 2. On some we read at full length, *the first Year, or third Year for the Deliverance*

of Jerusalem, or Israel. On others we have only the first Letter of *Shanah, the Year*, and one of these three Letters *Aleph, Beth, Daleth*; which are the first, second, and fourth Letters of the *Hebrew* Alphabet. We are assured that there are more found with a *Gimel* only[19], which signifies *three*; but there are some that have, at full length, *the third Year*. They even doubt whether there are any with *Daleth*, which signifies *four*, and it has been suspected, that they have taken the *Samaritan* B for a *Daleth*. These Letters mark out the Years, in which these Pieces were struck.

Some learned Men, as we have already observed, at first read *Samuel* instead of *Simon*. Others took the *Shin* for *Solomon*, and the *Daleth* for *David*: So that they explain'd *Shin Daleth* by *Siclus David*, and *Shin Aleph* by *Solomon princeps*.

But now they are undeceived as to this point; and it is no longer doubted, but that these Letters denote the several Epochs of the Deliverance of the *Jews* from the Yoke of the *Syrians*. They are struck according to the Model of the *Grecian* Medals of the Kings of *Syria* that then were, who generally mark'd in the Field of their Coins the Year of the Reign of the *Seleucidæ*.

It remains to inquire at what Year we must fix the Epocha of these Shekels; some fix them at the hundred and seventy first Year of the *Seleucidæ*, in which *Simon* completed the perfect Peace and Liberty of *Jerusalem*, having driven out the *Greeks* that kept possession of the Citadel of *Sion*, and made himself Master of it . Others maintain, that the Year before this, or the 170 of the *Seleucidæ*, of the World 3861, before *Christ* 142, *the Yoke of the Heathen was taken away from* Israel, *in the hundredth and seventieth Year. Then the People of* Israel *began to write in their Instruments and Contracts*, *in the first Year of* Simon *the High-priest*, *the Governour and Leader of the* Jews. From that time *they of the Tower in* Jerusalem *were kept so strait, that they could neither come forth, nor go into the Country, nor buy, nor sell; wherefore they were in great Distress for want of Victuals, and a great number of them perished thro' Famine. Then cry'd they to* Simon, *beseeching him to be at one with them*; *which thing he granted them: and when he had put them out from thence, he cleansed the Tower from Pollutions. And entred into it the three and twentieth day of the second Month, in the hundred seventy and one Year*, of the *Seleucidæ*, which coincides with the Year of the World 3862, before *Christ* 141.

Therefore it is evidently, at this Year 170 of the *Seleucidæ*, that we must fix the beginning of the Coins we are speaking of. The first Year of the Deliverance of *Jerusalem*, or of *Israel*, will be the 3861 of the World; and so of the rest.

In this Determination I can see but one Difficulty, which is this; that *Simon* did not obtain permission to coin his own Money till two Years afterwards, under the Reign of *Antiochus Sidetes* . *Permittimus tibi facere percussuram proprii numismatis in regione tua*. That is to say, in the 173 Year of the *Seleucidæ*, of the World 3863, before *Christ* 158.

But we ought rightly to distinguish between the Money of *Simon Maccabeus*, and that of the People of *Israel*. It may be true, that *Simon* did not begin to stamp his own Money before the Year 172 of the *Seleucidæ*, and 3864 of the World; but the People of *Israel* might stamp theirs two Years before. *Simon*'s Money is mark'd with his own Name, and that of the People reads only *the Shekel of Israel*.

However, there are some that believe, that all these Coins belong to the High-priest *Simon*, and that the *Jews* did not begin to coin Money, till after the Privilege allow'd to *Simon* by *Sidetes*; and that the People look'd upon this Privilege as the true Epocha of their Deliverance from the Yoke of the Heathen; that it was from hence that *Simon* began to count the Years of the perfect Liberty of *Sion*, of *Jerusalem*, and of *Israel*. But it is better to fix it to the Year 170 of the *Seleucidæ*, as is said above.

Some of these ancient Shekels have, on one side, a Chalice or Cup; or, according to some learned Men, the Vessel in which the Manna was preserved; tho most cer- H e b r e w C O I N S . tainly this Vessel was not kept in the second Temple. And, on the Reverse, a Sprig of a Tree; which may represent either the Almond-tree that flourish'd in the Rod of *Aaron*, or rather the Shrub that produced the Balm, which was peculiar to *Judea*. In others is represented the Face of some Building with Columns, as a Temple or a *Mausoleum*; and, on the other, a Sheaf, bound up with some thing, as large Ears of Corn that stick out, and beside it, a large Bunch of Grapes, with a Leaf. On others is represented a Palm-tree; and upon the Reverse, the Leaf of a Vine. There are some on which are to be seen a Vine-leaf or a Bunch of Grapes between two Sheaves; and on the Reverse, a Palm-tree between two Altars; or, according to others, between two Measures full of Corn; some have only a few Letters upon the Reverse, and a Vessel like an Ewer on the side.

Upon others is seen an ancient *Cithara*, and upon the Reverse a Bunch of Grapes. On some there is represented a Bonnet with a kind of Plumage or Tuft, or the *Persian* Lilly, or the *Imperiale*, according to Father *Souciet*, and a Bunch of Grapes on the Reverse. On others there are Pillars with the same Reverse. On others a Tent or Pavillion

supported by a Staff, and on the Reverse three Ears of Corn proceeding out of an Urn. Here there is a sheaf of Corn between two Dates, there something like a Pine-apple between two Sheaves, or Lillys, &c.[20] All these things have relation to *Judea*, to its fertility, its advantages, the Fruits that were most common there and most esteem'd; to the Vessels that were us'd in the Temple, to the Temple itself, or to the publick Edifices that were erected by the *Maccabees*; to the First-fruits of Corn offer'd in the Temple, to the Cups that were made use of in the sacred Ministry.

Tho for some time the World has been agreed to refer these Medals to the Times of *Simon Maccabeus*, as well because some of them bear his Name, as because they plainly speak of the Deliverance of *Sion*, *Jerusalem*, and *Israel*, and express the Years thereof; yet however there is some room to doubt, whether those which have none of these particular Marks, and have only the bare Inscriptions of *Shekel of Israel*, or *Jerusalem the Holy*, were not struck before the Captivity of *Babylon*, under the Kings of *Judah*.[21]

[541] But there are two Things that hinder me from being of this Opinion. First, because it does not appear to me from Scripture, that before the Captivity the *Hebrew* Kings did ever coin any Money. We never see the Name of any one of them upon any Pieces that have come down to us; we can observe no Mark upon them of Royal Authority, but only Figures that have an evident relation to Religion, to the Temple, and its Ceremonies.

The other Reason is, that in those Pieces themselves that have not the Name of *Simon*, nor the Inscription of the Deliverance of *Israel*, or *Sion*; yet we find some Letter of the ancient *Hebrew* Alphabet, which has a relation to the Deliverance of *Israel*, which in others is represented at length. This is what makes me believe that all, in general, belong to the Time of *Simon Maccabeus*.

The Objection that is taken from the Character itself of these Inscriptions, appears to be more substantial and perplexing. We hinted at it in the beginning of this Dissertation. If these Monies were struck by the Order of *Simon Maccabeus*, as there is no room to doubt; whence is it that they appear in the *Samaritan* Character, and not in *Hebrew* Letters, since these last were in use among the *Hebrews* from the Time of *Esdras*; that is to say, about four hundred Years before the 170 Year of the *Æra* of the *Seleucidæ*?

They make answer to this Objection two ways. First, by saying that these Pieces were struck not by the *Jews*, but by the *Samaritans*, and in some of their own Cities, by the Order of *Simon*, and unknown to the *Jews*; who would not have suffer'd the High-priest to engrave any Image upon their Monies, which would have been to violate the Law of *Moses*, which forbids to make any Representations of Things, either in Heaven, or on Earth. Secondly, that tho the *Jews* had taken up the *Chaldee* or *Assyrian* Character, and commonly made use of it to write their Holy Books, yet they had not intirely abandon'd their ancient Character. They still made use of it sometimes in civil Affairs; they even preserv'd it in their Bibles, by writing the ineffable Name *Jehovah* in it, as *Origen* observes. Lastly, says Father *Souciet*[22], they follow'd the ancient Custom of the *Hebrew* Kings, who had struck their Coins with this Character before the Captivity. His Words are, at the Return from *Babylon*, they kept the same Form as to the new Money that they made; and the same Language, and Character in the Inscriptions, as was upon their Money before the Captivity. They did not invent any new ones, but only kept up the ancient Species.

The same Father very well confutes those that maintain, that the Coins were stamp'd by the *Samaritans*[23], in some of their Cities that were under the Obedience of *Simon Maccabeus*. And indeed is it at all credible, that in order to perpetuate the Memory of the Freedom of *Israel* from the Yoke of the Heathens, and to do honour to so remarkable and glorious an Event, that *Simon* should address himself to the *Samaritans*, for the Execution of his Designs, who were an odious, despised, profane, impious People, always Enemies to the *Jews*? Would he have made choice for this, of a Tongue and Character that was unknown and disused in his own Nation, and in the powerful and celebrated Nations that border'd upon him? This would have been to have frustrated his own Designs, and to have acted contrary to the Custom of all Nations in the World, who only put upon their Coins such Letters and Inscriptions as are known and used among their own Subjects, their Neighbours and Countrymen. The *Phenicians, Greeks*, *Latins, Arabians*, inscribe their Money with their own Characters; and when the *Phenicians* struck any Coins in honour of the *Grecian* Princes, that reign'd in *Syria*, they put the Name of the Prince in *Greek*, and the Inscription in *Phenician*.

The reason that they bring for this pretended Conduct of *Simon*, founded upon the Scruple that he entertain'd, either of breaking the Law himself, or of causing the *Jews* to break it, by making the visible Representations of Trees, Fruits, or other Things upon his Money; or founded upon the Suspicion he might conceive, that his Countrymen the *Jews* might oppose it, and accuse him of Prevarication, which inclined him to chuse a City of the *Samaritans* to coin his Money in, rather than a *Jewish* City; these Reasons, I say, have but little Solidity in them. For, First, *Simon* has represented nothing upon his Money that was contrary to the Law[24], which only forbids the

Representation of natural and sensible Things, to prevent the paying of any idolatrous Worship to them, and which principally condemns the Intention of those who make them with such a Design. But in all that *Simon* has caused to be engraven upon his Medals, there is nothing, certainly, that has the least tincture of Idolatry, or that contributes to any Irregularity; nothing that can be suspected to be made with such a wicked View; no Animals, no Head of a Man; no Stars, nor the least Syllable that insinuates any foreign Worship. We see there some Fruits, some Sheaves of Corn, things that were offer'd for First-fruits in the Temple; some Vessels appointed for the sacred Ministry; objects that rather contributed to inspire Piety and Religion than to turn any from them.

Secondly, this High-priest would have been equally guilty of Idolatry, whether he had coin'd his Money in *Jerusalem*, or out of *Judea*. Idolatry is equally forbidden in all Places, and at all Times and Circumstances. Thirdly, he could not have avoided the giving Scandal to the *Jews*, who must have seen this Money, and could not be ignorant that he was the Author of it. Fourthly, if the *Samaritans* observed the Law of *Moses*, as it is believed with great probability; this would have betray'd them into the Crime of Idolatry, if it were criminal to coin such Money. Fifthly, the *Samaritans* could not pretend to stamp Money of their own accord; they took no interest in the Deliverance of *Jerusalem*, but would rather have contributed to its Destruction; they were under no temptation to call *Jerusalem* the holy City, or to advance the Glory of *Simon* and the *Jews*. Lastly, the *Samaritans* had never any establish'd Mint among them. Among so many *Greek, Latin, Phenician, Hebrew*, and *Egyptian* Coins that are still found, not any appears to be struck by the *Samaritans* in the Name of their Head, Nation, or Cities; is it possible, therefore, that they should be employ'd only to do honour to the *Jews*, who were their greatest Enemies? Therefore these Coins can only be ascribed to the *Jews*, and are generally found in the Ruins of old *Jerusalem*; and in such other Cities of that Country, that were inhabited by *Jews*.

But whence does it proceed, that we find *Hebrew* Medals only of the first, second, third, and fourth Years of the Deliverance of *Israel*, under the High-priest *Simon?* Those that maintain these Medals to have been struck by the *Samaritans*, make answer, that when the *Jews* perceived that the High-priest had incurr'd the Censure of the Law, by the representation of such Figures upon his Coin, they complain'd to him of it, and obliged him to desist, in the fourth Year after the 170th Year of the *Seleucidæ*; so that he coin'd no more of them for the rest of his Life, which was still two Years longer. But if we take the Epoch of these Coins at the 173d Year of the *Seleucidæ*, this fourth Year will be exactly the last of *Simon*; so that it will be no wonder if no more Coins are found after this Date.

The Patrons of that Opinion, who attribute the Coins in dispute to the *Jews* themselves, reply to this, that there is no proof of these pretended Complaints of the *Jews*, no more than of *Simon*'s Prohibition to the *Samaritans*, not to coin any more. But besides, Mr. *Spanheim*[25] quotes Medals of the sixth Year of *Simon*, which still coincides with what we have said, that *Simon* died six Years after the Year of the *Seleucidæ* 170, and four Years after the Permission granted to *Simon* by *Antiochus Sidetes*, of coining his own Money.

There have been some Coins of *John Hyrcanus*, Successor to *Simon*; there are others of *John*'s Successors; so that there can be no reason to affirm, that there was any Prohibition for coining Money, or that the use of it was discontinued in *Israel*. If there was any Interruption, as is probable enough, since when King *Antiochus Euergetes* ascended the Throne of his Fore-fathers, he revoked all the Privileges that his Predecessors had granted the *Jews*; then they might think proper to yield to the Times, and to suspend, for some Years, the minting of Money. This happen'd exactly in the fourth Year of the *Seleucidæ* , which was also the fourth of the Deliverance of *Sion*; which is the true time in which we perceive the Interruption of coining the *Jewish* Money.

Besides, it is to be observed[26], that the greatest number of the *Hebrew* Coins were not made for *Simon*, nor in honour of him; they bear not his Name, and not a Word is found upon them, not a Figure that can hint any thing of him in particular. It appears that they were struck for the whole Nation in general; we read there, *for the Deliverance of Israel, for the Deliverance of Sion*, or *of Jerusalem*: *Jerusalem the Holy; the Shekel, Half- Shekel, or third of a Shekel of Israel, &c*. These were therefore *Jewish* Monies, struck at *Jerusalem*, in the holy City, by the Heads of the Nation. The Deliverance of *Sion* and of *Israel*, the Epoch of which is engraven upon the Coins, was prior, by two Years, to the time at which *Simon* obtain'd permission from *Antiochus Sidetes* to coin his own Money. *Facere percussuram proprii numismatis in regione tua*. The People had coined their own Money for two Years before, without any Warrant from the King of *Syria*. For in the greatest part of those great Privileges that this Prince granted to the *Jews*, he only confirm'd what they already enjoy'd, and what was *not in his* power to take from them. But they look'd upon such kind of Confirmations and Concessions as worth obtaining, as they secured to them the quiet Enjoyment of valuable Privileges, and authorized them to support and maintain them.

But to know, at this time, what might determine them to put a Character upon their Coins which they had long disused, is what is the most perplexing thing of all. To say that even from before the Captivity a Custom had

obtained of impressing certain Figures upon their Money[27], and to make use of certain Letters; that after the Captivity they put all things upon the same footing as before, as much as was possible, and their Coins among the rest; that they kept the same Figures, the same Language, the same Characters; that probably such *Hebrew* Medals, on which we find no Date, no mention of *Simon*, nor of the Deliverance of *Jerusalem*, are the ancient Coins made use of under the Kings of *Judah*: This is what I have all the difficulty in the World to persuade myself of; and all the Proofs that are advanced for it, to evince the Usefulness, the Antiquity, the Reality, and the Necessity of such a Custom, make but little impression upon me.

I even find, among these Proofs, some things that confirm me in this Opinion. It is said, for example, in the *Chronicles*, that they melted the Silver that had been offer'd by the People for the repairing the Temple. They melted it, as is affirm'd, to coin it into Money. But why should it be melted, if it was already coin'd into Money, as it must be, supposing that Money of this kind was at that time common in *Israel*? The *He-brew Word Manab*, which signifies *to count*, by no means proves that the Money was coin'd. They counted Ounces, Pounds, Shekels, and half Shekels, by weight. If the Kings of *Judah* have stamped Money, and have put thereon the Name of *Jerusalem the holy*, why did they not put their own Names also upon it, as well as *Simon Maccabeus*? Why did the Kings of *Israel* never coin any? Is it to be conceived, that out of so great a number of Kings of *Judah* and *Israel*, there should not be so much as one, whose certain and indubitable Coins, if they made any, could have escaped coming to our hands?

The Argument that is brought from the Form of the Letters being a little rounded, which is observed on some of these Medals, rather than on others, does not seem to be conclusive[28]. This Difference is not very plain, and seems to be the effect rather of Chance than Design. The Practice of so many Nations that have always lived without coined Money, and still do so, tho Silver is admitted into their Commerce, is an evident Proof, that in these Things the Mark and Inscription is not absolutely necessary. The *Phenicians* commonly carried a Stilliard in their Hands, for the weighing of their Money[29].

The Prophets upbraid the *Jews*[30] with Fraud in the Weight of their Money. *Moses*[31] forbids them to have two sorts of Weights in the same Bag, or two sorts of Stones; all which plainly proves, that Gold and Silver were weighed in Traffick, and that the Royal Authority had not yet assign'd the Value of them, nor had yet ascertain'd the Weight, Title, or Alloy.

But besides, whence is it then that the *Jews* took up the *Samaritan* Character, to put it upon their Coins? In my opinion it was because this Character was that of the *Phenicians*, the *Tyrians*, and the *Sidonians*, from among whom *Simon* and the *Jews* took their Coiners and Engravers. These being accustom'd to this Character, and using it often upon their own Medals, put it also upon those which they engraved for the *Jews*; and the *Jews* took a pleasure and satisfaction in seeing upon their Money the old Letters made use of by their Forefathers before the Captivity, which their Neighbours, the *Phenicians* and *Samaritans*, still made use of, and which were not intirely abolished for a long time after, even in their own Nation, as we have shewn from *Origen*.

What I have affirm'd, that the *Phenician* Letters were like those of the ancient *Hebrews*, is allowed by all the Learned[32]. The *Canaanitish* or *Phenician* Language, and the *Hebrew*, were the same; as also the *Canaanitish* and ancient *Hebrew* Letters. *Isaiah* says[33], that the time should come when *five Cities of* Egypt *shall speak the Language of* Canaan, or the *Hebrew* Tongue, *and shall swear by the Name of the Lord of Hosts*. The *Jews* did not exercise the Arts either of Painting, or of Engraving, or Sculpture; because the Law of God having so expresly forbidden them all kinds of Idolatry, they did not encourage any Arts or Trades that had any relation to the making of Images, which were the Objects of idolatrous Worship. It is therefore very probable, that they employed *Phenicians* in the minting of their Money, who had the constant use of the *Phenician* Character, and were accustomed to the engraving of Coins and Medals. The Medals struck by the *Tyrians* in honour of the Kings of *Syria*, are generally accompany'd with *Phenician* Characters, as may be seen in Mr. *Vaillant*, p. 197, 200, 273, of his metallick History of the Kings of *Syria*. The *Sidonians* us'd to do the same, as it appears from their Money.

They add thereto the *Greek* Character, to write the Names of the Kings of *Syria*, who were *Grecians*; as also among the *Hebrew* Medals there are found some, which on one side have Inscriptions in *Greek* Letters, and on the other in *Phenician* or *Samaritan* Letters.

To conclude therefore this Dissertation, it may be said, First, that all the *Hebrew* Medals, on which we see Inscriptions in the modern *Hebrew* Characters, are modern and spurious. Secondly, that those which are inscribed with *Samaritan* Letters, are true and antique. Thirdly, that these *Samaritan* Letters are the ancient *Hebrew, Phenician*, or *Canaanitish* Character, which was us'd by *Moses*, and the *Hebrews*, to the time of the *Babylonish* Captivity. Fourthly, that the modern *Hebrew* Character is derived from *Assyria*, or *Chaldea*, and was not in use among the *Jews* till the time of *Esdras*. Fifthly, that very probably all the genuine Coins of the *Jews* now extant,

were struck at, and since the time of the *Maccabees*, and after the Year 170 of the *Seleucidæ*, which is the Epoch of the Deliverance of *Jerusalem* from a foreign Yoke. Sixthly, that these Coins were not struck by the *Samaritans*, nor in *Samaritan* Cities unknown to the *Jews* by the order of *Simon*; but probably by *Tyrian* Artists, employ'd by *Simon* and the *Jews* for this purpose. Seventhly, that the *Tyrian* and *Samaritan* Character to be seen thereon, was the most common Character for Trade and Business, both in *Judea, Samaria*, and *Phenicia*. Eighthly, that there never was any Complaint on the part of the *Jews*, on account of the Impressions of these Coins, as making way for Idolatry; and that if there was any Interruption in the Coinage, it must be imputed to the intervention of the Kings of *Syria*, or to the Death of *Simon*. Ninthly, that there is very little appearance that the Kings of *Judah* or *Israel* before the Captivity coined any Money. Tenthly and lastly, that it is very probable that under the *Maccabees* the *Jews* first began their Coinage by their own Authority, and that when *Antiochus Sidetes* granted *Simon* the Privilege of Coining, he struck those Coins that bear his name, and his Successors continued to do the same, till the time of the *Herods*, when they began to put only the *Greek* Characters upon them.

See our Dissertation upon the Antiquity of the *Hebrew* coined Money, prefix'd to our Commentary upon *Genesis*.

Joannes Buxtorf uterque, pater & filius, Hottinger, Schikkardus, Lightfoot, *&c*.

Talmud. Babylon. Tract. Megil. *c. 1*. & de Sabbath. *fol. 104. col. 1*.

Origen. in Ezech. ix.

Hieronym. in Ezech. ix. Præfat. in Lib. Reg. Vide in *Galat*. iii. 10.

Euseb. in Chronic. ad An. 2. Olymp. 100.

Beda in 1 Esdr. vii. x. 6. Ferunt quoque Hebræi, neque apud eos de hac re ulla est dubitatio, quod idem Esdras leviores litteras excogitaverit, sub nominibus earum quas eatenus habuerunt——priores autem litteræ remanserunt apud Samaritanos, quibus illi quinque libros Moysi, quos solos de sancta scriptura receperant, scribere solebant.

Origen. Fragment. apud D. Bernard. de Montfaucon. Palæograph. Græc. *lib. 2. p. 119*. Nomen Jehovah, Ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων ἑβραΐοις ἀρχαίοις γράμμασι γέγραπται, ἀλλ′ οὐχὶ τοῖς νῦν; φασὶ γὰρ τὸν Ἔσδραν ἑτέροις χρήσασθαι μετὰ τὴν αἰχμαλωσίαν.

Origen. in Ezech. ix. τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ ταῦ, τῷ τε σταυρῷ χαρακτῆρι. ‖ Hieronym. in eund. Ezech. ix. Antiquis Hebræorum literis quibus usque hodie utuntur Samaritani, extrema ταῦ littera crucis habet similitudinem. (*) Buxtorf. Dissert. de Litt. Hebr. §44. Druf. in difficil. loc. in Exod. lvii. Morin. in Pentat. Sam. *Exercit. 2. c. 2, 3, 4*, &c.

Barten. Tract. Judaim. c. 4.

Rab. Azarias apud D. Bern. de Montfau. Palæogr. Græc. l. 2. c. 2.

Genebr. ad an. diluvii 1517.

Vaser. de antiq. numis. Hebr. l. 2. c. 3.

Euseb. Chronic. Edit. Pontac. p. 121. an. 2. Olymp. 80. *See Father* Soucier's *Dissertation upon the* Hebrew *Medals*, p. 64.

Rab. Azarias Meor. Enaim. c. 38. R. Abdi. de Burten. Tract. c. 4. Lost. de Phænicum Litter. Buxtorf. Differt. de Litter. Hebraic. § 45, 46. Conringius Parad. de Numism. Hebr. c. 1. Syambat. Arch. V. t. l. 1. c. 10, &c.

Rab. Maimonid. Scaliger, Notis in Euseb. Chronic. & de Emend. Temp. *l.* 7. Drus. in loc. difficil. Exod. Ludovic. Capel. Morin. Bibliand. Brerewood. Masius. Villalpand. Walton. Arias Mont. Vaser. Voss. Bochart. *And see the Dissertation of* F. Souciet, *on the* Hebrew *Medals*.

Othon. Sperling. de Numism. non cus. *c*. 26, & 27. M. Spanh. de præstant. et usu Numismat. *n*. 4. M. Fatin. J. Christoph. Vagenseil. Annotat. ad lib. Misn. Setap. 575.

Souciet. Dissert. *upon the* Hebrew *Medals*, p. 15.

See Souciet, *p*. 21, 22. ** 1 *Macc*. xiii. 41, 49. †† 1 *Macc*. xv.

See afterwards the principal Medals which we have caused to be engraved.

Masius in Josue vii. 21. Villalpand. Kircher, Morin. Vas- er. l. 2. c. 5.

Souciet. Dissert. upon *Hebrew* Medals, *p. 41*.

Morin. Exercit. 2. *in Pentateuch. Samar*. I. x. *Bibliothec. Critic*. l. 2. c. 27. p. 404, 405.

Exod. xx. 4. *See Maimon. in Jad. Chazac. Halic. abod. Zara, c*. 6. *Mosis Mikorzi Halic. abod. Zara, Barten. & Selden. de Jure N. & G. l*. 2, *c*. 7. *alii apud Soucier. loc. citat. p*. 72, 73, &c.

Spanheim *de præstant. & usu numismat. p*. 68.

Souciet, *p*. 93, 94, &c.

Souciet, *p*. 105. ** 1 Chron. xxxiv. 17. ‡ 1 Macc. xv. 10.

Souciet. p. 115, 116.

Hosea xii. 7. *Compare* Deut. xxiii. 13.

Amos viii. 5.

Deut. xxv. 13.

Bochart. Chanaan. l. 2. Petit. Miscellan. l. 2. c. 1. Grot. not. in lib. 1. de verit. Rel. Christ. Scalig. ad ann. Euseb. 1618, &c.

Isai. xix. 18.

The Explanation of Some Coins and Medals of the Jews, Taken out of the Best Authors

I. THE Shekel of Silver, of the Weight of four *Attick Drachmæ*, having on one side a Cup or Measure, call'd the *Gomor*, or *Omer*, to represent that which was preserved in the Tabernacle full of Manna, and over it an *Aleph*, to denote the first Year of the Deliverance of *Jerusalem* or *Sion*; and its Legend is in *Samaritan*, *Schekel Israel*, the Shekel of *Israel*. On the Reverse of the Shekel is a Branch of an Almond-tree in blossom, in memory of that of *Aaron*, with this Legend, *Jerusalem kadoshah*, *Jerusalem the holy*.

II. Another Shekel of Silver of the same Weight, having the same Impression as most of the others; but differing in this, that instead of the *Aleph* over the Cup, there is a *Shin* and a *Beth*, to denote the second Year of the Deliverance of *Israel*. The Legend on one side is, *the Shekel of Israel*; on the other, *Jerusalem the holy*.

III. and IV. Other Shekels of Silver, having a fuming Censer on one side, probably to represent that which the High-priest placed every day upon the Altar of Incense in the Tabernacle; and for its Legend, *The Shekel of Israel*. On the other side is *Aaron*'s Rod, a Branch of an Olive-tree, with this Legend, *Jerusalem the holy*.

These two Medals are counterfeit, and forged by the modern *Jews*. The Character also is in modern *Hebrew*.

V. Another Shekel of Copper, having on one side the Front of a Building, with a Row of Columns; its Legend, *Simeon*. On the other side, a Sheaf bound up, and a kind of an Ear or Leaf that proceeds from it. On one side a Bunch of Grapes, or the Leaf of a Vine, the Point turning upwards; its Legend, *for the Deliverance of Jerusalem*. This Piece belongs to *Simeon*, Brother to *Judas Maccabeus*. The Building represents the magnificent Tomb which he erected in the City of *Modin*, in honour to his Father and his Brethren. The Legend on the other side denotes, that he had caused this Monument to be erected, as an Acknowledgment that the Lord had made use of them, for the Deliverance of *Jerusalem* from its Enemies, the *Greeks*, or the *Syrians*.

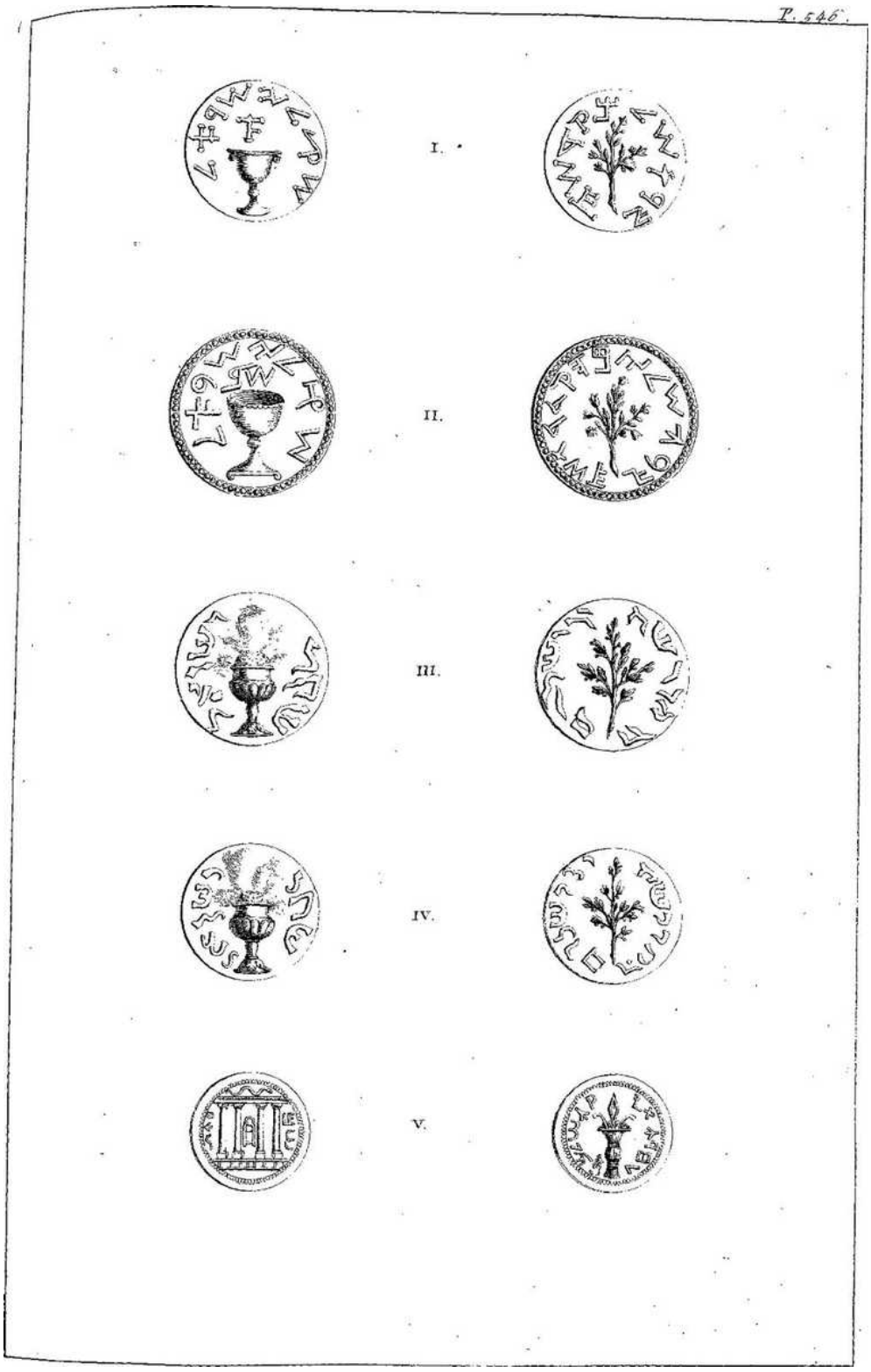
VI. and VII. Shekels of Copper of the same *Simeon*, having on one side a Palm-tree with its Fruit, call'd *Spadix*; and for its Legend upon the first Piece, *Simeon*; upon the second, the two last Letters are wanting. On the other side, a Vine-leaf, and for a Legend upon the first Piece, *Jerusalem*; the rest is obliterated. Upon the second are read Letters that signify *the second Year of the Deliverance of Israel*.

VIII. A Demi-shekel, of the Weight of two *Drachmæ*, having the same Impression as the first Shekel, which is engraved above. It denotes the first Year of the Deliverance of *Jerusalem*; and its Legend on one side is, *Jerusalem the holy*, and on the other, *chazi haschekel*, that is, *half a Shekel*.

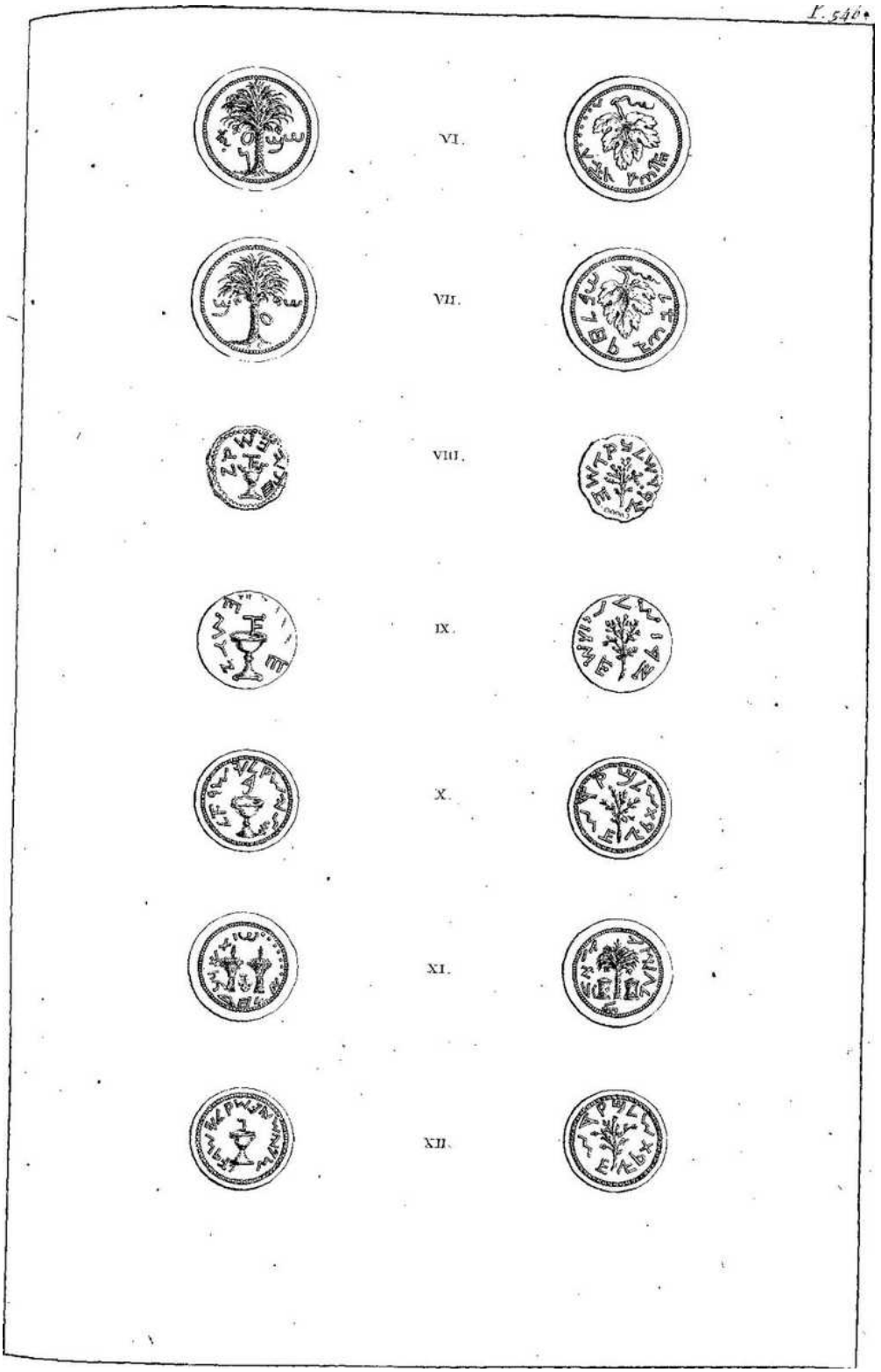
IX. Another Demi-shekel, like to the former, except that the Legend, of which some of the Letters are blotted out, denotes *the first Year. Jerusalem the holy*. And on the Reverse, *half a Shekel*.

X. Another Demi-shekel, which is also like to the former, except that there is a *Beth* over the Cup, instead of an *Aleph. The second Year of the Deliverance of Jerusalem. Jerusalem the holy*.

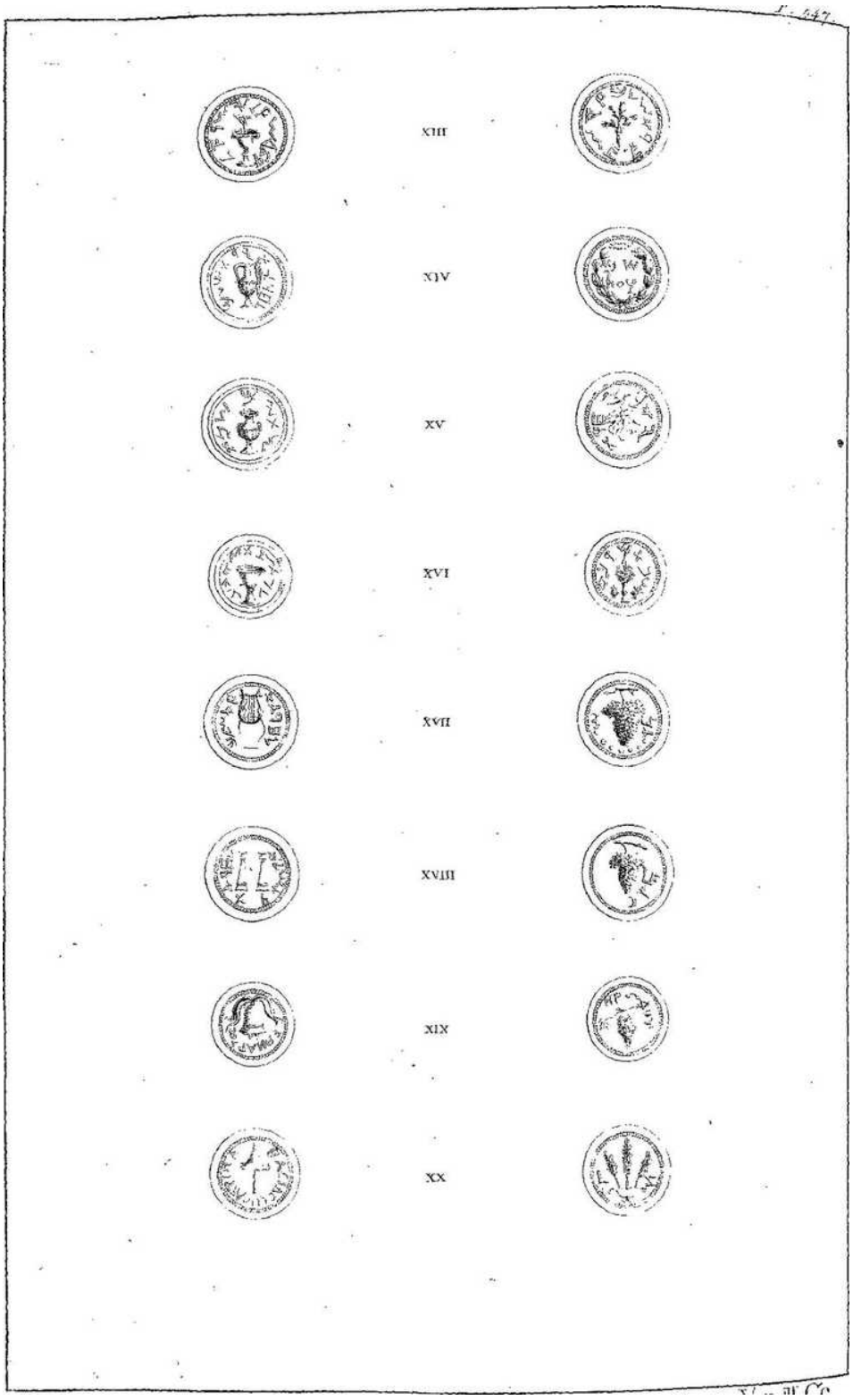
XI. Another Demi-shekel of Copper, which on one side has two Sheaves standing upright, with an Ear above the rest, and a Vine-leaf between, or a Bunch of Grapes. Its Legend is, *Demi-shekel*; the second Word is almost blotted out. On the other side is a Palm-tree with its Fruit; Fruit; on the side are two Measures full of Corn; or two Towers with their Battlements, and its Legend *to deliver*. The rest is not legible.



JEWISH COINS.



VIII.



XIII XVII XVIIIVol. III. Cc.

The Sheaves and Ears of Corn may be the Tokens of the Fertility of *Judea*, the Bunch of Grapes may signify those of the Land of Promise. The Palm-tree, on the other side, is the Symbol of *Judea*. XII. The third part of a Shekel. This was the Tax that *Nehemiah* laid upon the People, *Nehem*. x. 32. It has on one side a *Gimel*, which signifies the third Year, and these Words, *For the Deliverance of Israel*. On the other side the Legend is, *Jerusalem the holy*.

XIII. A fourth part of a Shekel, of which mention is made, *Isa*. ix. 8. It has also for its Impression on one side a Cup, with a *Daleth* over it, which denotes the fourth Year; and these Words, *For the Deliverance of Jerusalem*. And upon the Reverse, *Jerusalem the holy*.

XIV. Another quarter of a Shekel of Brass, having an Urn on one side, or an ancient Pitcher, with a Palm. The Legend is, *for the Deliverance of Jerusalem*. On the Reverse is a Crown of Lawrels knotted, and join'd above by a Collar of Pearls, and in the middle is this Legend, *Simeon*; but the last Syllable is but obscure.

For the right Explication of this Piece, the xiiith and xvth Chapters of the first Book of the *Maccabees*, may be consulted. In the xvth it is related, that *Demetrius* Son of *Antiochus*, wrote to *Simeon* the Brother of *Judas Maccabeus*, who was then High-priest and Prince of the *Jews*, and allow'd him the Privilege of coining Money in his own Country. *Permitto tibi facere percussuram proprii numismatis in regione tua*. And xiii. 36. he gives him thanks for having sent him the Crown of Gold, and the golden Branch of a Palm-tree, which was the usual Tribute. This Present of *Simeon* so won upon *Demetrius*, that he made Peace with the *Jews*, and exempted them not only from the ordinary Tribute, but also from the Crown of Gold which was us'd to be sent every Year. Therefore *Simeon*, who was High-priest, Chief, and Prince of the *Jews*, caused these Pieces to be struck, with his Name surrounded by a Crown; and on the other side the Palm and the Urn, which were then the usual Mark of the Shekel, and the Symbol of the Priesthood.

XV. Another quarter of a Shekel of Copper, having an Urn on one side, and for a Legend, *the second Year*. On the other side is the Leaf of a Vine, and its Legend, *of the Deliverance of Sion*.

XVI. Another, having on one side a Sheaf upright, and two Bunches of Grapes; for its Legend, *the fourth Year*. On the other side is a Cup; its Legend, *of the Redemption of Sion*.

XVII. Another quarter of a Shekel of Silver, having an Harp on one side, and for a Legend, *for the Deliverance of Jerusalem*. On the other side is a Bunch of Grapes, and its Legend the first and the two last Letters of the Name *Simeon*, the second and third being effaced.

This Piece is *Simeon's* also; the Occasion of it is taken notice of in the first Book of the *Maccabees*, xiii. 51. where it is said, that having taken the Fortress which was near the Temple, he drove the Enemy from thence, and enter'd it with Palm-branches in their Hands, with the Sound of Harps, Cymbals and Viols, &c. The Bunch of Grapes, on the Reverse, may represent the Grapes hanging on the golden Vines, which served as an Ornament to the Gate of the Temple. Or if you please, it may represent that which was brought from the Land of Promise by *Joshua* and *Caleb*, which was engraved upon many of the *Jewish* Coins. 'Tis perhaps upon this Account, that the *Pagans*, who knew not the Mysteries and History of the *Jews*, accused them of the worship of *Bacchus*.

XVIII. Another quarter of a Shekel of Silver of the same *Simeon*, having two Pillars on one side, and its Legend, *for the Deliverance of Jerusalem*. On the other side the Bunch of Grapes, and about it the three last Letters of the Name *Simeon*.

These two Columns may represent those which were set upon the Mountain of *Sion*, by the whole Assembly of *Israel*, on which were engraven, in two Tables of Brass, the chief Obligations that this People had, not only to *Simeon*, but to his Father and Brothers; in acknowledgment of which they chose him for their Pontif, and for Prince of their Nation, himself and his Successors for ever. *Conferunt eum esse ducem, & summum sacerdotem in aeternum, donec surgat Propheta fidelis*.—— 1 Macc. xiv. 41.

XIX. A Piece of Copper, having on one side an Helmet, with a Tuft of Horse-hair, after the ancient manner; and for Legend, ΕΘΝΑΡ. □. On the other side, a Bunch of Grapes growing to its Stock with a Leaf; and for Legend, ΗΡΩΔΟΥ. This Piece is of *Herod Ascalonites*, or of *Herod* his Son, surnamed *Antipas*. It is probable, that to soften the Minds of the *Jews*, he would not take upon himself the Quality of King, but only of Prince of the Nation; which was something more popular, and a Title more agreeable to the *Jews*, having themselves already given it to *Simeon*, as was observed before.

XX. Another Piece of Copper, having on one side a kind of Tent or Pavillion, and its Legend, ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΠΑ. On the other side was three Branches of Trees with their Leaves on ; or three Ears of Corn with a L and a ς.

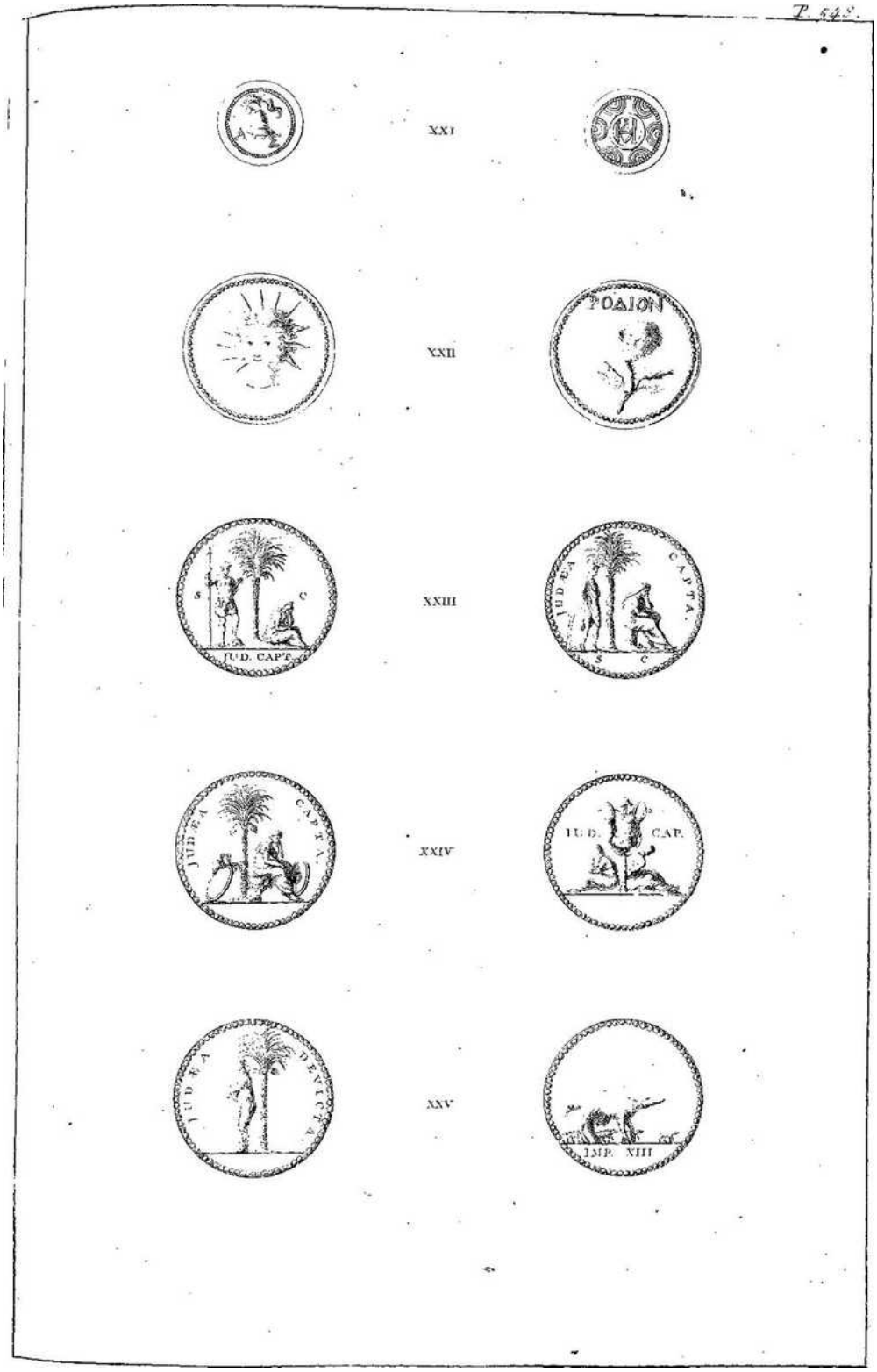
This Piece belongs to *Agrippa*; the Tent has relation to the Feast of Tabernacles, so famous among the *Jews*. The three Branches, and their Leaves, which are on the Reverse, are a Confirmation of the matter. Yet I think them, however, to be three Ears of Corn, to express the Feast of the Passover, when they offer'd to the Lord Ears of Corn, and the First-fruits of the Earth.

XXI. Another, having an Helmet with its Tuft of Horse-hair, after the ancient manner, with an Α and a Σ. On the other side is a kind of Tripos, or a Cypher of Letters in the midst of a Shield. The Helmet may again cause it to be ascribed to *Agrippa*, and the Letters may signify ΑΓΡΙΠΠΑ ΣΕΒΑΣΤΟΣ, *Agrippa Augustus*. But I think it may rather be ascribed to *Antiochus Soter*. In this case the Mark of the Shield should rather be a Tripos, than any thing

else.

XXII. A piece of Silver, which they pretend to be one of that sort that were given to *Judas*, as the Price of our Saviour. The Head of the Sun, or of the *Colossus of Rhodes*, which is seen on one side, and the Rose on the other side, with this Legend, ΡΟΔΙΟΝ, shew it to be an ancient Coin of the *Rhodians*, which might have been current among the *Romans*. See the Dictionary, in the Article *Rhodium*.

XXIII. XXIV. XXV. These Medals were struck after the taking of *Judea* by the *Romans*, as may be seen by their Inscriptions, JUDÆA CAPTA, JUDÆA DEVICTA.



XXII XXIII XXIV ROMAN MEDALS.

Tables of Reduction of the Hebrew Coins, Weights, and Measures, to Our Own

The Preface to the Reduction of the Jewish and Hebrew Coins to our own.

WHEN I began my Labours upon the Bible, I was aware of the Necessity I was under, of giving my Readers some fix'd and determinate Notions about the Value and Weight of the *Hebrew* Money, and about the Magnitude and Capacity of their Measures. But when I came to determine myself in the Choice of my Sentiments, I found myself in great Perplexity, because of that very great Variety I found among the several Authors that had treated of this matter. To endeavour to reconcile them, was to attempt an Impossibility; to enter upon a new Discussion, would have been to plunge myself into an infinite Labour, of which I did not think myself capable. I therefore took up the Resolution to follow a Guide, and to follow him as closely as I could M. *le Pellitier* of *Roan*, with whom I was acquainted, seem'd to me to be most of an Original, as well as the most exact. I procured from him the Result of a large Work which he had composed, concerning the Weights, Coins, and Measures, both of Length and Capacity, of the ancient *Hebrews*; and tho his great Work had not yet been publish'd, he sent me an Abstract of it. I printed it before my Commentary upon *Genesis*, and have every where follow'd it, bating some very small Matters.

When I was about to publish my new Dictionary of the Bible, I valued the ancient *Hebrew* Money by our *Livres, Sols*, and *Deniers*; imagining by that I should do something very acceptable to such, as not having any great Skill in Arithmetick, might yet be glad to know, at once, the Value of any Sum of Shekels or Talents, that they might meet with in the Text of Scripture.

But having since consider'd, that the method of reckoning by *Livres, Sols*, and *Deniers*, was introduced under *Philip the Fair*, King of *France*; that before his Reign, not only in *France* but elsewhere, Commerce was carry'd on only in Marks of Gold and Silver; that the *Jews, Greeks*, and *Romans*, distinct and settled Idea of their traded, received, and pay'd by Value, to these Evaluations I Weight, and that the Terms of thought it proper to join Tables *Livres, Sols* and *Deniers*, are un- of Reduction of their Weight, to certain and equivocal, by reason of that of our Mark, which hitherto the Changes that often happen in has suffer'd no Variation. our Species, and therefore give no

TABLES of Reduction

OF THE *Hebrew* Coins, Weights, and Measures, to our own.

A TABLE for the Valuation of the *Hebrew Drachma,* which is of Weight the same as the *Grecian* and *Roman.*

Drachma.	Weight.			Value in Gold.				Value in Silver.		
	oz.	pw.	gr.	l.	s.	d.	q.	l.	s. d.	q.
1	0	2	6 3/4	0	9	1	2	0	0 6	3 3/8
2	0	4	13 1/2	0	18	3	0	0	1 2	2 3/4
3	0	6	20 1/4	1	7	4	2	0	1 8	2 1/8
4	0	9	3	1	16	6	0	0	2 3	1 1/2
5	0	11	9 3/4	2	5	7	2	0	2 10	0 7/8
6	0	13	16 1/2	2	14	9	0	0	3 5	0 1/4
7	0	15	23 1/4	3	3	10	2	0	3 11	3 5/8
8	0	18	6	3	13	0	0	0	4 6	3

8 *Drachmæ* make the *Roman* Ounce,

A TABLE for the Valuation of the *Roman* Ounce, and its Multiples.

Ounces.	Weight.			Value in Gold.			Value in Sil- ver.			
	oz.	pw.	gr.	l.	s.	d.	l.	s.	d.	q.
1	0	18	6	3	13	0	0	4	6	3
2	1	16	12	7	6	0	0	9	1	2
3	2	14	18	10	19	0	0	13	8	1
4	3	13	0	14	12	0	0	18	3	0
5	4	11	6	18	5	0	1	2	9	3
6	5	9	12	21	18	0	1	7	4	2
7	6	7	18	25	11	0	1	11	11	1
8	7	6	0	29	4	0	1	16	6	0
9	8	4	6	32	17	0	2	1	0	3
10	9	2	12	36	10	0	2	5	7	2
11	10	0	18	40	3	0	2	10	2	1
12	10	19	0	43	16	0	2	14	9	0

12 Ounces make the *Roman* Pound.

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A TABLE for the Valuation of the *Roman* Pound, and its Multiples.

Pounds.	Weight.			Value in Gold.			Value in ver.	Sil-	
	l.	oz.	pw.	l.	s.	d.	l.	s.	d.
1	0	10	19	43	16	0	2	14	9
2	1	9	18	87	12	0	5	9	6
3	2	8	17	131	8	0	8	4	3
4	3	7	16	175	4	0	10	19	0
5	4	6	15	219	0	0	13	13	9
6	5	5	14	262	16	0	16	8	6
7	6	4	13	306	12	0	19	3	3
8	7	3	12	350	8	0	21	18	0
9	8	2	11	394	4	0	24	12	9
10	9	1	10	438	0	0	27	7	6
20	18	3	0	876	0	0	54	15	0
30	27	4	10	1314	0	0	82	2	6
40	36	6	0	1752	0	0	109	10	0
50	45	7	10	2190	0	0	136	7	6
60	54	9	0	2628	0	0	164	5	0
70	63	10	10	3066	0	0	191	12	6
80	73	0	0	3504	0	0	219	0	0
90	82	1	10	3942	0	0	246	7	6
100	91	3	0	4380	0	0	273	15	0
200	182	6	0	8760	0	0	547	10	0
300	273	9	0	13140	0	0	821	5	0
400	365	0	0	17520	0	0	1095	0	0
500	456	3	0	21900	0	0	1368	15	0
600	547	6	0	26280	0	0	1642	10	0
700	638	9	0	30660	0	0	1916	5	0
800	730	0	0	35040	0	0	2190	0	0
900	821	3	0	39420	0	0	2463	15	0
1000	912	6	0	43800	0	0	2737	10	0

A TABLE

A TABLE for the Valuation of the *Hebrew Shekel* of Gold, and its Multiples; and also of the *half Shekel* of *Silver,* or *Bekah,* being of the same Weight.

Shekels.	Weight.				Value in Gold.			Value Silver.	in		
	l.	oz.	pw.	gr.	l.	s.	d.	l.	s.	d.	q.
1	0	0	4	13½	0	18	3	0	1	1	2¾
2	0	0	9	3	1	16	6	0	2	3	1½
3	0	0	13	16½	2	14	9	0	3	5	0¼
4	0	0	18	6	3	13	0	0	4	6	3
5	0	1	2	19½	4	11	3	0	5	8	1¾
6	0	1	7	9	5	9	6	0	6	10	0½
7	0	1	11	22½	6	7	9	0	7	11	3¼
8	0	1	16	12	7	6	0	0	9	1	2
9	0	2	1	1½	8	4	3	0	10	3	0¾
10	0	2	5	15	9	2	6	0	11	4	3½
20	0	4	11	6	18	5	0	1	2	9	3
30	0	6	16	21	27	7	6	1	14	2	2½
40	0	9	2	12	36	10	0	2	5	7	2
50	0	11	8	3	45	12	6	2	17	0	1½
60	1	1	13	18	54	15	0	3	8	5	1
70	1	3	19	9	63	17	6	3	19	10	0½
80	1	6	5	0	73	0	0	4	11	3	0
90	1	8	10	15	82	2	6	5	2	7	3½
100	1	10	16	6	91	5	0	5	14	0	3
200	3	9	12	12	182	10	0	11	8	1	2
300	5	8	8	18	273	15	0	17	2	2	1
400	7	7	5	0	365	0	0	22	16	3	0
500	9	6	1	6	456	5	0	28	10	3	3
600	11	4	17	12	547	10	0	34	4	4	2
700	13	3	13	18	638	15	0	39	18	5	1
800	15	2	10	0	730	0	0	45	12	6	0
900	17	1	6	6	821	5	0	51	6	6	3
1000	19	0	2	12	912	10	0	57	0	7	2

The *Hebrew Shekel* of Gold, the *Daricks,* and the *Darcmonims,* or *Adarcmonims,* as also the *half Shekel* of Silver, or the *Bekah,* were all of the same Weight; therefore this Table may suffice for them all.

A TABLE

A TABLE for the Valuation of the *Kesitah,* and its Multiples.

Kesitahs.	Weight.				Value.			
	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	0	0	4	22 1/8	0	19	8	1
2	0	0	9	20 1/4	1	19	4	2
3	0	0	14	18 3/8	2	19	0	3
4	0	0	19	16 1/2	3	18	9	0
5	0	1	4	14 5/8	4	18	5	1
6	0	1	9	12 3/4	5	18	1	2
7	0	1	14	10 7/8	6	17	9	3
8	0	1	19	9	7	17	6	0
9	0	2	4	7 1/8	8	17	2	1
10	0	2	9	5 1/4	9	16	10	2
20	0	4	18	10 1/2	19	13	9	0
30	0	7	7	15 3/4	29	10	7	2
40	0	9	16	21	39	7	6	0
50	1	0	6	2 1/4	49	4	4	2
60	1	2	15	7 1/2	59	1	3	0
70	1	5	4	12 3/4	68	18	1	2
80	1	7	13	18	78	15	0	0
90	1	10	2	23 1/4	88	11	10	2
100	2	0	12	4 1/2	98	8	9	0
200	4	1	4	9	196	17	6	0
300	6	1	16	13 1/2	295	6	3	0
400	8	2	8	18	393	15	0	0
500	10	3	0	22 1/2	492	3	9	0
600	12	3	13	3	590	12	6	0
700	14	4	5	7 1/2	689	1	3	0
800	16	4	17	12	787	10	0	0
900	18	5	9	16 1/2	885	18	9	0
1000	20	6	1	21	984	7	6	0

The *Kesitah* is a peice of *Hebrew* Money of Gold, which, according to M. *Pellitier,* weighs 144 Grains of *French* Weight; which, reduced to *English Troy* Weight, makes 118 1/3 Grains, or 4 pw. 22 1/3 gr.

A TABLE

A TABLE for the Valuation of the *Hebrew Shekel* of Silver, and its Multiples ; and also of the Thirds of the same *Shekel.*

	Weight.				Value.				Weight.				Value.			
	l.	oz.	pw.	gr.	l.	s.	d.	q.	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	0	0	9	3	0	2	3	1½	0	0	3	1	0	0	9	0½
2	0	0	16	6	0	4	6	3	0	0	6	2	0	1	6	1
3	0	1	7	9	0	6	10	0½	0	0	9	3	0	2	3	1½
4	0	1	16	12	0	9	1	2	0	0	12	4	0	3	0	2
5	0	2	5	16	0	11	4	3½	0	0	15	5	0	3	9	2½
6	0	2	14	18	0	13	8	1	0	0	18	6	0	4	6	3
7	0	3	3	21	0	15	11	2½	0	1	1	7	0	5	3	3½
8	0	3	13	0	0	18	3	0	0	1	4	8	0	6	1	0
9	0	4	2	3	1	0	6	1½	0	1	7	9	0	6	10	0½
10	0	4	11	6	1	2	9	3	0	1	10	10	0	7	7	1
20	0	9	2	12	2	5	7	2	0	3	0	20	0	15	2	2
30	1	1	13	18	3	8	5	1	0	4	11	6	1	2	9	3
40	1	6	5	0	4	11	3	0	0	6	1	16	1	10	5	0
50	1	10	16	6	5	14	0	3	0	7	12	2	1	18	0	1
60	2	3	7	12	6	16	10	2	0	9	2	12	2	5	7	2
70	2	7	18	18	7	19	8	1	0	10	12	22	2	13	2	3
80	3	0	10	0	9	2	6	0	0	12	3	8	3	0	10	0
90	3	5	1	6	10	5	3	3	1	1	13	18	3	8	5	1
100	3	9	12	12	11	8	1	2	1	3	4	4	3	16	0	2
200	7	7	5	0	22	16	3	0	2	6	8	8	7	12	1	0
300	11	4	17	12	34	4	4	2	3	9	12	12	11	8	1	2
400	15	2	10	0	45	12	6	0	5	0	16	16	15	4	2	0
500	19	0	2	12	57	0	7	2	6	4	0	20	19	0	2	2
600	22	9	15	0	68	8	9	0	7	7	5	0	22	16	3	0
700	26	7	7	12	79	16	10	2	8	10	9	4	26	12	3	2
800	30	5	0	0	91	5	0	0	10	1	13	8	30	8	4	0
900	34	2	12	12	102	13	1	2	11	4	17	12	34	4	4	2
1000	38	0	5	0	114	1	3	0	12	8	1	16	38	0	5	0

The *Hebrew Shekel* of Silver weighs four *Roman Drachmæ.*

A TABLE for the Valuation of the *Gherah,* or the *Hebrew Obolus,* and its Multiples.

Gherahs.	Weight.				Value.			
	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	0	0	0	10 9/20	0	0	1	1 9/40
2	0	0	0	21 9/10	0	0	2	2 9/20
3	0	0	1	8 17/20	0	0	4	0 17/40
4	0	0	1	19 4/5	0	0	5	1 9/10
5	0	0	2	6 3/4	0	0	6	3 3/8
6	0	0	2	17 7/10	0	0	8	0 17/20
7	0	0	3	4 13/20	0	0	9	2 13/40
8	0	0	3	15 3/5	0	0	10	3 4/5
9	0	0	4	2 1/20	0	1	0	1 17/40
10	0	0	4	13 1/2	0	1	1	2 3/4
20	0	0	9	3	0	2	3	1 1/2
30	0	0	13	16 1/2	0	3	5	0 1/4
40	0	0	18	6	0	4	6	3
50	0	1	2	19 1/2	0	5	8	1 3/4
60	0	1	7	9	0	6	10	0 1/2
70	0	1	11	22 1/2	0	7	11	3 1/4
80	0	1	16	12	0	9	1	2
90	0	2	1	1 1/2	0	10	3	0 3/4
100	0	2	5	15	0	11	4	3 1/2
200	0	4	11	6	1	2	9	3
300	0	6	16	21	1	14	2	2 1/2
400	0	9	2	12	2	5	7	2
500	0	11	8	3	2	17	0	1 1/2
600	1	1	13	18	3	8	5	1
700	1	3	19	9	3	19	10	0 1/2
800	1	6	5	0	4	11	3	0
900	1	8	10	15	5	2	7	3 1/2
1000	1	10	16	6	5	14	0	3

The *Gherah,* or *Hebrew Obolus,* weighs the twentieth part of the *Hebrew Shekel* of Silver.

A TABLE

A TABLE for the Valuation of the *Hebrew Mina* of Gold, and its Multiples.

Mina.	Weight.				Value.		
	l.	oz.	pw.	gr.	l.	s.	d.
1	1	1	13	18	54	15	0
2	2	3	7	12	109	10	0
3	3	5	1	6	164	5	0
4	4	6	15	0	219	0	0
5	5	8	8	18	273	15	0
6	6	10	2	12	328	10	0
7	7	11	16	6	383	5	0
8	9	1	10	0	438	0	0
9	10	3	3	18	492	15	0
10	11	4	17	12	547	10	0
20	22	9	15	0	1095	0	0
30	34	2	12	12	1642	10	0
40	45	7	10	0	2190	0	0
50	57	0	7	12	2737	10	0
60	68	5	5	8	3285	0	0
70	79	10	2	12	3832	10	0
80	91	3	0	0	4380	0	0
90	102	7	17	12	4927	10	0
100	114	0	15	0	5475	0	0
200	228	1	10	0	10950	0	0
300	342	2	5	0	16425	0	0
400	456	3	0	0	21900	0	0
500	570	3	15	0	27375	0	0
600	684	4	10	0	32850	0	0
700	798	5	5	0	38325	0	0
800	912	6	0	0	43800	0	0
900	1026	6	15	0	49275	0	0
1000	1140	7	10	0	54750	0	0

The *Hebrew Mina* of Gold is equivalent to 60 Shekels of Gold.

A TABLE

A TABLE for the Valuation of the *Hebrew Mina* of Silver, and its Multiples.

Mina.	Weight.				Value.			
	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	2	3	7	12	6	16	10	2
2	4	6	15	0	13	13	9	0
3	6	10	2	12	20	10	7	2
4	9	1	10	0	27	7	6	0
5	11	4	17	12	34	4	4	2
6	13	8	5	0	41	1	3	0
7	15	11	12	12	47	18	1	2
8	18	3	0	0	54	15	0	0
9	20	6	17	12	61	11	10	2
10	22	9	15	0	68	8	9	0
20	45	7	10	0	136	17	6	0
30	68	5	5	0	205	6	3	0
40	91	3	0	0	273	15	0	0
50	114	0	15	0	342	3	9	0
60	136	10	10	0	410	12	6	0
70	159	8	5	0	479	1	3	0
80	182	6	0	0	547	10	0	0
90	205	3	15	0	615	18	9	0
100	228	1	10	0	684	7	6	0
200	456	3	0	0	1368	15	0	0
300	684	4	10	0	2053	2	6	0
400	912	6	0	0	2737	10	0	0
500	1140	7	10	0	3421	17	6	0
600	1368	9	0	0	4106	5	0	0
700	1596	10	10	0	4790	12	6	0
800	1825	0	0	0	5475	0	0	0
900	2053	1	10	0	6159	7	6	0
1000	2281	3	0	0	6843	15	0	0

The *Hebrew Mina* of Silver is equivalent to 60 *Shekels* of Silver.

A TABLE

A TABLE for the Valuation of the *Attick Mina* of Gold and Silver, with its Multiples.

Mina.	Weight.				Value Gold.	in		Value Silver.	in		
	l.	oz.	pw.	gr.	l.	s.	d.	l.	s.	d.	q.
1	0	11	8	3	45	12	6	2	17	0	1½
2	1	10	16	6	91	5	0	5	14	0	3
3	2	10	4	9	136	17	6	8	11	1	0½
4	3	9	12	12	182	10	0	11	8	1	2
5	4	9	0	15	228	2	6	14	5	1	3½
6	5	8	8	18	273	15	0	17	2	2	1
7	6	7	16	21	319	7	6	19	19	2	2½
8	7	7	5	0	365	0	0	22	16	3	0
9	8	6	13	3	410	12	6	25	13	3	1½
10	9	6	1	6	456	5	0	28	10	3	3
20	19	0	2	12	912	10	0	57	0	7	2
30	28	6	3	18	1368	15	0	85	10	11	1
40	38	0	5	0	1825	0	0	114	1	3	0
50	47	6	6	6	2281	5	0	142	11	6	3
60	57	0	7	12	2737	10	0	171	1	10	2
70	66	6	8	18	3193	15	0	199	12	2	1
80	76	0	10	0	3650	0	0	228	2	6	0
90	85	6	11	6	4106	5	0	256	12	9	3
100	95	0	12	12	4562	10	0	285	3	1	2
200	190	1	5	0	9125	0	0	570	6	3	0
300	285	1	17	12	13687	10	0	855	9	4	2
400	380	2	10	0	18250	0	0	1140	12	6	0
500	475	3	2	12	22812	10	0	1425	15	7	2
600	570	3	15	0	27375	0	0	1710	18	9	0
700	665	4	7	12	31937	10	0	1996	1	10	2
800	760	5	0	0	36500	0	0	2281	5	0	0
900	855	5	12	12	41062	10	0	2566	8	1	2
1000	950	6	5	0	45625	0	0	2851	11	3	0

The *Attick Mina* of Gold or Silver is equivalent to 100 *Drach- mæ.*

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A TABLE for the Valuation of the *Hebrew Talent* of Gold and Silver, with its Multiples.

Talents. Weight. Value in Gold. Value in Silver.

The *Hebrew Talent* of Gold is equivalent to 100 *Hebrew Minæ* of Gold, or to 6000 *Shekels* of Gold; and the *Hebrew Talent* of Silver is equivalent to 50 *Hebrew Minæ* of Silver, or to 3000 *Shekels* of Silver.

A T A B L E

A TABLE for the Valuation of the lesser *Attick Talent* of Gold and Silver, and its Multiples.

Talents.	Weight.				Value Gold.	in	Value Silver.	in		
	l.	oz.	pw.	gr.	l.	s.	l.	s.	d.	q.
1	57	0	7	12	2737	10	171	1	10	2
2	114	0	15	0	5475	0	342	3	9	0
3	171	1	2	12	8212	10	513	5	7	2
4	228	1	10	0	10950	0	684	7	6	0
5	285	1	17	12	13687	10	855	9	4	2
6	342	2	5	0	16425	0	1026	11	3	0
7	399	2	12	12	19162	10	1197	13	1	2
8	456	3	0	0	21900	0	1368	15	0	0
9	513	3	7	12	24637	10	1539	16	10	2
10	570	3	15	0	27375	0	1710	18	9	0
20	1140	7	10	0	54750	0	3421	17	6	0
30	1710	11	5	0	82125	0	5132	16	3	0
40	2281	3	0	0	109500	0	6843	15	0	0
50	2851	6	15	0	136875	0	8554	13	9	0
60	3421	10	10	0	164250	0	10265	12	6	0
70	3992	2	5	0	191625	0	11976	11	3	0
80	4562	6	0	0	219000	0	13687	10	0	0
90	5132	9	15	0	246375	0	15398	8	9	0
100	5703	1	10	0	273750	0	17109	7	6	0
200	11406	3	0	0	547500	0	34218	15	0	0
300	17109	4	10	0	821250	0	51328	2	6	0
400	22812	6	0	0	1095000	0	68437	10	0	0
500	28515	7	10	0	1368750	0	85546	17	6	0
600	34218	9	0	0	1642500	0	102656	5	0	0
700	39921	10	10	0	1916250	0	119765	12	6	0
800	45625	0	0	0	2190000	0	136875	0	0	0
900	51328	1	10	0	2463750	0	153984	7	6	0
1000	57031	3	0	0	2737500	0	171093	15	0	0

The lesser *Attick Talent* of Gold, or Silver, is equivalent to 60 *Attick Minæ,* or to 6000 *Drachmæ.*

A TABLE

A TABLE for the Valuation of the greater *Attick Talent* of Gold and Silver, and its Multiples.

Talents.	Weight.			Value Gold.	in Value Silver.	in	
	l.	oz.	pw.	l.	l.	s.	d.
1	76	0	10	3650	228	2	6
2	152	1	0	7300	456	5	0
3	228	1	10	10950	684	7	6
4	304	2	0	14600	912	10	0
5	380	2	10	18250	1140	12	6
6	456	3	0	21900	1368	15	0
7	532	3	10	25550	1596	17	6
8	608	4	0	29200	1825	0	0
9	684	4	10	32850	2053	2	6
10	760	5	0	36500	2281	5	0
20	1520	10	0	73000	4562	10	0
30	2281	3	0	109500	6843	15	0
40	3041	8	0	146000	9125	0	0
50	3802	1	0	182500	11406	5	0
60	4562	6	0	219000	13687	10	0
70	5322	11	0	255500	15968	15	0
80	6083	4	0	292000	18250	0	0
90	6843	9	0	328500	20531	5	0
100	7604	2	0	365000	22812	10	0
200	15208	4	0	730000	45625	0	0
300	22812	6	0	1095000	68437	10	0
400	30416	8	0	1460000	91250	0	0
500	38020	10	0	1825000	114062	10	0
600	45625	0	0	2190000	136875	0	0
700	53229	2	0	2555000	159687	10	0
800	60833	4	0	2920000	182500	0	0
900	68437	6	0	3285000	205312	10	0
1000	76041	8	0	3650000	228125	0	0

The greater *Attick Talent* of Gold, or Silver, is equivalent to 80 *Attick Minæ.* The Talents of *Egypt* and *Eubœa* being of the same Weight with this Talent, the same Table will serve for their Valuation also.

A TABLE

A TABLE for the Valuation of the *Syrian Talent* of Gold and Silver, with its Multiples.

Talents.	Weight.				Value in Gold.			Value in Silver.			
	l.	oz.	pw.	gr.	l.	s.	d.	l.	s.	d.	q.
1	14	3	1	21	684	7	6	42	15	5	2
											½
2	28	6	3	18	1368	15	0	85	10	11	1
3	42	9	5	15	2053	2	6	128	6	4	3
											½
4	57	0	7	12	2737	10	0	171	1	10	2
5	71	3	9	9	3421	17	6	213	17	4	0
											½
6	85	6	11	6	4106	5	0	256	12	9	3
7	99	9	13	3	4790	12	6	299	8	3	1
											½
8	114	0	15	0	5475	0	0	342	3	9	0
9	128	3	16	21	6159	7	6	384	19	2	2
											½
10	142	6	18	18	6843	15	0	427	14	8	1
20	285	1	17	12	13687	10	0	855	9	4	2
30	427	8	16	6	20531	5	0	1283	4	0	3
40	570	3	15	0	27375	0	0	1710	18	9	0
50	712	10	13	18	34218	15	0	2138	13	5	1
60	855	5	12	12	41062	10	0	2566	8	1	2
70	998	0	11	6	47906	5	0	2994	2	9	3
80	1140	7	10	0	54750	0	0	3421	17	6	0
90	1283	2	8	18	61593	15	0	3849	12	2	1
100	1425	9	7	12	68437	10	0	4277	6	10	2
200	2851	6	15	0	136875	0	0	8554	13	9	0
300	4277	4	2	12	205312	10	0	12832	0	7	2
400	5703	1	10	0	273750	0	0	17109	7	6	0
500	7128	10	17	12	342187	10	0	21386	14	4	2
600	8554	8	5	0	410625	0	0	25664	1	3	0
700	9980	5	12	12	479062	10	0	29941	8	1	2
800	11406	3	0	0	547500	0	0	34218	15	0	0
900	12832	0	7	12	615937	10	0	38496	1	10	2

The 1000 Talent 14257 of *Syria,* 9 whether 15 0 of 684375 Gold or Silver, 0 0 42773 is equivalent 8 9 to 1500 0 *Drachmæ.*

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A TABLE for the Valuation of the *Babylonian Talent* of Gold and Silver, with its Multiples.

Talents.	Weight.				Value Gold:	in	Value in Sil- ver.			
	l.	oz.	pw.	gr.	l.	s.	l.	s.	d.	q.
1	66	6	8	18	3193	15	199	12	2	1
2	133	0	17	12	6387	10	399	4	4	2
3	199	7	5	6	9581	5	598	16	6	3
4	266	1	14	0	12775	0	798	8	9	0
5	332	8	2	18	15968	15	998	0	11	1
6	399	2	11	12	19162	10	1197	13	1	2
7	465	9	0	6	22356	5	1397	5	3	3
8	532	3	9	0	25550	0	1596	17	6	0
9	598	9	17	18	28743	15	1796	9	8	1
10	665	4	7	12	31937	10	1996	1	10	2
20	1330	8	15	0	63875	0	3992	3	9	0
30	1996	1	2	12	95812	10	5988	5	7	2
40	2661	5	10	0	127750	0	7984	7	6	0
50	3326	9	17	12	159687	10	9980	9	4	2
60	3992	2	5	0	191625	0	11976	11	3	0
70	4657	6	12	12	223562	10	13972	13	1	2
80	5322	11	0	0	255500	0	15968	15	0	0
90	5988	3	7	12	287437	10	17964	16	10	2
100	6653	7	15	0	319375	0	19960	18	9	0
200	13307	3	10	0	638750	0	39921	17	6	0
300	19960	11	5	0	958125	0	59882	16	3	0
400	26614	7	0	0	1277500	0	79843	15	0	0
500	33268	2	15	0	1596875	0	99804	13	9	0
600	39921	10	10	0	1916250	0	119765	12	6	0
700	46575	6	5	0	2235625	0	139726	11	3	0

The *Babylonian* Talent of Gold, or Silver, is equivalent to 7000

800	53229	2	0	0	2555000	0	159687	10	0	0
Drachmæ.										
900	59882	9	15	0	2874375	0	179648	8	9	0
1000	66536	5	10	0	3193750	0	199609	7	6	0

A TABLE

A TABLE for the Valuation of the *Talent* of *Ægina,* whether of Gold or Silver ; and of its Multiples.

Talents. Weight. Value Value

		in Gold.	in Sil- ver.							
	l.	oz.	pw.	gr.	l.	s.	l.	s.	d.	q.
1	95	0	12	12	4562	10	285	3	1	2
2	190	1	5	0	9125	0	570	6	3	0
3	285	1	17	12	13687	10	855	9	4	2
4	380	2	10	0	18250	0	1140	12	6	0
5	475	3	2	12	22812	10	1425	15	7	2
6	570	3	15	0	27375	0	1710	18	9	0
7	665	4	7	12	31937	10	1996	1	10	2
8	760	5	0	0	36500	0	2281	5	0	0
9	855	5	12	12	41062	10	2566	8	1	2
10	950	6	5	0	45625	0	2851	11	3	0
20	1901	0	10	0	91250	0	5703	2	6	0
30	2851	6	15	0	136875	0	8554	13	9	0
40	3802	1	0	0	182500	0	11406	5	0	0
50	4752	7	5	0	228125	0	14257	16	3	0
60	5703	1	10	0	273750	0	17109	7	6	0
70	6653	7	15	0	319375	0	19960	18	9	0
80	7604	2	0	0	365000	0	22812	10	0	0
90	8554	8	5	0	410625	0	25664	1	3	0
100	9505	2	10	0	456250	0	28515	12	6	0

		in Gold.	in Silver.							
200	19010	5	0	0	912500	0	57031	5	0	0
300	28515	7	10	0	1368750	0	85546	17	6	0
400	38020	10	0	0	1825000	0	114062	10	0	0
500	47526	0	10	0	2281250	0	142578	2	6	0
600	57031	3	0	0	2737500	0	171093	15	0	0
700	66536	5	10	0	3193750	0	199609	7	6	0
800	76041	8	0	0	3650000	0	228125	0	0	0
900	85546	10	10	0	4106250	0	256640	12	6	0
1000	95052	1	0	0	4562500	0	285156	5	0	0

The *Talent* of *Ægina,* either of Silver or Gold, is equivalent to 10000 *Drachmæ,* or to 100 *Attick Minæ.*

A TABLE

A TABLE for the Valuation of the *Roman Denarius,* and its Multiples.

Den.	Weight.				Values			
	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	0	0	2	6 3/4	0	0	6	3 7/8
2	0	0	4	13 1/2	0	1	1	2 3/4
3	0	0	6	20 1/4	0	1	8	2 1/8
4	0	0	9	3	0	2	3	1 1/2
5	0	0	11	9 3/4	0	2	10	0 7/8
6	0	0	13	16 1/2	0	3	5	0 1/4
7	0	0	15	23 1/4	0	3	11	3 5/8
8	0	0	18	6	0	4	6	3
9	0	1	0	12 3/4	0	5	1	2 3/8
10	0	1	2	19 1/2	0	5	8	1 3/4
20	0	2	5	15	0	11	4	3 1/2
30	0	3	8	10 1/2	0	17	1	1 1/4
40	0	4	11	6	1	2	9	3
50	0	5	14	1 1/2	1	8	6	0 3/4
60	0	6	16	21	1	14	2	2 1/2
70	0	7	19	16 1/2	1	19	11	0 1/4
80	0	9	2	12	2	5	7	2
90	0	10	5	7 1/2	2	11	3	3 3/4
100	0	11	8	3	2	17	0	1 1/2
200	1	10	16	6	5	14	0	3
300	2	10	4	9	8	11	1	0 1/2
400	3	9	12	12	11	8	1	2
500	4	9	0	15	14	5	1	3 1/2
600	5	8	8	18	17	2	2	1
700	6	7	16	21	19	19	2	2 1/2
800	7	7	5	0	22	16	3	0
900	8	6	13	3	25	13	3	1 1/2
1000	9	6	1	6	28	10	3	3
2000	19	0	2	12	57	0	7	2
3000	28	6	3	18	85	10	11	1
4000	38	0	5	0	114	1	3	0
5000	47	6	6	6	142	11	6	3
6000	57	0	7	12	171	1	10	2
7000	66	6	8	18	199	12	2	1
8000	76	0	10	0	228	2	6	0
9000	85	6	11	6	256	12	9	3
10000	95	0	12	12	285	3	1	2
20000	190	1	5	0	570	6	3	0
30000	285	1	17	12	855	9	4	2
40000	380	2	10	0	1140	12	6	0
50000	475	3	2	12	1425	15	7	2
60000	570	3	15	0	1710	18	9	0
70000	665	4	7	12	1996	1	10	2
80000	760	5	0	0	2281	5	0	0
90000	855	5	12	12	2566	8	1	2
100000	950	6	5	0	2851	11	3	0

The *Denarius* was a Silver Coin, of which eight went to the Ounce, and each was of the Weight of one *Drachma.*

A TABLE for the Valuation of the lesser *Sestertius,* and its Multiples.

Sest.	Weight.				Value.			
Sest.	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	0	0	0	13 1/16	0	0	1	2 7/32
2	0	0	1	3 3/8	0	0	3	1 1/16
3	0	0	1	17 1/16	0	0	5	0 7/32
4	0	0	2	6 3/4	0	0	6	3 3/8
5	0	0	2	20 7/16	0	0	8	2 7/32
6	0	0	3	10 1/8	0	0	10	1 1/16
7	0	0	3	23 3/16	0	0	11	3 9/32
8	0	0	4	13 1/2	0	1	1	2 3/4
9	0	0	5	3 3/16	0	1	3	1 9/32
10	0	0	5	16 7/8	0	1	5	0 7/16
20	0	0	11	9 3/4	0	2	10	0 7/8
30	0	0	17	2 5/8	0	4	3	1 5/16
40	0	1	2	19 1/2	0	5	8	1 3/4
50	0	1	8	12 3/8	0	7	1	2 3/16
60	0	1	14	5 1/4	0	8	6	2 5/8
70	0	1	19	22 1/8	0	9	11	3 1/16
80	0	2	5	15	0	11	4	3 1/2
90	0	2	11	7 7/8	0	12	9	3 15/16
100	0	2	17	0 3/4	0	14	3	0 3/8
200	0	5	14	1 1/2	1	8	6	0 3/4
300	0	8	11	2 1/4	2	2	9	1 1/8
400	0	11	8	3	2	17	0	1 1/2
500	0	14	5	3 3/8	3	11	3	1 7/8
600	0	17	2	4 1/2	4	5	6	2 1/4
700	0	19	19	5 1/4	4	19	9	2 5/8
800	1	10	16	6	5	14	0	3
900	2	1	13	6 3/4	6	8	3	3 3/8
1000	2	4	10	7 1/2	7	2	6	3 3/4
2000	4	9	0	15	14	5	1	3 1/2
3000	7	1	10	22 1/2	21	7	8	3 1/4
4000	9	6	1	6	28	10	3	3
5000	11	10	11	13 1/2	35	12	10	2 3/4
6000	14	3	1	21	42	15	5	2 1/2
7000	16	7	12	4 1/2	49	18	0	2 1/4
8000	19	0	2	12	57	0	7	2
9000	21	4	12	19 1/2	64	3	2	1 3/4
10000	23	9	3	3	71	5	9	1 1/2
20000	47	6	6	6	142	11	6	3
30000	71	3	9	9	213	17	4	0 1/2
40000	95	0	12	12	285	3	1	2
50000	118	9	15	15	356	8	10	3 1/2
60000	142	6	18	18	427	14	8	1
70000	166	4	1	21	499	0	5	2 1/2
80000	190	1	5	0	570	6	3	0
90000	213	10	8	3	641	12	0	1 1/2
100000	237	7	11	6	712	17	9	3

The lesser *Sestertius* was a *Roman* Coin of Silver, which weigh'd, and was valued at a fourth part of the *Roman Denarius.*

A TABLE for the Valuation of the *Sestertium* and its Multiples.

Sest.	Weight.				Value.			
	l.	oz.	pw.	gr.	l.	s.	d.	q.
1	2	4	10	07½	7	2	6	3¾
2	4	9	0	15	14	5	1	3½
3	7	1	10	22½	21	7	8	3¼
4	9	6	1	6	28	10	3	3
5	11	10	11	13½	35	12	10	2¾
6	14	3	1	21	42	15	5	2½
7	16	7	12	4½	49	18	0	2¼
8	19	0	2	12	57	0	7	2
9	21	4	12	19½	64	3	2	1¾
10	23	9	3	3	71	5	9	1½
20	47	6	6	6	142	11	6	3
30	71	3	9	9	213	17	4	0½
40	95	0	12	12	285	3	1	2
50	118	9	15	15	356	8	10	3½
60	142	6	18	18	427	14	8	1
70	166	4	1	21	499	9	5	2½
80	190	1	5	0	570	6	3	0
90	213	10	8	3	641	12	0	1½
100	237	7	11	6	712	17	9	3
200	475	3	2	12	1425	15	7	2
300	712	10	13	18	2138	13	5	1
400	950	6	5	0	2851	11	3	0
500	1188	1	16	6	3564	9	0	3
600	1425	9	7	12	4277	6	10	2
700	1663	4	18	18	4990	4	8	1
800	1901	0	10	0	5703	2	6	0
900	2138	8	1	6	6416	0	3	3
1000	2376	3	12	12	7128	18	1	2
2000	4752	7	5	0	14257	16	3	0
3000	7128	10	17	12	21386	14	4	2
4000	9505	2	10	0	28515	12	6	0
5000	11881	6	2	12	35644	10	7	2
6000	14257	9	15	0	42773	8	9	0
7000	16634	1	7	12	49902	6	10	2
8000	19010	5	0	0	57031	5	0	0
9000	21386	8	12	12	64160	3	1	2
10000	23763	0	5	0	71289	1	3	0
20000	47526	0	10	0	142578	2	6	0
30000	71289	0	15	0	213867	3	9	0
40000	95052	1	0	0	285156	5	0	0
50000	118815	1	5	0	356445	6	3	0
60000	142578	1	10	0	427734	7	6	0
70000	166341	1	15	0	499023	8	9	0
80000	190104	2	0	0	570312	10	0	0
90000	213867	2	5	0	641601	11	3	0
100000	237630	2	10	0	712890	12	6	0

The *Sestertium* was equivalent to 1000 of the *Sestertii,* or 250 *Roman Denarii,*

Tables of Reduction of the Hebrew Measures of Length and Capacity

TABLES of Reduction of the *Jewish* Measures of Length to the *English.*

Cu-bit.	English Feet.	Stadi-um.	Geom. Paces.	English Feet.
1	1,8245	1	125	667½
2	3,649	2	250	1335
3	5,4735	3	375	2002½
4	7,298	4	00	2670
5	9,1225	5	625	3337½
6	10,947	6	750	4005
7	12,7715	7	875	4672½
8	14,596	8	1000	5340
9	16,4205	9	1125	6007½
10	18,245	10	1250	6675
15	27,3675	15	1875	10012½
20	36,49	20	2500	13350
25	45,6125	25	3125	16687½
30	54,735	30	3750	20025
35	63,8575	35	4375	23362½
40	72,98	40	5000	26700
45	82,1025	45	5625	30037½
50	91,225	50	6250	33375
55	100,3475	55	6875	36712½
60	109,47	60	7500	40050
65	118,5925	65	8125	43387½
70	127,715	70	8750	46725
75	136,8375	75	9375	50062½
80	145,96	80	10000	53400
85	155,0825	85	10625	56737½
90	164,205	90	11250	60075
95	173,3275	95	11875	63412½
100	182,45	100	12500	66750
500	912,25	500	62500	333750
1000	1825,5	1000	125000	667500
5000	9122,5	5000	625000	3337500
10000	18245	10000	1250000	6675000
50000	91225	50000	62500000	33375000

The *Jewish Cubit,* according to our Author, was 1 Foot and 8½ Inches of the *Paris* Royal Foot, which in *English* Measure is 1 Foot and 9 894/1000 Inches, or 1 8245/10000 Foot, on suppósition that the *Paris* Foot is to the *English* Foot in the proportion of 1068 to 1000, as is determin'd by Mr. *Greaves,* and others: And from these *Data* the Tables are computed. Hence therefore the *Jewish Cubit* will be almost 22 of our Inches, or 21,894 Inches, which is very little more than 21,888 Inches, which Dr. *Arbuthnot* assigns in his Tables, after the Bishops *Cumberland* and *Hooper,* and which is the present Cubit of *Cairo,* according to Mr. *Greaves.* The *Stadium,* or Furlong, was the eighth part of a Mile, or *mille passus,* and was therefore 125 Geometrical Paces; which, according to our Author, was 625 Royal Feet of *Paris,* and makes 667½ of our Feet.

Mea-

Measures of Length.

Miles.	English Feet.	English Miles.			Parasangs.	English Miles.		
		M.	F.	P.		M.	F.	P.
1	5340	1	0	12	1	3	6	45
2	10680	2	0	24	2	7	4	90
3	16020	3	0	36	3	11	3	3
4	21360	4	0	48	4	15	1	48
5	26700	5	0	60	5	18	7	93
6	32040	6	0	72	6	22	6	6
7	37380	7	0	84	7	26	4	51
8	42720	8	0	96	8	30	2	96
9	48060	9	0	108	9	34	1	9
10	53400	10	0	120	10	37	7	54
15	80100	15	1	48	15	56	7	15
20	106800	21	1	108	20	75	6	108
25	133500	25	2	36	25	94	6	69
30	160200	30	2	96	30	113	6	30
35	186900	35	3	24	35	132	5	123
40	213600	40	3	84	40	151	5	84
45	240300	45	4	12	45	170	5	45
50	267000	50	4	72	50	189	5	6
55	293700	55	5	0	55	208	4	99
60	320400	60	5	60	60	227	4	60
65	347100	65	5	120	65	246	4	21
70	373800	70	6	48	70	265	3	114
75	400500	75	6	108	75	284	3	75
80	427200	80	7	36	80	303	3	36
85	453900	85	7	96	85	322	2	129
90	480600	91	0	24	90	341	2	90
95	507300	96	0	84	95	360	2	51
100	534000	101	1	12	100	379	2	12
500	2670000	505	5	60	500	1896	2	60
1000	5340000	1011	2	120	1000	3792	4	120
5000	26700000	5056	6	72	5000	18963	0	72
10000	53400000	10113	5	12	10000	37926	1	12
100000	534000000	101136	2	120	50000	189630	5	60

The Mile was 8 *Stadia,* or Furlongs, or 1000 Geometrical Paces; and 3 of these Miles were a League, or an Hour's Journey. One Geometrical Pace is equivalent to 5 Royal *Paris* Feet; so that by the Proportion mention'd above, the Mile will be 5340 *English* Feet. To give the Reader a clearer Idea of these Measures, we have reduced the Feet to *English* Miles, supposing the Mile to consist of 8 Furlongs, the Furlong of 132 Paces, and the Pace of 5 Feet. The *Parasang* was a Measure of Length, which consisted of 30 *Stadia,* or of 3750 Geometrical Paces; which make 18750 *Paris* Feet, or 3 Miles, 6 Furlongs, and 45 Paces, *English* Measure.

A TABLE

Reduction of the *Hebrew* Measures of CAPACITY, compared with those of *Paris* and *London.*

For the explaining of the *Hebrew* Measures of *Capacity,* I compare them with those of *Paris.* Such as would know the Values of the same Measures in respect of those of their own Country, may easily reduce them, by comparing those of *Paris* to their own respective Measures.

The *Muid of Paris* contains 8 *Cubical Feet.* The *Tun* contains 24 *Cubick Feet.* The *Cu- bick Foot* contains 1728 *Inches,* or 36 *Pints.* The *Pint* contains 48 *Cubick Inches.* The Liquid Mea- *Chopin* is 24 *Cubick Inches.* The *Demi-sep-* sures. *tier* is 12 *Cubick Inches.* The *Poisson* 6 *Cu- bick Inches.* The *Muid* of Wine of *Paris* is 288 *Pints.* The *Tun* contains 864 *Pints.*

The *Muid* of Corn contains 48 *Cubick Feet,* or 12 *Septiers.* The *Septier* contains 4 *Cubick Feet,* or 2 *Mines.* The *Mine* contains 2 *Minots,* or 2 *Cubick Feet.* The *Minot* is 1 *Cu-* Dry Measures. *bick Foot,* or 3 *Boisseaux.* The *Boisseau* contains 16 *Litrons,* or 576 *Cubical Inches.* The *Litron* contains 36 *Cubical Inches.*

N.B. These *French* Measures are reduced to *English,* on these Suppositions: that the *Paris* Foot or Inch is to the *English* Foot or Inch, as 1068 is to 1000; and that our Wine Gallon, which is made the Standard for Liquid

Measures, contains 231 Cubick Inches; and that the *Winchester* Gallon, as a Standard for Dry Measures, contains 272¼ solid Inches. Then will the *Paris* Pint be 2,025037184 *English* Wine Pints, or nearly 2 ⅟□□ *English* Pints: The *Chopin* will be very little more than our Pint. The Wine *Muid* will be very near 73 Gallons, or something more than 72 □/□□. The *French Boisseau* will be nearly 2,57732 *Winchester* Gallons; and the *Minot* is almost our Bushel.

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Measures of CAPACITY of the *Hebrews,* compared with those of *France* and *England.*

The *Bath, Ephah,* or *Metretes,* contains 29 *Pints,* 1 *Chopine,* 1 *Demi-septier,* 1 *Poisson,* &c. that is, 60 *English* Wine Pints, and almost an half. The Côre, or *Chomer,* contain'd 10 *Baths,* or 298 *Pints,* 1 *Chopine,* 1 *Demi-septier,* &c. which makes very near 605 Pints, *English* Measure. The *Lethech* was half the *Chomer,* or 149 *Pints,* 1 *Demi-septier,* 1 *Poisson,* &c. or 302 *English* Pints, and almost one half. The *Seah,* or *Satum,* was a third part of the *Bath,* and therefore 9 *Pints,* 1 *Chopine,* 1 *Demi-septier,* 1 *Poisson,* &c. Or a little more than 20 *English* Pints. The *Gomor, Omer,* or *Assaron,* was the tenth part of the *Ephah,* and therefore contain'd almost 3 *French* Pints, or something more than 6 *English* Pints. The *Cab* was the sixth part of the *Seah,* or *Satum,* or the eighteenth part of the *Ephah;* and consequently contain'd 1 *Pint,* 1 *Chopine,* 1 *Poisson,* &c. or something above 3 9/25 *English* Pints. The *Log,* or *Rebah,* is a fourth part of the *Cab,* and consequently contains 1 *Demi- septier,* 1 *Poisson,* &c. or a little more than 21/25 of an *English* Pint. The *Nebel* contain'd 3 *Baths,* and therefore was 87 *Pints,* 1 *Chopine,* 1 *Demi-sep- tier,* &c. or almost 181½ *English* Pints. The *Hin* was the half *Seah,* or half *Satum* of the *Hebrews,* and contain'd the sixth part of the *Bath,* and therefore was 4 *Pints,* 1 *Chopine,* 1 *Demi-septier,* 1 *Poisson,* &c. or a little more than 10 *English* Pints. The half *Hin* was 2 *Pints,* 1 *Demi-septier,* 1 *Poisson,* &c. or a little above 5 *Eng- lish* Pints. The *Betzah,* or Egg, which the Rabbins sometimes made use of in their Measures, was the sixth part of the *Log,* and therefore was very little above 7/30 of the *English* Pint.

N. B. In this Translation we have abbreviated many of our Author's Tables, and omitted those which here follow, for the Valuation of the Multiples of these foregoing Measures, as being of but little use to the generality of Readers. And they may be easily supply'd, if there should be occasion for them, from what is here laid down.

A GENERAL

A Chronological Table of the History of the Bible

The years of the world are Calmet's, from the Creation; beside them stand the years before Christ, and, from the birth of Christ, the years of Jesus Christ and of the Vulgar Era. Under each page of the table is the page as printed in 1732.

Year of the World 1. Of the Julian Period 710. Year before Christ 4000. Year before the Vulgar Æra 4004.

Year of the World		Year before Christ
1	THE Creation of Matter, or of the Chaos. I. Day. The Creation of Light. II. Day. The Creation of the Firmament. III. Day. The Creation of the Sea, the Waters, the Plants, and Trees. IV. Day. The Creation of the Sun, Moon, and Stars. V. Day. The Creation of the Fishes, and Birds. VI. Day. The Creation of the Land-Animals, and of Man. God causes all the Animals to appear before *Adam. Adam* gives them Names. God creates the Woman; he takes her out of the Side of Man, and gives her him for a Wife. He brings them into the earthly Paradise. VII. Day. God rests himself after he had finish'd the Work of Creation; he sanctifies the Repose of the Sabbath. X. Day. The Devil tempts *Eve,* by means of the Serpent. *Eve* disobeys God, and persuades her Husband *Adam* to be disobedient also. God drives them out of Paradise a few days after their Creation, and perhaps on the tenth Day of the World.	4000
2	The Birth of *Cain,* the Son of *Adam* and *Eve.*	3999
3	The Birth of *Abel.*	3998
129	*Cain* kills his Brother *Abel.*	3871
130	The Birth of *Seth,* the Son of *Adam* and *Eve.*	3870
235	The Birth of *Enos,* the Son of *Seth.*	3765
325	The Birth of *Cainan,* the Son of *Enos.*	3675
395	The Birth of *Mahalaleel,* the Son of *Cainan.*	3605
460	The Birth of *Jared,* the Son of *Mahalaleel.*	3540
622	The Birth of *Enoch,* the Son of *Jared.*	3378
687	The Birth of *Methuselah,* the Son of *Enoch.*	3313
874	The Birth of *Lamech,* the Son of *Methuselah.*	3126
930	The Death of *Adam,* aged 930 Years.	3070
987	*Enoch* translated, after he had lived 365 Years.	3013
1042	The Death of *Seth,* the Son of *Adam,* aged 912 Years.	2958
1056	The Birth of *Noah,* the Son of *Lamech.*	2944
1140	The Death of *Enos,* aged 905 Years.	2860
1235	The Death of *Cainan,* aged 910 Years.	2765
1290	The Death of *Mahalaleel,* aged 895 Years.	2710
1422	The Death of *Jared,* aged 962 Years.	2578
1536	God informs *Noah* of the future Deluge, and sends him to preach Repentance to Mankind, 120 Years before the Deluge. 1 *Pet.* iii. 20. 2 *Pet.* ii. 5. *Gen.* vi. 3.	2464
1556	The Birth of *Japheth,* the eldest Son of *Noah. Gen.* v. 31. x. 21.	2444
1558	The Birth of *Shem,* the second Son of *Noah.*	2442
1651	The Death of *Lamech,* the Father of *Noah,* aged 777 Years.	2349
1656	The Death of *Methuselah,* he that had lived the longest of Men. He died at the age of 969 Years. *Gen.* v. 27. in the very Year of the Deluge. God	2344

Year of the World		Year before Christ
1656	God commanded *Noah* to prepare to enter into the Ark, on the tenth Day of the second Month, which answers to *November* and *December.* On the seventeenth Day of the same Month, *Noah* enters into the Ark, with his Wife, his Children, and the three Wives of his three Sons. It rains upon the Earth for 40 Days and 40 Nights. The Waters continue upon the Earth for 150 Days. The seventeenth Day of the seventh Month the Ark rests upon the Mountain of *Ararat.* The first Day of the tenth Month the tops of the Mountains began to be discover'd. *Gen.* viii. 34. Forty Days afterwards *Noah* sent forth the Raven. *Gen.* viii. 6, Seven Days after *Noah* sent out the Dove. It return'd, and seven Days after he sent it out again: It return'd in the Evening, bringing an Olivebranch in its Beak. After seven Days more he sent it forth again, and then it return'd to him no more. *Gen.* viii. 8, 12.	2344 7
1657	*Noah* being now 601 Years old, the first Day of the first Month he takes off the Roof of the Ark. The twenty seventh Day of the second Month *Noah* comes out of the Ark. He offers to God Sacrifices of Thanksgiving. God permits Men the use of Flesh; he gives the Rain-bow as a Pledge, that he would send no more an universal Deluge. *Gen.* viii. 9.	2343
1658	The Birth of *Arphaxad,* the Son of *Shem.*	2342
1663	About 7 Years after the Deluge, *Noah,* having planted a Vineyard, drank of the Wine to excess; and falling asleep, uncover'd himself in an indecent manner, in his Tent. *Ham* expos'd him for it; and *Noah* at his awaking cursed *Canaan* the Son of *Ham,* who might then be about or 7 Years old.	2337 6
1693	The Birth of *Salab,* Son of *Arphaxad.*	2307
1723	The Birth of *Heber,* Son of *Salah.*	2277

Year of the World		Year before Christ
1757	The Birth of *Phaleg,* Son of *Heber.* 1770'Twas about this time that Men undertook the building of the Tower of *Babel,* where God confounded their Language, and forced them to disperse themselves into the different Parts of the World. 1771'Tis here may be fixt the beginning of the *Assyrian* Monarchy, founded by *Nimrod.* Gen. x. 9, 10. From this Year to the taking of *Babylon* by *Alexander the Great,* are reckon'd 1903 Years, which is just the number of Years that *Callisthenes* found, in the Astronomical Calculations of the *Chaldeans. Porphyr. apud Simplic.* l. 2. *de Cœlo.* The *Egyptian* Empire began about the same time, by *Ham* the Father of *Mizraim.* This Empire continued for 1663 Years, till the taking of *Egypt* by *Cambyses. Constantin. Manass. in Annalib.*	2243 2230 2229
1787	The Birth of *Reu,* the Son of *Phaleg.*	2213
1819	The Birth of *Serug,* the Son of *Reu.*	2181
1849	The Birth of *Nabor,* the Son of *Serug.*	2151
1878	The Birth of *Terah,* the Son of *Nabor.*	2122
1948	The Birth of *Haran,* the Son of *Terah.*	2052
2006	The Death of *Noah,* aged 950 Years.	1994
2008	The Birth of *Abram,* the Son of *Terah.*	1992
2018	The Birth of *Sarai,* the Wife of *Abram.*	1982
2083	The Calling of *Abram* from *Ur* of the *Chaldees.* He goes into the City of *Charre,* or *Haran,* of *Mesopotamia.* His Father *Terah* dies there, aged Years. *Gen.* xxxi. 31, 32.	1917 205
2083	The second Calling of *Abram* out of the City of *Haran.* He comes into the Land of Promise with *Sarah* his Wife, and *Lot* his Nephew, and dwells at *Sichem.*	1917
2084	*Abram* goes down into *Egypt. Pharaoh* takes away his Wife, and soon restores her again. *Abram* goes out of *Egypt;* he and *Lot* separate from each other.	1916
2091	The Kings of *Sodom* and *Gomorrah* revolt from *Chedorlaomer. Chedor-*	1909

Year of the World		Year before Christ
2092	*Chedorlaomer,* and his Allies, come to make War with the Kings of *Sodom* and *Gomorrah,* and the rest that had withdrawn from their Obedience. These are overcome, *Sodom* is pillaged, *Lot* is taken Captive by the Enemy; *Abram* pursues them, disperses them, retakes the Booty, and rescues *Lot. Melchizedeck* blesses him. The Lord makes a Covenant with *Abram,* and promises him a numerous Posterity. *Gen.* xv.	1908
2093	*Sarai* gives her Maid *Hagar* for a Wife to her Husband *Abram.*	1907
2094	The Birth of *Ishmael,* the Son of *Abram* and *Hagar. Abram* was then Years old. *Gen.* xvi. 16.	86 1906
2107	The new Covenant of the Lord with *Abram.* God promises him a numerous Posterity. *Gen.* xvii. God changes his name from *Abram* to *Abraham,* and that of *Sarai* to *Sarah.* The Institution of Circumcision. *Abraham* entertains three Angels under the appearance of Travellers; they promise him the Birth of *Isaac. Sodom, Gomorrah, Admah,* and *Zeboiim,* are burnt by fire from Heaven. *Lot* is preserv'd. He retires to *Zoar.* He commits Incest with his Daughters.	1893
2108	*Abraham* departs from the Plain of *Mamre,* and goes to *Beer-sheba.*	1892
2115	The Birth of *Isaac,* the Son of *Abraham* and *Sarah.* Gen. xvii. *Sarah* having seen *Ishmael* at play with *Isaac,* made *Abraham* to turn away *Hagar* and *Ishmael. Hagar* causes her Son *Ishmael* to take an *Egyptian* Woman to Wife, by whom he had several Children.	1885
2133	The Covenant between *Abraham* and *Abimelech,* King of *Gerar.* Gen. xxi. *Abraham* is about to offer his Son *Isaac* to God for a Burnt-offering. *Gen.* xxii.	1867
2145	The Death of *Sarah, Abraham's* Wife, aged 127 Years. *Gen.* xxiii. 1, 2.	1855
2148	*Abraham* sends his Steward *Eliezar* into *Mesopotamia,* to ask for a Wife for his Son *Isaac,* who was 40 Years of Age. *Gen.* xxv. 20. *Eliezar* brings *Rebekah* to him. *Gen.* xxiv, xxv.	1852
2150	The Marriage of *Abraham* and *Keturah,* by whom he had several Children.	1850
2158	The Death of *Shem,* the Son of *Noah,* 500 Years after the Birth of *Arphaxad.*	1842
2167	*Rebekah* continuing Barren for nineteen Years, *Isaac* intercedes for her, and obtains for her the favour of Conception.	1833
2168	The Birth of *Jacob* and *Esau, Isaac* being 60 Years old. *Gen.* xxv. 24,	26 1832
2184	The Death of *Abraham,* aged 175 Years.	1817
2187	The Death of *Heber,* aged 464 Years.	1813
2200	*Isaac* goes to *Gerar.* God renews to him the Promises that he had made to his Father *Abraham. Isaac* makes a Covenant with *Abimelech* King of *Gerar.*	1800
2208	The Marriage of *Esau* with *Canaanitish* Women. The Deluge of *Ogyges* in *Attica,* 1020 Years before the first *Olympiad.*	1792
2231	The Death of *Ishmael,* the eldest Son of *Abraham.* He was 137 Years old.	1769
2245	*Isaac* against his first Intention, gives his Blessing to *Jacob,* instead of giving it to *Esau. Jacob* withdraws into *Mesopotamia,* to his Uncle *Laban.* There he marries *Leah,* then *Rachel.*	1755
2246	The Birth of *Reuben,* Son of *Jacob* and *Leah.*	1754
2247	The Birth of *Simeon,* the Son of *Leah.*	1753
2248	The Birth of *Levi,* the Son of *Leah.*	1752
2249	The Birth of *Judah,* the Son of *Leah.*	1751
2259	The Birth of *Joseph,* the Son of *Jacob* and *Rachel. Jacob* was then 90 Years old. *Jacob*	1741

Year of the World		Year before Christ
2265	*Jacob* takes a resolution of returning to his Parents in the Land of *Canaan. Laban* pursues him, and overtakes him upon the Mountains of *Gilead. Esau* comes to meet him, and receives him with much Affection. *Jacob* arrives at *Shechem.*	1735
2273	*Dinah, Jacob's* Daughter, having had the curiosity to go to see the Festivals of the *Canaanites,* is ravish'd by *Shechem* the Son of *Hamor. Dinah's* Brothers revenge this Affront by the Death of the *Shechemites.* The Birth of *Benjamin,* the Son of *Rachel.*	1727
2276	*Joseph* being now seventeen Years old, tells his Father *Jacob* his Brothers Faults, which made them hate him, and sell him to Strangers, who took him into *Egypt,* where he was sold again as a Slave to *Potiphar.* About this time *Judah* marries the Daughter of *Shuah* a *Canaanite,* by whom he had *Er, Onan,* and *Shelah.*	1724
2286	*Joseph* is tempted by the Wife of his Master *Potiphar;* he refuses her, and is put into Prison.	1714
2287	He explains the Dreams of the two Officers of King *Pharaoh.*	1713
2288	The Death of *Isaac,* aged 180 Years.	1712
2289	*Pharaoh's* Dreams explain'd by *Joseph.* He is set at liberty, and made Governour of all *Egypt.* The beginning of the seven Years of Plenty, foretold by *Joseph.*	1711 1710
2290	The Birth of *Manasseh,* Son of *Joseph.*	
2291	The Birth of *Ephraim,* the second Son of *Joseph.*	1709
2296	The beginning of the seven Years of Scarcity, foretold by *Joseph.*	1704
2297	*Joseph's* ten Brethren come into *Egypt* to buy Corn. *Joseph* keeps *Simeon,* nor lets his other Brethren go, but upon promise of bringing their younger Brother *Benjamin.*	1703
2298	*Joseph's* Brethren return into *Egypt* with their Brother *Benjamin. Joseph* discovers himself to them, and engages them to come into *Egypt* with their Father. *Jacob* comes thither with his whole Family, being then Years old.	1702 130
2300	*Joseph* gets into his hands all the Money that was in *Egypt,* and puts it into the King's Treasury.	1700
2301	*Joseph* gets all the Cattle of the Country for the King, the People being obliged to sell them, to have wherewithal to subsist.	1699
2302	The *Egyptians* sell their Lands and Liberties to *Pharaoh,* for a maintenance.	1698
2302	The end of the seven Years of Scarcity. *Joseph* returns the *Egyptians* their Cattle and their Lands, on condition that they should give the King the fifth part of the Produce of their Labour.	1698
2315	*Jacob's* last Sickness. He gives his Blessing to *Ephraim* and *Manasseh;* foretels what should happen to all his Sons, desires to be buried with his Fathers. He dies, aged 147 Years.	1695
2369	The Death of *Joseph,* aged 110 Years. He foretels the Departure of the *Israelites* out of *Egypt,* and desires his Bones may be taken with them into the Land of *Canaan.*	1631
2385	The Death of *Levi,* aged 137 Years.	1615
2427	A new King in *Egypt,* who knew neither *Joseph,* nor the Services he had done for the Country. He begins to persecute the *Israelites.* About this time lived *Job,* famous for his Wisdom and Virtue, as well as for his exemplary Patience. He was descended from *Isaac* by *Esau. Isaac. Jacob. Esau. Joseph. Raguel. Ephraim. Zara. Beriah. Job.* The I	1573

Year of the World		Year before Christ
	The Birth of *Aaron,* Son of *Amram* and *Jocabed.*	

Year of the World		Year before Christ
2433	The Birth of *Moses,* Brother to *Aaron.* He is exposed upon the Banks of the *Nile,* and found by *Pharaoh's* Daughter, who gives him to *Jocabed* to nurse, and adopts him for her own Son. *Moses* goes to visit his Brethren; kills an *Egyptian* that insulted an *Hebrew.* But being inform'd that *Pharaoh* knew what he had done, he retires into the Country of *Midian,* where he marries *Zipporah,* the Daughter of *Jethro.* He had two Sons by her, *Gershon* and *Eliezer.* The Lord appear'd to *Moses* in a burning Bush, as he was feeding his Father-in-law's Flocks, and sent him into *Egypt,* to deliver the *Israelites* from the Oppression under which they groan'd. He returns into *Egypt.* His Brother *Aaron* comes to meet him, as far as Mount *Horeb.* The two Brothers present themselves before *Pharaoh,* and declare to him the Commands of the Lord. *Pharaoh* refuses to set the *Israelites* at liberty, and loads them with new Burdens. *Moses* performs several Miracles in his presence. The first Plague of *Egypt.* Water changed into Blood. About the 18th day of the sixth Month. II. Plague. Frogs cover the Land, and come into all the Houses. About the 25th day of the same Month. III. Plague. Gnats or Lice. The 17th day of the same Month. IV. Flies of all sorts. About the 28th and 29th of the same Month. V. The Murrain upon the Cattle. About the first day of the seventh Month, which afterwards was the first Month of the holy Year. VI. The Boyls. About the third day of the same seventh Month. VII. Hail, Thunder, and Fire from Heaven. The fourth day of the seventh Month. VIII. The Locusts that infested all *Egypt.* The seventh day of the same Month. IX. The palpable Darkness. The tenth day of the same Month. On this Day *Moses* appointed, that this Month for the future should be the first Month, according to the sacred Style. He established the Celebration of the Passover, and set apart the Paschal Lamb, which was to be sacrificed four days afterwards. X. The Death of the First-born, in the Night of the 14th or 15th of the Month *Abib.* This same Night the *Israelites* celebrated the first Passover, and *Pharaoh* compell'd them to go out of *Egypt.* They depart from *Rameses.* From thence they went the first day to *Succoth;* from *Succoth* to *Etham.* From *Etham* they turn'd about towards the South, and came to encamp at *Pi-hahiroth,* between *Migdol* and the Sea, over against *Baal-zephon. Pharaoh* repenting that he had let them go, pursues them with his Army, and overtakes them at *Pi-hahiroth.* God gave the *Hebrews* a Pillar of Cloud to guide and protect them. *Moses* struck the Sea with his miraculous Rod, and God divided the Waters, so that the *Israelites* went thro' it on dry Ground. The *Egyptians* thinking to pass thro' after them, were all drowned; on the 21st of the first Month. *Moses* having pass'd over the Sea, was now in the Wilderness of *Etham;* and after they had march'd for three days in the Desart, the *Israelites* arrived at *Marah,* where *Moses* sweeten'd the Waters, by throwing in a certain Wood. From *Marah* they came to *Elim,* where they found twelve Fountains, and seventy Palm-trees. From *Elim* they came to the Red-Sea, then into the Desart of *Sin,* where God sent them *Manna.* From thence they went to *Dophcah, Alush,* and *Rephidim,* where *Moses* gave them Water from a Rock. About this Place the *Amalekites* came to oppose *Israel,* and inhumanly slew those who could not keep up with the body of the Army. *Moses* sent *Joshua* against them, while he himself went up to a Mountain, and lifted up his Hands on high. On	

Year of the World		Year before Christ
2513	On the third day of the third Month, after their Departure out of *Egypt,* the *Israelites* came to the foot of Mount *Sinai,* where they encamped for above a Year. *Moses* goes up into the Mountain, and God tells him, that he was ready to make a Covenant with *Israel,* on condition that the People would be obedient and faithful to him. *Moses* comes down from the Mountain, and makes his report to the People of what the Lord had proposed. The People make answer, that they were ready to enter into this Covenant. *Moses* ascends again into the Mountain, and gives an account to God of the good Dispositions of the People. God orders him to descend, and to bid the People prepare themselves for two Days to receive his Law; and that on the third Day the Lord would descend upon the Mountain, and give them his Law. He adds, that no one must approach the Mountain till the third Day; and that if any one should come near it, he should be put to death. On the third Day the Glory of God appear'd upon the Mountain; there was heard as it were the sound of a Trumpet, and of Thunder. *Moses* brought the People to the foot of *Sinai,* as it were to have the honour of appearing in the Presence of God. He alone goes up into the Mountain. God bids him go down, and to forbid the People to ascend, lest they should be put to death. *Moses* obeys, and declares to the People the Orders of God. He then ascends again, and God gave him the Decalogue. He comes down again, and proposes to the People what he had received from the Lord. The People consent to make a Covenant with the Lord on the Terms proposed. *Moses* goes up again into the Mountain, and God gives him several judiciary Precepts that properly belong'd only to Civil Policy. At his return he sets up twelve Altars at the foot of the Mountain, causes Victims to be sacrificed to ratify the Covenant, and sprinkles with the Blood of the Sacrifices the Book that contain'd the Conditions of the Covenant. He also sprinkles the People, who promise to be faithful to the Lord. After this *Moses, Aaron, Nadab, Abihu,* and the seventy Elders of *Israel,* go up into the Mountain, and see the Glory of the Lord. They came down the same Day; but *Moses,* and his Servant *Joshua,* stay there six Days longer. The seventh Day the Lord call'd *Moses,* and shew'd him for forty Days all that concern'd his Tabernacle, the Ceremonies of the Sacrifices, and such other things as had not yet been propos'd to him. After these forty Days, God gave *Moses* the Decalogue written upon two Tables of Stone, and bid him make haste down, because the Children of *Israel* had made them a golden Calf, and had worship'd it. *Moses* came down, and finding the People dancing about their golden Calf, he threw down the Tables of Stone upon the Ground, and brake them. Then coming into the Camp, he took the Calf and broke it in pieces; and put to death, by the Sword of the *Levites,* to the number of twenty three thousand *Israelites,* who had worship'd this Idol. The Day following *Moses* went up again into the Mountain, and by his Intreaties obtain'd from God, that he would pardon his People the Crime they had now committed. God orders him to prepare new Tables of the Law, and promises him not to forsake *Israel. Moses* comes down from the Mountain, and prepares new Tables; and going up again the Day following, God lets him see his Glory. He continues again forty Days and forty Nights upon the Mountain, and God writes again his Law upon the Tables of Stone that he had prepared. After forty Days he came down, not knowing that his Face still shone with Glory. He puts a Vail over his Face, spoke to the People, and proposed	1487

Year of the World		Year before Christ
	proposed to them to erect a Tabernacle to the Lord; to which every one was to contribute, according to his Ability and Devotion. To accomplish this Design, he taxed every one of the *Israelites* at half a Shekel a-peice. This occasion'd a numbering of the People, who were found to amount to 603550 Men. He appointed *Bezaleel* and *Aholiab* to oversee the Work of the Tabernacle.	
2514	The raising of the Tabernacle, and of all its Parts, on the first Day of the first Month of the second Year, after the coming forth out of *Egypt.* A second numbering of the People, the first Day of the second Month. The Consecration of the Tabernacle, of the Altars, of the Priests, the fifth Day of the second Month. The *Levites* number'd by themselves. They are all consecrated to the Service of the Tabernacle, instead of the First-born of *Israel.* On the eighth Day after the Consecration of the Tabernacle, or on the Octave of the Dedication, the Princes of the Tribes, each on his Day, offer their Presents to the Tabernacle. *Jethro* comes to the Camp of *Israel,* a few days before the Departure of the Children of *Israel* from the Camp at *Sinai.* On the twentieth day of the second Month, which answers to our *May* and *June,* the *Israelites* decamp from *Sinai,* and come to *Taberah,* or the Burning; from thence to *Kibroth-hattaavah,* or the Graves of Lust, three days Journey from Mount *Sinai. Eldad* and *Medad* prophesy in the Camp. *Numb.* xi. 26, 27. God sends Quails to his People. *Numb.* xi. 31, 32. They arrive at *Hazeroth,* where *Aaron* and *Miriam* murmur against *Moses* because of his Wife *Zipporah. Miriam* continues seven Days without the Camp. Thence they come to *Rithmah,* in the Wilderness of *Paran,* and thence to *Kadesh-barnea;* from whence they send twelve chosen Men, one out of each Tribe, to search out and examine the Land of *Canaan.* After forty Days these Men return to *Kadesh-barnea,* and exasperate the People against *Moses,* saying that this Country devour'd its Inhabitants, and that they were not able to make a Conquest of it. *Caleb* and *Joshua* withstood them, but the People mutiny; and God swore that none of the Murmurers should enter into the Land of *Canaan,* but that they should continue forty Years in the Desart, till this Generation was intirely consumed. He commands them to go back towards the Red-Sea. The People are resolved upon entring into *Canaan,* but they are repell'd by the *Amalekites* and the *Canaanites,* who beat them back as far as *Hormah.*	1486 1485
2515	The People continued a good while at *Kadesh-barnea.* From thence they went towards the Red-Sea. And these are the Names of the several Stations mention'd by *Moses.*	
1	*Rameses.* The first Station. 17. *Rithmah.*	
2	*Succoth.* 18. *Rimmon-parez.*	
3	*Etham.* 19. *Libnah.*	
4	*Baal-zephon.* 20. *Ristah.*	
5	In the Desart of *Etham.* 21. *Kebelathah.* 6. *Marah.* 22. Mount *Shapher.*	
7	*Elim.* 23. *Haradah.*	
8	Upon the Coasts of the Red-Sea. 24. *Makheloth.*	
9	In the Desart of *Sin.* 25. *Tabath.*	
10	*Dophkah.* 26. *Tarah.*	
11	*Alush.* 27. *Mithcah.*	
12	*Rephidim.* 28. *Hathmonah.*	
13	*Sinai.* 29. *Moseroth.*	
14	*Taberah.* 30. *Bene-jaakan.*	
15	*Kibroth-hattaavah.* 31. *Hor-hagidgad.*	
16	*Hazeroth.* 32. *Jotbathah.* 33. *Ebronah.*	

Year of the World		Year before Christ
	33. *Ebronah.* 42. Valley of *Zared.* Christ. 34. *Ezion-gaber.* 43. *Bamoth-arnon.* 35. *Mozeroth.* 44. *Beer.* 36. *Kadesh;* or the Waters of Strife. 45. *Muttanah.* 46. *Nahaliel.* 37. Mount *Hor.* 47. *Dibon-gad.* 38. *Zalmonah.* 48. *Almon-diblathaim.* 39. *Punon.* 49. Mount *Pisgah.* 40. *Oboth.* 50. *Kedemoth.* 41. *Ije-abarim.* 51. *Abel-shittim.* 'Twas probably at the Encampment of *Kadesh-barnea,* that the Sedition was raised against *Moses,* headed by *Korah, Dathan,* and *Abiram.*	
2552	After having wander'd in the Desarts of *Arabia-Petræa,* and *Idumea,* for the space of thirty-seven Years, they return'd to *Mozeroth* near to *Kadesh-barnea;* this was in the nine and thirtieth Year after the coming out of *Egypt. Moses* sends Ambassadors to the King of *Edom,* to desire a Passage thro' his Territories; but he refuses. The *Israelites* arrive at *Kadesh,* where *Miriam* died, aged an hundred and thirty Years. The *Israelites* murmur for want of Water. *Moses* causes it to come forth out of the Rock. But he, as well as *Aaron,* having shewn some distrust, God condemns them to die without entring into the Land of Promise. From *Kadesh* they went to encamp at Mount *Hor,* where *Aaron* dy'd, aged an hundred and twenty three Years, the first Day of the fifth Month. The King of *Harad* sets upon the *Israelites,* and takes several Captives. From Mount *Hor* they come to *Zalmonah,* where *Moses* set up the Brazen Serpent, to defend the *Israelites* against the biting of the fiery Serpents. Others think this happen'd at *Punon.* From *Zalmonah* they went to *Punon,* from *Punon* to *Oboth,* from *Oboth* to *Ije-abarim;* then to the Brook or Valley of *Zared,* thence to *Mattanah,* then to *Nahaliel,* thence to *Bamoth-Arnon,* thence to *Dibon-gad* beyond the Brook *Arnon,* thence to *Almon-diblathaim,* thence to Mount *Pisgah,* near the City of *Kedemoth.*	1448

Year of the World		Year before Christ
2553	*Sibon,* King of the *Amorites,* refuses the *Israelites* a Passage thro' his Dominions. *Moses* makes war against him, and takes his Country. *Og,* the King of *Bashan,* sets upon the *Hebrews,* and is defeated. The *Israelites* encamp in the Plains of *Moab. Balak,* King of *Moab,* sends for *Balaam* to curse the *Israelites.* The *Israelites* are seduced to Fornication, and to the Idolatry of *Baal-peor.* War against the *Midianites.* Distribution of the Countries of *Sihon* and *Og* to the Tribes of *Reuben* and *Gad,* and to the half Tribe of *Manasseh. Moses* renews the Covenant of *Israel* with the Lord. The Death of *Moses,* being 120 Years old. He died in the twelfth Month of the holy Year. *Joshua* succeeds him. He sends Spies to *Jericho,* in the first Month, answering to *March* and *April.* The People pass over *Jordan* on the tenth of the first Month. The Day following *Joshua* restores the use of Circumcision. Manna ceases to fall. The first Passover after the passing over *Jordan,* the fifteenth of the first Month. The taking of *Jericho.* The *Israelites* come to Mount *Ebal* to erect an Altar, pursuant to the Order of *Moses. Josh.* viii. 30, 35. *Deut.* xxvii. 2, 12, &c. The *Gibeonites* make a League with *Joshua.* The	1447

Year of the World		Year before Christ
2553	The War of the five Kings in confederacy against the *Gibeonites. Joshua* defeats them; and, at his Intercession, God causes the Sun and Moon to stop in their Courses.	1447
2554	The War of *Joshua* against the Kings of *Canaan.* These Wars took up six Years.	1446
2559	*Joshua* divides the conquer'd Country among the Tribes of *Judah, Ephraim,* and the half Tribe of *Manasseh.* He gives *Caleb* the Portion that the Lord had promis'd him, and assists him in making a Conquest of it.	1441
2560	The Ark of the Lord, and the Tabernacle, are fix'd at *Shiloh,* in the Tribe of *Ephraim. Joshua* distributes the Country to the Tribes of *Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali,* and *Dan.* He has his own Portion given him at *Timnath-serah,* upon the Mountain of *Gabash.* The Return of the Tribes of *Reuben, Gad,* and the half Tribe of *Manasseh* beyond *Jordan.*	1440
2561	*Joshua* renews the Covenant with the Lord and the *Israelites.* The Death of *Joshua,* at the Age of 110 Years. After his Death the Elders govern for about eighteen or twenty Years; during which time happen'd the Wars of the Tribe of *Judah* with *Adoni-bezek.* This was succeeded by an Anarchy; during which, some of the Tribe of *Dan* made a Conquest of the City of *Laish.* 'Twas in this Interval that the Story of *Micah* happen'd, and the Idolatry, of which his Ephod was the occasion. And the War of the twelve Tribes against that of *Benjamin,* to revenge the Outrage committed upon the Wife of a *Levite.* The Lord sent his Prophets, in vain, to reclaim the *Hebrews* from their Extravagances. He permitted therefore that they should fall into Slavery, and under the Subjection of their Enemies.	1439
2591	The first Servitude of the *Israelites* for eight Years, under *Chushanrishathaim,* King of *Mesopotamia.*	1409
2599	*Othniel* delivers them from it, and conquers *Chushan-rishathaim,* and judges the People forty Years.	1401
2661	II. Servitude under *Eglon* King of *Moab,* about 62 Years after the Peace procured by *Othniel* for the *Israelites.*	1339
2679	*Ehud* delivers them out of it, about fourscore Years after the Peace procured by *Othniel. The* III. Servitude of the *Israelites* under the *Philistines. Shamgar* delivers *Year* them from it. *uncertain.*	1321
2719	IV. Servitude under *Jabin* King of *Hazor. Deborah* and *Barak* deliver them after twenty Years. It continued from 2699 to 2719.	1281
2752	V. Servitude under the *Midianites.*	1248
2759	God raises up *Gideon,* to deliver them. He governs *Israel* from the Year 2759 to 2768, for 9 Years.	1241
2768	*Abimelech,* the Son of *Gideon,* procures himself to be made King of *Shechem.*	1232
2771	He was kill'd three Years afterwards.	1229
2772	*Tola* was Judge of *Israel* after *Abimelech.* He govern'd for twenty-three Years.	1228
2795	*Jair* succeeds him, chiefly beyond *Jordan.* He govern'd twenty two Years.	1205
2799	VI. Servitude under the *Philistines* and the *Ammonites.*	1201
2817	*Jephthah* delivers the *Israelites* beyond *Jordan.*	1183
2820	The taking of the City of *Troy,* four hundred and eight Years before the first *Olympiad.*	1180
2823	The Death of *Jephthah. Ibzan* succeeds him.	1177
2830	The Death of *Ibzan. Elon* succeeds him.	1170
2840	The Death of *Elon. Abdon* succeeds him.	1160
2848	The Death of *Abdon.* The High-priest *Eli* succeeds in the dignity of Judge of *Israel.* VII. Ser-	1152

Year of the World		Year before Christ
	VII. Servitude under the *Philistines* for 40 Years. *Judg.* xiii.	1
2849	The Birth of *Samuel.* Under his Judicature God raises *Samson,* who was born in the Year of the World 2849.	1151
2861	God begins to manifest himself to *Samuel.*	1139
2867	*Samson* marries at *Timnath.* Thence he takes an occasion of exercising his Office of the Defender of *Israel.*	1133
2868	He puts fire to the ripe Corn of the *Philistines,* by the means of three hundred Foxes.	1132
2887	He is deliver'd to the *Philistines* by *Delilah,* and kills himself under the ruins of the Temple of *Dagon,* where he destroys a great multitude of the *Philistines.* He was the Defender of *Israel* for twenty Years; from 2867 to 2887.	1113

Year of the World		Year before Christ
2888	War between the *Philistines* and the *Israelites.* The Ark of the Lord is taken by the *Philistines.* The Death of the High-priest *Eli.* He govern'd *Israel* for forty Years. The *Philistines* send back the Ark with Presents. It is deposited at *Kirjath-jearim. Samuel* is acknowledged Chief and Judge of *Israel,* for or Years. The Victory of the *Israelites* over the *Philistines*.	1112 39 40
2908	The *Israelites* ask a King of *Samuel.*	1092
2909	*Saul* is appointed King by lot, and consecrated in the Assembly of the People at *Mizpah.* He reign'd 40 Years. *Acts* xiii. 21. He delivers *Jabesh-gilead,* that was besieged by the *Ammonites. Saul* chases the *Philistines* from *Michmash.*	1091
2911	The War of the *Philistines* against *Saul.* The Army of *Israel* assembles at *Gilgal.* They are terrify'd at the sight of the Strength of the *Philistines. Saul* not having obey'd *Samuel's* Orders, is rejected of God. The miraculous Victory obtain'd by *Jonathan* over the *Philistines.*	1089
2919	The Birth of *David,* the Son of *Jesse.*	1081
2930	The War of *Saul* against the *Amalekites.* He defeats his Enemies; but he disobeys the Orders of the Lord, who rejects him.	1070
2941	*Samuel* is sent by God to *Bethlehem,* there to anoint *David* King of *Israel.*	1059
2942	The War of the *Philistines* against the *Israelites. David* fights against *Goliath,* and kills him.	1058
2943	*Saul,* urged by Jealousy, endeavours to put *David* to death.	1057
2944	*David* retires to *Achish* King of *Gath.* Being discover'd, he withdraws into the Land of *Moab.* The Death of *Ahimelech,* and the other Priests kill'd by *Saul. Abiathar* escapes to *David. David* delivers *Keilah,* besieged by the *Philistines.*	1056
2945	He flies into the Wilderness of *Ziph. Saul* pursues him thither, but is obliged to return suddenly, upon the news of an Irruption of the *Philistines.*	1055
2946	*David* withdraws into the Country about *En-gedi.* He spares *Saul* who had enter'd alone into the Cave, where *David* and his Men were concealed.	1054
2947	The Death of *Samuel,* at the age of 98 Years. He had judged *Israel* for one and twenty Years, before the Reign of *Saul.* He lived still thirty eight Years afterwards. *David* retires into the Wilderness of *Paran.* The History of *Nabal. David* marries *Abigail.* He comes into the Desart of *Ziph,* enters by night into the Tent of *Saul,* and takes away his Lance, and the Cruse of Water he had there. At length he withdraws to *Achish* King of *Gath,* who assigns him *Ziklag,* for an Habitation to himself and Followers. There he abides a Year and four Months.	1053
2949	War of the *Philistines* against *Saul. Saul* causes the Ghost of *Samuel* to be raised. He loses the Battle, and kills himself. The	1051

Year of the World		Year before Christ
2949	The *Amalekites* pillage *Ziklag* in the absence of *David. David* recovers the Plunder, and the Captives that the *Amalekites* had taken. *Abner* causes *Ishbosheth,* the Son of *Saul,* to be acknowledg'd for King. *Ishbosheth* reigns at *Mahanaim* beyond *Jordan. David* is acknowledg'd King by the Tribe of *Judah,* and consecrated a second time. He reigns at *Hebron.* His whole Reign was 40 Years. *Sam.* v. 41.	1051 2
2951	A War between the House of *Ishbosheth,* and that of *David.* It continued four or five Years.	1049
2956	*Abner* quits the Party of *Ishbosheth,* and is reconciled to *David.* He is treacherously slain by *Joab. Ishbosheth* is assassinated in his Bed. *David* is acknowledg'd as King over all *Israel,* and consecrated the third time at *Hebron.*	1044
2957	*Jerusalem* is taken from the *Jebusites* by *David.* He there fixes the Seat of his Dominion.	1043
2958	The War of the *Philistines* against *David.* He beats them at *Baal-perazim.*	1042
2959	*David* undertakes to bring the Ark from *Kirjath-jearim* to *Jerusalem.* It is at first laid up in the Custody of *Abinadab.* After three Months, *David* brings it to his own Palace.	1041
2960	*David* forms a design of building a Temple for the Lord. He is diverted from it by the Prophet *Nathan. David's* War against the *Philistines,* against *Hadadezer,* against *Damascus,* and against *Idumea.* They continued for about six Years.	1040
2967	The Wars of *David* against the King of the *Ammonites,* who had insulted his Ambassadors.	1033
2968	*David's* Wars against the *Syrians,* who had given assistance to the *Ammonites* against him.	1032
2969	*Joab* besiegeth *Rabbah,* the Capital City of the *Ammonites. David* commits Adultery with *Bath-sheba,* and causes *Uriah* to be kill'd. The taking of *Rabbah.*	1031
2970	After the Birth of the Son conceived by the Adultery of *David* with *Bath -sheba, Nathan* reproves *David* for his Crime. *David's* Repentance.	1030
2971	The Birth of *Solomon.*	1029
2972	*Amnon, David's* Son, ravisheth *Tamar,* his own Sister by the Father's side.	1028
2974	*Absalom* kills his Brother *Amnon,* to revenge the Injury done to his Sister *Tamar.*	1026
2977	*Joab* procures *Absalom's* Return.	1023
2979	*Absalom* is received at Court, and appears before *David.*	1021
2981	*Absalom's* Rebellion against his Father *David. Absalom* loses the Battle, and is kill'd by *Joab.* The Sedition of *Sheba,* the Son of *Bichri,* appeased by *Joab.*	1019
2983	In this Year is placed the beginning of the Famine sent by God, to revenge the Death of the *Gibeonites,* that were unjustly slain by *Saul.* It ended in 2936.	1017
2987	*David* attempts to number the People. God gives him the choice of three Plagues, by which his ambitious Curiosity was to be punish'd.	1013

Year of the World		Year before Christ
2988	*David* prepares all Necessaries for the building of the Temple, which God then revealed to him should be built upon Mount *Zion,* in the Threshing-floor of *Araunah.* The Birth of *Rehoboam,* the Son of *Solomon.*	1012
2989	*Abishag* the *Shunnamite* is given to *David,* to keep warmth in him in his old Age. *Adonijah* aspires at the Kingdom. *David* causes his Son *Solomon* to be acknowledged for King. *Adonijah* takes refuge at the Altar. *Solomon* is proclaim'd King by all *Israel,* and by all the great Men of the Kingdom.	1011

Year of the World		Year before Christ
2990	The Death of *David,* 1010 aged 70 Years, after having reign'd seven Years and a half over *Judah* at *Hebron,* and thirty three Years over all *Israel* at *Jerusalem. Solomon* reigns alone, after having reign'd about six Months in the Life -time of his Father *David.* He reigned 40 Years. 1 *Kings* xi. 42. He puts *Adonijah* to death, who asked for *Abishag* to be given him to wife. He takes away the Office of the High-priesthood from *Abiathar,* and leaves it intire to *Zadok,* who for the future enjoys it alone. *Joab* is put to death, even in the Temple, where he had taken refuge.	
2991	The Marriage of 1009 *Solomon* with the Daughter of the King of *Egypt. Solomon* goes to *Gibeon* to offer Sacrifices there, and to pray to God there. God grants him Wisdom which he had petition'd for, and outward Prosperity which he did not ask for. A remarkable Sentence which he gave in a Controversy between two Women, who mutually accused each other of having put to death the Child of one of them.	
2992	*Hiram,* King of *Tyre,* 1008 having sent to congratulate *Solomon* upon his Accession to the Crown, *Solomon* requires of him Timber and Workmen, to assist him in building a Temple to the Lord. *Solomon* lays the Foundation of the Temple, on the second Day of the second Month, which answers to *May* and *June.*	
3000	The Temple built by *Solomon* is finish'd; it was seven Years and an half in building. It was dedicated the Year following, probably, because of the Solemnity of the Year of *Jubilee*, that then happen'd.	1000
3001	The Dedication of the Temple.	999
3012	*Solomon* finishes the building of his Palace, and of that of his Queen, the Daughter of *Pharaoh*.	988
3026	The Rebellion of *Jeroboam* against *Solomon*. He flies into *Egypt*.	974
3029	The Death of *Solomon*. *Rehoboam* succeeds him. He alienates the Minds of the *Israelites* from him, and occasions the Revolt of the ten Tribes. *Jeroboam* the Son of *Nebat*, is acknowledg'd King of the ten Tribes.	971

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
3029	971	*Rehoboam* intended to make war with the ten Tribes, but was diverted by a Prophet. He reign'd 17 Years. 1 *Kings* xiv. 21.	*Jeroboam*, the Son of *Nebat* King of *Israel*, abolishes the Worship of the Lord, and sets up the Worship of golden Calves. He reign'd 19 Years.	3030	970
3030	970	The Priests and *Israelites* that fear'd the Lord withdraw out of the Kingdom of *Israel*, and come into that of *Judah*.			
3032	968	*Rehoboam* gives himself up to Impiety.			
3033	967	*Shishak* King of *Egypt* comes to *Jerusalem*, plunders the Treasures of the Temple, and those of the King.			
3046	954	The Death of *Rehoboam*. *Abijam* succeeds him, and reigns three Years.			
3047	953	*Abijam*'s Victory over *Jeroboam*.	*Jeroboam* is overcome by *Abijam*, who kills five hundred thousand of his Men.	3047	953

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
3049	951	The Death of *Abijam. Asa* succeeds him, and reigns 41 Years.			
3053	947	*Asa* suppresses the Idolatry that had been introduced into *Judah.*	The Death of *Jeroboam;* and *Nadab* his Son succeeds him, who reigns two Years.	3050	950
3055	945	The Birth of *Jehoshaphat* the Son of *Asa.*			
3063	937	The Victory of *Asa* over *Zerah* King of *Ethiopia,* or of the Country of *Cush,* bordering upon *Egypt.*	The Death of *Nadab. Baasha* succeeds him, and reigns 20 Years.	3054	946
3064	936	*Asa* King of *Judah* engages *Ben-hadad* King of *Syria* to make an Irruption into the Territories of the Kingdom of *Israel,* to force *Baasha* to quit his undertaking at *Ramah.*	*Baasha* built *Ramah,* to hinder the *Israelites* from going to *Jerusalem. Ben-hadad,* King of *Damascus,* enters upon the Country of *Baasha* King of *Israel.*	3064	936
			The Death of *Baasha* King of *Israel.* He is succeeded by *Elah* his Son, who reigns two Years.	3074	926

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			Zimri kills *Elah,* and usurps the Kingdom, which he enjoys but seven days. *Omri* besieges him in *Tirzah,* and forces him to burn himself in his own Palace. *Tibni* disputes the Crown with *Omri,* but at last *Omri* prevails. He began to reign alone in the 31st Year of *Asa* King of *Judah,* and in the Year of the World 3079.	3075	925
3080	920	The Birth of *Jehoram,* the Son of *Jehoshaphat. Hesiod* flourishes.	*Omri* builds *Samaria,*	3079	921
			and makes it the Seat of his Empire.	3080	920
			The Death of *Omri. Ahab* his Son succeeds him, and reigns 22 Years.	3086	914
3087	913	*Asa* being troubled with a Lameness in his Feet, probably the Gout, places his confidence in Physicians, rather than in the Lord.			
3090	910	The Death of *Asa,* after a Reign of 41 Years. *Jehoshaphat* succeeds him, and reigns 25 Years. He expels all sorts of superstitious Worship out of his Dominions.	During this Interval the Prophet *Elijah* appears in the Kingdom of *Israel.* He presents himself before *Ahab,* and causes the false Prophets of *Baal* to be slain. He	3096	904
3097	903	The Birth of *Abaziah,* Son of *Jehoram* and *Athaliah,* and			

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
		and Grandson of *Jehoshaphat*.	He gives the Prophetick Unction to *Elisha*.		
			Ben-hadad, King of *Syria*, lays Siege to *Samaria*, and is forc'd to quit it with loss.	3103	897
			He returns the Year following, and was beaten at *Aphek*.	3104	896
			Ahab takes possession of *Naboth*'s Vineyard.	3105	895
3106	894	*Jehoshaphat* nominates his Son *Jehoram* for King, and makes him his Viceroy.	*Ahab* invests his Son *Ahaziah* with the Royal Power and Dignity.	3106	894
3107	893	*Jehoshaphat* accompanies *Ahab* in his Expedition against *Ramoth-gilead*, and is in danger of being slain.	*Ahab* makes War against *Ramoth-gilead*. He is kill'd in disguise, which he put on because he would be unknown to the Enemy. *Ahaziah* succeeds him, and reigns two Years.	3107	893
3108	892	*Jehoshaphat* undertakes to equip a Fleet, to make a Voyage to *Ophir*. But *Ahaziah*, King of *Israel*, partaking of the Design, God permits the Fleet to be destroy'd by Tempests. About the same time he is invaded by the *Ammonites* and the *Moabites*, over whom he obtains a miraculous Victory. *Elijah* is carry'd thro' the Air in a fiery Chariot.	*Ahaziah* falls from the Platform of his House into the Room below, and is dangerously wounded. He dies, and *Jehoram* his Brother succeeds him, who reigns 12 Years. He makes War against the *Moabites*.	3108	892
			Elisha foretels the Victory to the Army of the *Israelites*, and procures Water for them in abundance.	3109	891
3112	888	*Jehoshaphat* invests his Son *Jehoram* with the Royal Dignity.			
3115	885	The Death of *Jehoshaphat*. *Jehoram* succeeds him. The *Idumeans* revolt against *Jehoram*, and assert their Liberty.			
3116	884	*Jehoram*, at the importunity of his Wife *Athaliah*, introduces into *Judah* the idolatrous Worship of *Baal*.			
3117	883	*Jehoram* is smitten of God with an incurable Distemper in his Bowels.			
3118	882	He makes his Son *Ahaziah* his Viceroy. The Death of *Jehoram*.			
3119	881	*Ahaziah* succeeds him, and reigns but one Year.	The Siege of *Samaria*, by *Ben-hadad* King of *Syria*.	3119	881

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			He and his Army are	3119	881
		The Birth of *Joash,* or *Je-*			
3119	881	*hoash. Homer* flourishes.		3120	880

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			seized with a panick Fear,	3148	852
3120	880		and break up in confusion	3165	835
			in the Night-time.	3168	832
3126	874	*Ahaziah* accompanies *JeElisha*			
			goes to *Damascus,*	3178	822
3140	860	*horam,* King of *Israel,* to the Siege of *Ramoth-*	foretels the Death of *Benhadad,* and the Reign *Hazael. Jehoram* marches with *Ahaziah* against *Ramoth-gilead,* and is there dangerously wounded. He causes himself be carry'd to *Jezreel. Jehu* rebels against *Jehoram,* and kills him. *Jehu* reigns 28 Years. 2 *Kings* x. 36. Death of *Jehu;* and *Jehoahaz* his Son suc-	3181	819
3147	853	*gilead. Ahaziah* is put			
3164	836	to death by the order of *Jehu. Athaliah* kill'd all			
3165	835	that remain'd of the			
3177	823	Royal Family, and			
3178	822	usurp'd the Kingdom. But the young Prince			
3194	806	*Joash* is preserv'd, and kept secretly in the Temple for 6 Years. *Jehoiada,* the High-priest, sets *Joash* upon the Throne of *Judah,* and puts *Athaliah* to death. *Joash* reigns 40 Years. The Birth of *Amaziah,* the Son of *Joash. Joash* undertakes to reThe pair the Ruins of the Temple. The High-priest *Zechariah,* Son of *Jehoiada,* is kill'd in the Temple by the order of *Joash.* The War of *Hazael,* King of *Syria,* against *Joash.* 2 *Kings* xii. 17. The Year following *Hazael* returns against *Joash,* and forces large Sums from him. 2 *Chron.* xxiv. 23, &c. Death of *Joash* King of *Judah;* and *Amaziah* succeeds him, who reigns 29 Years. The War of *Amaziah* He declares War against *Joash* King of *Israel,* and is beaten by him. The Birth of *Uzziah,* or *Azariah,* the Son of *Amaziah.* The Death of *Amaziah;* and ceeds him, who reigns 52 Years. Kingdom of *Judah,*			
			ceeds him, who reigns Years. The Death of *Jehoahaz* the Son of *Jehu. Joash, Jehoash,* succeeds him. *Elisha* dies about the time. The Death of *Hazael* King of *Syria;* and *-hadad* succeeds him. War of *Joash* against *hadad.* against the *Idumeans. Joash* obtains a great Victory against *Amaziah* King of *Judah.* The Death of *Joash* King of *Israel;* and *Jeroboam* succeeds him, who reigns 41 Years. *Uzziah,* or *Azariah,* Under his Reign, in arose the Vol. III. Under	17	

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
		dah. the Prophets *Isaiah* and *Amos.*			
			Under the Reign of *Jeroboam* II. the Prophets *Jonah, Hosea,* and *Amos,* prophesy'd in *Israel.*		
3221	779	The Birth of *Jotham,* the Son of *Uzziah.*	The Death of *Jeroboam* II. *Zachariah* his Son succeeds him, who reigns 6 Months, or perhaps 10 Years. The Chronology of this Reign is perplext. 2 *Kings* xv. 8, 12. places the death of *Zachariah* in the 38th Year of *Uzziah,* and allows him but a Reign of 6 Months. And yet reckoning what time remains to the end of the Kingdom of *Israel,* we must either admit an Interregnum of 9 or 11 Years, between *Jeroboam* II. and *Zachariah,* as *Usher* has done ; or we must suppose that *Jeroboam* II. reign'd 51 Years; or lastly, that he did not begin his Reign till 3191, and finish'd it but in 3232, which is the Year of the Death of *Zachariah.*	3222	778
			Zachariah is kill'd by *Shallum,* after a Reign of six Months.	3232	768
			Shallum reigns one Month, and is kill'd by *Menahem,* who reigns 10 Years. *Pul* King of *Assyria* comes upon the Territories of *Israel,* and *Menahem* becomes Tributary to him.	3233	767

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			The Death of *Menahem,* and *Pekahiah* his Son succeeds him.	3243	757
3246	754	The Death of *Uzziah;* and *Jotham* his Son succeeds him, who reigns 16 Years. *Isaiah* sees the Glory of the Lord. *Isai.* vi. Under the Reign of *Jotham, Isaiah* and *Hosea* prophesy'd.	The Death of *Pekahiah,* being assassinated by *Pekah* the Son of *Remaliah,* who reigns in his stead for 28 Years. The Text allows him a Reign of 20 Years only, but we must read 28 Years. *Syncellus* says, p. 202, 203, that it was 28 Years in a Copy quoted by St. *Basil.* And indeed his Reign began in the 52 Year of *Azariah,* 2 *Kings* xv. 27. and ended in the 12 Year of *Ahaz,* Kings 2 Kings	3245	755
3252	748	The Birth of *Hezekiah,* the Son of *Jotham* King of *Judah.*			

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			2 *Kings* xvii. 1. which every body allows is a space of 28 Years.		
			Arbaces Governour of *Media,* and *Belesus* the *Babylonian,* conspire against *Sardanapalus* King of *Assyria,* and besiege him in *Ninive.*	3254	746
			After a Siege of 3 Years, *Sardanapalus* burns himself in his Palace, with all his Riches. *Arbaces* is acknowledg'd King, and sets the *Medes* at liberty. *Belesus,* otherwise call'd *Baladan* or *Nabonasser,* lays the foundation of the *Babylonish* Empire. This is that so famous Epoch of *Nabonasser,* which falls in the Year 743 before *Christ,* or 747 before our vulgar *Era. Ninus junior,* call'd in Scripture *Tiglath-pileser,* successor of *Sardanapalus,* continues the *Assyrian* Empire, but reduced into very narrow Limits. He reign'd 19 Years, or according to others 30 Years.	3257	743
3261	739	*Rezin* King of *Syria,* and *Pekah* King of *Israel,* begin to invade the Kingdom of *Judah.*			
3262	738	The Death of *Jotham,* and *Ahaz* succeeds him, who reigns 16 Years. *Rezin* King of *Syria,* and *Pekah* King of *Israel,* continue their Hostilities against the Kingdom of *Judah. Isaiah* foretels to *Ahaz* the Birth of the *Messiah,* and a speedy deliverance from the two Kings his Enemies. For indeed they obtain'd no advantage over him this Year.			
3263	737	But the Year following they return'd again, and spoil'd all his Country.			
3264	736	The *Idumeans* and *Philistines* also set upon the Country of *Judea. Ahaz* invites to his assistance *Tiglath-pileser* King of *Assyria,* and submits to pay him Tribute.	*Tiglath-pileser* overcomes *Rezin* King of *Damascus,* and puts him to Death. He enters into the Land of *Israel,* takes many Cities there, and takes away many Captives, chiefly the Tribes of *Reuben, Gad,* and the half Tribe of *Manasseh.* This is the first Captivity of *Israel.*	3264	736
			Hoshea the Son of *Elah* puts *Pekah* to Death, and usurps the Kingdom.	3265	735
			He begins to reign peaceably the twelfth Year of *Ahaz.* 2 *Kings* xvii. 1. and reigns 9 Years.	3274	726
			Shalmaneser succeeds *Tiglathpileser,* King of *Nineveh.* Kings	3276	724
3277	723	*Ahaz* remits the Royal Authority to his Son *Hezekiah.* Kings			

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
3278		722 The Death of *Ahaz* King of *Judah. Hezekiah* succeeds him, and restores the Worship of the Lord in *Judea,* which *Ahaz* had almost intirely subverted.			
3279		721 They begin again *to* gather into the Temple the First-Fruits and Tythes, for the maintenance of the Priests and Ministers.	*Hoshea* King of *Israel* makes an Alliance with *So* King of *Egypt,* and endeavours to shake off the Yoke of *Shalmaneser.*	3279	721

Year of the World	Before Christ	Kings of *Judah*	Kings of *Israel*	Year of the World	Before Christ
			Shalmaneser besieges *Samaria,* and takes it after three Years Siege.	3280	720
			He carries beyond the *Euphrates* the Tribes that *Tiglath -pileser* had not already carried into Captivity, in the 9th Year of *Hoshea,* and 6th of *Hezekiah.* And here ends the Kingdom of *Israel,* after it had subsisted for 254 Years.	3283	717

Year of the World		Year before Christ
3279	Among the Captives, carry'd away beyond the *Euphrates* by *Shalmaneser,* was *Tobit,* of the Tribe of *Naphtali,* at *Nineveh.*	721
3290	*Hezekiah* shakes off the Yoke of the *Assyrians,* and makes a League with *Egypt,* and with the King of *Cush,* against *Sennacherib.*	710
3291	*Sennacherib* takes the Field against *Hezekiah,* and takes several of the Cities of *Judah. Hezekiah's* Sickness. *Isaiah* foretels his Cure, and gives him a Sign and Pledge of it, that the Shadow of the Sun should go back upon *Ahaz's* Dial. *Sennacherib* besieges *Lachish. Hezekiah* seeing that his Allies took no care to relieve him, gives Money to *Sennacherib;* yet he continues to make war against him. He sends *Rabshakeh* to *Jerusalem,* and marches himself against *Taracha* King of *Cush,* or *Arabia.* As he was returning into *Judea,* the Angel of the Lord kills 185000 Men of his Army, and constrains him to retire to *Nineveh,* where he is put to death by his two Sons.	709
3292	*Assaradon,* or *Esar-haddon,* succeeds *Sennacherib.* 'Twas probably about the same time that *Baladan,* or *Merodach-Baladan,* King of *Babylon,* sent to congratulate *Hezekiah* upon the recovery of his Health, and to inquire about the Prodigy that happen'd upon this occasion. *Micah* the *Morasthite,* and *Nahum,* prophesy under *Hezekiah.*	708
3293	*Tartan* is sent by *Assaradon* against the *Philistines,* the *Idumeans,* and the *Egyptians.*	707
3294	*Assaradon* sends an *Israelitish* Priest to the *Cushites* settled at *Shechem.*	706
3306	The Death of *Hezekiah;* and *Manasseh* succeeds him, who reigns Years.	55 694
3323	*Assaradon* makes himself master of *Babylon,* and re-unites the Empire of *Assyria* to that of *Chaldea.*	677
3329	*Manasseh* is taken by the *Chaldeans,* and carry'd to *Babylon.* The	661

Year of the World		Year before Christ
3347	The War of *Holophernes* against several Nations. He is put to death in *Judea* by *Judith.*	653
3361	The Death of *Manasseh.* He return'd into *Judea* a good while before, but the time is not exactly known. *Ammon* succeeds him, and reigns two Years. He does evil before the Lord.	639
3363	The Death of *Ammon;* and *Josiah* succeeds him. *Zephaniah* prophesy'd at the beginning of his Reign.	637
3370	*Josiah* endeavours to reform the Abuses that had been introduced into the Kingdom. He restores the Worship of the Lord.	630
3376	*Jeremiah* begins to prophesy, in the thirteenth Year of *Josiah.*	624
3380	The High-priest *Hilkiah* finds the Book of the Law in the Treasury of the Temple, in the 18th Year of *Josiah.* 2 *Kings* xxii. 3. xxiii. 23. *Chron.* xxxiv. 8. xxxv. 19. Money is collected for repairing the Temple. The Prophetess *Huldah* foretels the Calamities that threaten *Judah.*	620 2
3381	A solemn Passover, celebrated by *Josiah* and all the People. *Joel* prophesies under *Josiah.*	619
3394	*Josiah* endeavours to oppose the Expedition of *Necho* King of *Egypt,* against *Carchemish.* He is mortally wounded, and dies at *Jerusalem. Jeremiah* composes Lamentations upon the Death of *Josiah.* 2 *Chron.* xxxv. 25. *Jehoahaz* is set upon the Throne by the People of *Judah;* but *Necho,* at his return from *Carchemish* deposes him, and sets up in his place *Eliakim,* or *Jehoiakim,* his Brother, Son of *Josiah,* who reigns 11 Years.	606
3395	*Habakkuk* prophesies under his Reign.	605
3398	*Nebuchadnezzar* besieges *Carchemish,* and reduces it to the Obedience of the *Chaldeans.* From thence he comes into *Palestine,* and besieges *Jerusalem,* takes the City, and leaves *Jehoiakim* there, but on condition of paying him a large Tribute. *Daniel* and his Companions are led captive to *Babylon.* 2 *Kings* xxiii. 36. 2 *Chron.* xxxv. 5, 6. *Jerem.* xxvi. xlvi. 2.	602 1
3399	*Jeremiah* begins to reduce his Prophecies into writing.	601
3402	*Nebuchadnezzar's* Dream of a great Statue, explain'd by *Daniel.*	598
3404	The History of *Susanna* at *Babylon. Jehoiakim* revolts against *Nebuchadnezzar. Nebuchadnezzar* sends an Army against him, from *Chaldea, Syria,* and *Moab,* who ravage the whole Country, and bring away 3023 *Jews* to *Babylon,* in the seventh Year of *Jehoiakim.* See 2 *Kings* xxiv. 2. *Jerem.* lii. 28.	596
3405	The Birth of *Cyrus,* Son of *Cambyses* and *Mandane. Jehoiakim* revolts a second time against *Nebuchadnezzar.* He is taken, put to death, and cast to the Fowls of the Air, after a Reign of 11 Years.	595
3406	*Jehoiakin,* or *Coniah,* or *Jecconiah,* succeeds him, who reigns three Months and ten Days. *Nebuchadnezzar* besieges him in *Jerusalem,* and takes him, after he had reign'd three Months and ten Days. He is carry'd to *Babylon,* with part of the People. *Mordecai* is of the number of the Captives. His Uncle *Zedekiah* is left at *Jerusalem* in his place, and reigns 11 Years. *Zedekiah* sends Ambassadors to *Babylon. Jeremiah* writes to the captive *Jews* there.	594
3409	*Seraiah* and *Baruch* are sent by *Zedekiah* to *Babylon.*	591
3410	*Ezekiel* begins to prophesy in *Chaldea.*	590

Year of the World		Year before Christ
3411	He foretels the taking of *Jerusalem,* and the Dispersion of the *Jews. Ezek.* iv. v. viii. ix. x. xi. xii. *Zedekiah* takes secret Measures with the King of *Egypt,* to shake off the Yoke of the *Chaldeans*.	589
3414	*Zedekiah* openly revolts against *Nebuchadnezzar.*	586

Year of the World		Year before Christ
3414	*Nebuchadnezzar* marches an Army against *Jerusalem.* He besieges it; quits the Siege to go against the King of *Egypt,* who came to assist *Zedekiah.* Returns back to the Siege. *Jeremiah* does not cease prophesying during the whole Siege, which continued almost three Years. *Ezekiel* also describes the same Siege in *Chaldea. Ezek.* xi. xii.	586
3416	*Jerusalem* taken on the ninth day of the fourth Month, which answers to *July* and *August.* This was the eleventh Year of *Zedekiah. Zedekiah* endeavouring to fly by night, is taken and brought to *Riblah,* where *Nebuchadnezzar* then was. They put out his Eyes, and carry'd him to *Babylon.* Thus were the Prophecies reconcil'd, one of which said, that he should not see *Babylon,* and yet he should die there. *Ezek.* xii. 13. And the other said, that he should see the King of *Babylon,* and should enter into this City. *Jerem.* xxxii. 4. xxxiv. 3. *Jerusalem* and the Temple are burnt, on the seventh day of the fourth Month. The *Jews* of *Jerusalem,* and of all *Judea,* are carry'd away captive beyond the *Euphrates.* Thus ended the Kingdom of *Judea,* after it had subsisted for Years, from the beginning of the Reign of *David;* and 388 Years from the Separation of *Judah* and the ten Tribes. The beginning of the seventy-years Captivity foretold by *Jeremiah.* xxv. 11. xxix. 10. *Gedaliah* is made Governor of the Remains of the People.	584 468
3417	*Jeremiah* is carry'd into *Egypt* by the *Jews,* after the Death of *Gedaliah.* He prophesies in *Egypt. Jerem.* xliv. *Ezekiel* in *Chaldea* prophesies against the Captives of *Judah. Ezek.* xxxiii.	583
3419	The Siege of *Tyre* by *Nebuchadnezzar.* This Siege lasted for thirteen Years. During this Interval *Nebuchadnezzar* made war with the *Idumeans,* the *Ammonites,* and *Moabites. Joseph. Antiq.* l. x. c. p. 345. *Obadiah* prophesies against *Idumea.*	581 11
3432	The taking of *Tyre* by *Nebuchadnezzar. Nebuchadnezzar* makes war against *Egypt.*	568
3433	Having finish'd all these Wars, he returns to *Babylon.*	567
3434	*Nebuchadnezzar's* Dream of a great Tree.	566
3435	His *Metamorphosis* into an Ox.	565
3443	He returns to his former Condition.	557
3444	He sets up a golden Statue, and orders it to be worship'd. *Daniel's* three Companions are cast into the fiery Furnace. *Nebuchadnezzar's* Death, after a Reign of forty-three Years, from the Death of *Nabonassar* his Father, who died in 3399. *Evilmerodach* his Son succeeds him, who reigns but one Year.	556
3445	*Belshazzar* his Son succeeds him. *Daniel's* Visions, of the four mysterious Animals. *Dan.* vii.	555
3446	*Cyrus* begins to appear; he sets the *Persians* at liberty, and takes the Title of King.	554
3448	*Belshazzar's* impious Feast. His Death. *Darius* the *Mede* succeeds *Belshazzar.*	552
3449	*Daniel's* Prophecy of seventy Weeks. *Dan.* ix. x.	551
3450	*Darius* makes a Decree, that Supplication should be made to no other God but himself. *Daniel,* upon this, is cast into the Lion's Den. *Cyrus* meditates the Destruction of the Empire of the *Medes* and *Chaldeans*. He first begins with the *Medes;* and having overcome *Astyages* King of the *Medes,* his Uncle by the Mother's side, he gives him the Government of *Hyrcania.*	550
3455	Then he marches against *Darius* the *Mede,* his Uncle; but first he makes war with the Allies of his Uncle *Darius,* and particularly with *Crœsus* King of *Lydia.* He	545

Year of the World		Year before Christ
3456	He attempts *Babylon,* and makes himself Master of it.	544
3457	He sets the *Jews* at liberty, and permits them to return into their own Country, in the first Year of his Reign over all the East. The History of *Bel* and the *Dragon,* which were demolish'd by *Daniel.*	543
3458	The *Jews,* at their return from their Captivity, renew the Sacrifices in the Temple of the Lord.	542
3475	The Death of *Cyrus,* at the age of 70 Years. *Cambyses* succeeds him. The *Cushites* or *Samaritans* obtain a Prohibition from him, forbidding the *Jews* to go on in the building of their Temple.	525
3478	*Cambyses* makes war in *Egypt,* which continues five Years.	522
3480	He puts his Brother *Smerdis* to death.	520
3483	The Death of *Cambyses.* The seven *Magians* take possession of the Empire. *Artaxata,* one of them, forbids the *Jews* to go on with the building of the Temple. Seven of the chief Officers of the *Persians* conspire against the *Magians,* and put them to death. *Darius* Son of *Hystaspes,* otherwise call'd *Abasuerus,* is acknowledg'd King of the *Persians.* He marries *Athossa,* the Daughter of *Cyrus.*	517
3484	*Haggai* begins to prophesy; and reproaches the *Jews* for their negligence, in not building the House of the Lord.	516
3485	The *Jews* begin again to work at the building of the Temple. About the same time *Zechariah* begins to prophesy.	515
3486	*Darius,* by an express Decree, allows the *Jews* to rebuild their Temple. Here properly end the seventy Years of Captivity foretold by *Jeremiah,* which began in the Year of the World 3416.	514
3487	The Feast of *Darius,* or *Abasuerus,* at which he divorces *Vashti.*	513
3488	He espouses *Esther.*	512

Year of the World		Year before Christ
3489	The Dedication of the Temple of *Jerusalem,* rebuilt by *Zerubbabel.*	511
3495	The beginning of the Fortune and Rise of *Haman.* He vows the Destruction of the *Jews,* and procures from *Abasuerus* an Order for their Extermination.	505
3496	*Esther* obtains a Revocation of this Decree. *Haman* is hung up upon the Gallows that he had prepared for *Mordecai.* The *Jews* take revenge upon all their Enemies at *Shushan,* and thro' the whole *Persian* Empire.	504
3519	The Death of *Darius,* or *Abasuerus;* and *Xerxes* succeeds him.	481
3531	*Xerxes* dies, and *Artaxerxes* succeeds him.	469
3537	He sends back *Ezra* to *Jerusalem,* with several Priests and *Levites* of his Nation. This was in the seventh Year of *Artaxerxes. Ezra* vii. 1, 7, 8.	463
3538	*Ezra* reforms the Abuses that had crept in among the *Jews,* especially as to the strange Wives they had marry'd.	462
3550	*Nehemiah* obtains leave of *Artaxerxes* to go to *Jerusalem,* and to rebuild its Gates and Walls. The Dedication of the Walls of *Jerusalem. Nehemiah* prevails with several Families in the Country to fix their Habitation at *Jerusalem.*	450
3551	The *Israelites* put away the strange Wives they had taken. *Nehemiah* renews the Covenant of *Israel* with the Lord.	449
3563	*Nehemiah* returns to King *Artaxerxes.*	437
3565	*Nehemiah* comes a second time into *Judea,* and there reforms several Abuses. *Zechariah* prophesies under his Government; as also *Malachi,* whom several have confounded with *Ezra.*	435
3580	The Death of *Nehemiah. Eliashib* the High-priest, who lived under *Nehemiah,* had *Joiada* for his Successor; and he had *Jonathan,* who was kill'd in the Tem-	420

Year of the World		Year before Christ
3654	*Artaxerxes Ochus* sends several *Jews* into Captivity in *Hyrcania,* whom he had taken in *Egypt.*	346
3671	*Alexander the Great* passes into *Asia.*	329
3672	He lays siege to *Tyre,* and demands of the High-priest *Jaddus* the same Succours that he had been us'd to furnish to the King of *Persia. Jaddus* refuses them. *Alexander* comes to *Jerusalem,* shews respect to the Highpriest, is favourable to the *Jews,* and grants them an Exemption from Tribute every Sabbatical Year. The *Samaritans* obtain leave of *Alexander* to build a Temple upon Mount *Gerizim.*	328
3673	*Alexander* conquers *Egypt.* At his return into *Phenicia* he chastises the *Samaritans* who had kill'd *Andromachus,* Governour of the Province, and gave the *Jews* a part of their Country.	327
3674	The Death of *Darius Codomannus,* the last King of the *Persians.*	326
3681	The Death of *Alexander the Great,* first Monarch of the *Grecians* in the East. *Judea* was first in the Division of the Kings of *Syria.*	319
3684	*Ptolemy,* Son of *Lagus,* made a Conquest of it afterwards, and carry'd a great number of *Jews* into *Egypt.*	316
3690	*Antigonus* retakes *Judea* from *Ptolemy* Son of *Lagus.*	310
3692	*Ptolemy* Son of *Lagus,* having conquer'd *Demetrius* Son of *Antigonus,* near *Gaza,* becomes again Master of *Judea.* Afterwards *Judea* returns again to the Jurisdiction of the Kings of *Syria,* and the *Jews* paid them Tribute for some time. They were in subjection to the Kings of *Egypt* under the Reign of *Ptolemy Philadelphus,* if what we read about the Version of the Septuagint be not intirely fabulous.	308
3727	This Version is suppos'd to be made about this time.	273
3743	*Antiochus Theos,* King of *Syria,* who began to reign this Year, granted to the *Jews* the Privileges of free Denizens thro'out his Dominions, in the same manner as his *Grecian* Subjects.	257
3758	*Ptolemy Euergetes* makes himself master of *Syria* and *Judea.* The Highpriest *Jaddus* dying in 3682, *Onias* I. succeeds him, who had for Successor *Simon the Just,* in 3702. He dying in 3711, left his Son *Onias* II. who being but a Child, his Father's Brother *Eleazar* discharged the Office of High-priest, which he did about thirty Years. 'Tis under the Priesthood of *Eleazar* that the Version of the *Septuagint* is said to be made. After the Death of *Eleazar* in 3744, *Manasseh,* the great Uncle of *Onias,* and Brother of *Jaddus,* was invested with the Priesthood.	242
3771	*Manasseh* dying this Year, *Oniah* II. enter'd into the Possession of the High -priesthood. He incurring the Indignation of the King of *Egypt,* for not paying the Tribute of twenty Talents due to the King; his Nephew *Joseph* gains the King's Favour, and takes to farm the Tributes of *CeleSyria, Phenicia, Samaria,* and *Judea.*	229
3783	The Death of *Ptolemy Euergetes,* King of *Egypt. Ptolemy Philopator* succeeds him.	217
3785	The Death of the High-priest *Onias* II. *Simon* II. succeeds him in the Priesthood.	215
3786	The War of *Antiochus the Great,* against *Ptolemy Philopator.*	214
3787	*Ptolemy Philopator's* Victory over *Antiochus,* at *Raphia* in *Syria. Polyb.* l. 5. *Ptolemy* attempts to enter into the Temple of *Jerusalem,* and is hinder'd by the Priests. He returns into *Egypt,* and in revenge condemns all the *Jews* in his Dominions to be trod in pieces by Elephants, except they renounce their Religion. God gives his People a miraculous Deliverance. See the third Book of the *Maccabees.*	213
3788	The *Egyptians* rebel against their King *Ptolemy Philopator,* and the *Jews* take his part. I The	212

Year of the World		Year before Christ
3800	The Death of *Ptolemy Philopator. Ptolemy Epiphanes* succeeds him, at the Age of three or four Years.	200

Year of the World		Year before Christ
3802	*Antiochus the Great* makes a Conquest of *Phenicia* and *Judea.*	198
3805	The Death of *Simon* II. the High-priest; and *Onias* III. succeeds him.	195
3806	*Scopas,* the General of *Ptolemy Epiphanes's* Army, retakes these Provinces from *Antiochus.*	194
3807	*Antiochus* defeats *Scopas,* and is received by the *Jews* into *Jerusalem. Polyb.* l. 16. *Joseph. Antiq.* l. 12. c. 3. *Arius,* King of *Lacedemon,* writes to *Onias* III. and acknowledges the Kindred of the *Jews* and *Lacedemonians.* The Year uncertain. But, perhaps, it was rather *Onias* I.	193
3812	*Antiochus the Great* gives his Daughter *Cleopatra* in marriage to *Ptolemy Epiphanes* King of *Egypt,* and gives him as a Dowry *Cele-Syria, Phenicia, Judea,* and *Samaria.*	188
3815	*Antiochus* declaring War against the *Romans,* is overcome, and deprived of a great part of his Dominions. He preserves *Syria* and *Judea.*	185
3817	He dies, and leaves *Seleucus Philopator* for his Successor. *Antiochus,* his other Son, sirnamed afterwards *Epiphanes,* had been sent to *Rome* as an Hostage.	183
3828	*Heliodorus* is sent into *Judea* by the Order of *Seleucus,* to fetch away the Treasure that was in the Temple of *Jerusalem.* He is prevented by an Angel, who smites him. *Onias* III. is forc'd to go to *Antioch,* to vindicate himself against the Calumnies charged upon him. *Seleucus* sends his Son *Demetrius* to *Rome,* in the place of his Brother *Antiochus,* who had been an Hostage there for fourteen Years. While *Antiochus* was upon his Journey to return into *Syria, Seleucus* was put to death by the Machinations of *Heliodorus,* who intended to usurp the Kingdom. *Antiochus,* at his arrival, was received by the *Syrians* as their Tutelar Deity; which occasion'd the Name of *Epiphanes* to be given him.	172
3829	*Jason,* Son of the High-priest *Simon* II. and Brother of *Onias* III. who was then High-priest, buys the High-priesthood of *Antiochus Epiphanes.* Several *Jews* renounce *Judaism,* and fall off to the Religion and Ceremonies of the *Greeks.*	171
3831	*Antiochus Epiphanes* intends to make War with *Ptolemy Philometor,* King of *Egypt.* He comes to *Jerusalem,* and is received there with great honour.	169
3834	*Menelaus* offers three hundred Talents of Silver for the High-priesthood, more than what *Jason* had given for it, and obtains a Grant of it from *Antiochus. Menelaus* not paying the Sum that he had engaged to the King, is deprived of the High-priesthood, and *Lysimachus* his Brother is order'd to perform the Functions of it. *Menelaus* gaining to his Party *Andronicus* Governour of *Antioch,* in the Absence of *Antiochus Epiphanes,* causes *Onias* III. the High-priest, to be kill'd. *Lysimachus* thinking to plunder the Treasury of the Temple of *Jerusalem,* is put to death in the Temple itself. The same Year *Antiochus* preparing to make War in *Egypt,* Prodigies were seen in the Air over *Jerusalem.* A Report being spread, that *Antiochus Epiphanes* was dead in *Egypt; Jason* came to make an Attempt upon *Jerusalem,* but was repuls'd with loss. *Antiochus* being inform'd that some *Jews* had made a Rejoicing at the false News that was spread of his Death, comes to *Jerusalem,* plunders it, and puts to death above eighty thousand Men.	166
3836	*Apollonius* is sent into *Judea* by *Antiochus Epiphanes.* He demolishes the Walls of *Jerusalem,* and lays the People under great Hardships. He builds	164

Year of the World		Year before Christ
	builds a Citadel upon the Mountain near the Temple, where formerly stood the *Christ* City of *David. Judas Maccabeus,* with nine others, retire into the Wilderness.	
3837	*Antiochus Epiphanes* publishes an Edict, to constrain all the People of his Dominions to comply with the Religion of the *Grecians.* The Sacrifices of the Temple are interrupted, and the Statue of *Jupiter Olympius* is set up upon the Altar of Burnt-sacrifices. The Martyrdom of old *Eleazar* at *Antioch,* and of the seven Brethren *Maccabees,* and their Mother. *Mattathias* and his seven Sons retire into the Mountains: The *Assideans* join themselves to them. About this time flourished *Jesus* the Son of *Sirach,* Author of the Book *Ecclesiasticus.* The Death of *Mattathias.* He is succeeded by *Judas Maccabeus. Judas* defeats the Army of *Apollonius,* and afterwards overcomes *Seron* the Governour of *Cele-Syria. Antiochus Epiphanes* wanting Money to pay the *Romans,* goes into *Persia. Nicanor* and *Gorgias,* and afterwards *Ptolemy* the Son of *Dorymenes,* come into *Judea,* each at the head of an Army. *Judas Maccabeus* marches against *Nicanor,* and puts him to flight. *Gorgias* dares not venture a Battle against *Judas. Lysias* coming into *Judea* with an Army, is beaten, and forc'd to return to *Antioch. Judas* purifies the Temple, after it had been three Years defiled by the *Gentiles.* This is call'd *Encænia* in the Gospel. *John* x. 22. *Timotheus* and *Bacchides,* Generals of the *Syrian* Army, are beaten by *Judas. Antiochus Epiphanes* dies in *Persia.* His Son *Antiochus Eupator* succeeds him, at the age of nine Years, under the Regency of *Lysias. Judas* makes War with the Enemies of his Nation, in *Idumea,* and beyond *Jordan. Timotheus* is a second time overcome by *Judas.*	163 162 161 160

Year of the World		Year before Christ
3841	The People beyond *Jordan,* and those of *Galilee,* conspire against the *Jews.* They are suppress'd by *Judas* and his Brethren. *Lysias* coming into *Judea,* is forc'd to make peace with *Judas,* and to return to *Antioch.* A Letter of King *Antiochus Eupator,* in favour of the *Jews.* The *Roman* Legates write to the *Jews,* and promise them to support their Interests with the King of *Syria.* The Treachery of the Men of *Joppa* and *Samaria* against the *Jews,* chastised by *Judas. Judas* makes War beyond *Jordan.* He defeats a General of the *Syrian* Troops, call'd *Timotheus,* different from the *Timotheus* he had beat before. He then went to attack *Gorgias* in *Idumea;* and having defeated him, he found that those *Jews* who were kill'd in the Fight had conceal'd Gold under their Clothes, which they had taken from an Idol's Temple at *Jamnia.* He offer'd Sacrifices of Atonement for them at *Jerusalem. Antiochus Eupator* comes himself with an Army into *Judea.* He besieges *Bethshur,* and takes it after several Skirmishes. He comes afterwards to besiege *Jerusalem.* In the mean time *Philip,* who had been appointed Regent of the Kingdom by *Antiochus Epiphanes,* being come to *Antioch, Lysias* prevail'd with the King to make peace with the *Jews,* and to return to *Antioch.* But before he return'd he enter'd into the City of *Jerusalem,* and caus'd the Wall to be demolish'd that *Judas* had built, to secure the Temple from the Insults of the Citadel. *Menelaus* the High-priest dies, and is succeeded by *Alcimus,* an Intruder.	
3842	*Onias* IV.	

Year of the World		Year before Christ
3842	*Onias* IV. Son of *Onias* III. who was the lawful Heir of the Dignity of High-priest, retires into *Egypt,* where some time after he built the Temple call'd *Onion,* after the Model of that of *Jerusalem. Demetrius* Son of *Seleucus,* who had been sent to *Rome* as an Hostage, makes his Escape from thence, and comes into *Syria,* where he puts his Nephew *Eupator* to death, and also *Lysias* the Regent of the Kingdom, and is own'd for King of *Syria.*	158
3843	*Alcimus* intercedes with *Demetrius* for the Confirmation of the Dignity of	
157	High-priest, which he had received from *Eupator.* He returns into *Judea* with *Bacchides,* and enters into *Jerusalem.* He is driven from thence, and returns to *Demetrius,* who appoints *Nicanor,* with some Troops, to take him back to *Judea. Nicanor* makes an Accommodation with *Judas,* and lives for some time in good intelligence with him. *Alcimus* accuses *Nicanor* of betraying the King's Interests. *Demetrius* gives order to *Nicanor* to bring *Judas* to him. *Judas* withdraws himself, and puts himself at the head of a body of Men, with which he sets upon *Nicanor,* and kills about five thousand of his Men. The Death of *Rhazis,* a famous old Man, who chuses rather to die by his own Hand, than to fall alive into the Hands of *Nicanor. Judas's* second Battle with *Nicanor,* in which this General is kill'd, and *Judas* obtains a complete Victory. *Bacchides* and *Alcimus* are again sent into *Judea. Judas* gives them Battle, tho abandon'd by the greatest part of his Men. He dies like an Hero, upon an heap of Enemies that he had slain. *Jonathan Maccabeus* is chosen for Chief of his Nation, and for Highpriest, in the place of *Judas.* The Envoys returned, that *Judas* had sent to *Rome,* to make an Alliance with the *Romans. Bacchides* pursues *Jonathan;* he, after a slight Combat, swims over the *Jordan* in sight of the Enemy.	
3844	The Death of *Alcimus.*	156
3846	*Jonathan* and *Simon Maccabeus* are besieged in *Beth-bessen,* or *Beth-agla. Jonathan* goes out of the Place, raises Soldiers, and defeats several Bodies of the Enemy. *Simon* his Brother makes several Sallies, and breaks the Measures of *Bacchides. Jonathan* makes Proposals of Peace to him, which are accepted. *Jonathan* fixes his Abode at *Mikmash,* where he judges the People.	154
3851	*Alexander Balas,* natural Son of *Antiochus Epiphanes,* comes into *Syria,* to be acknowledg'd King of this Country. *Demetrius Soter,* King of *Syria,* writes to *Jonathan,* to ask Soldiers of him against *Alexander Balas. Balas* also writes to *Jonathan* to offer him his Friendship, and to give him the Dignity of High-priest. *Jonathan* takes part with *Balas,* puts on the Purple, and performs the Functions of High-priest for the first time at *Jerusalem,* which he makes his ordinary Residence, in the Year of the *Greeks* 160. *Demetrius's* second Letter to *Jonathan;* but *Jonathan* would not trust him. 3854 The Death of *Demetrius Soter. Alexander Balas* is acknowledg'd King of *Syria.* 146 *Onias* IV. Son of *Onias* III. builds the Temple *Onion* in *Egypt,* after the Pattern of that at *Jerusalem.* A Dispute between the *Jews* and *Samaritans* of *Alexandria,* concerning their Temples. The *Samaritans* are condemn'd by the King of *Egypt,* and the Temple of *Jerusalem* is prefer'd to that of *Gerizim. Aristobulus,* a Peripatetick *Jew,* flourished in *Egypt* under *Ptolemy Philometor. Deme-*	149

Year of the World		Year before Christ
3854	*Demetrius Nicanor,* eldest Son of *Demetrius Soter,* comes into *Cilicia* to recover the Kingdom of his Father. *Apollonius,* to whom *Alexander Balas* had trusted the management of his Affairs, revolts to *Demetrius Nicanor.* He marches an Army against *Jonathan Maccabeus,* who continued in the Interests of *Alexander Balas. Apollonius* is put to flight.	146
3858	*Ptolemy Philometor* King of *Egypt* comes into *Syria,* with a pretence of assisting *Alexander Balas,* but really with a design to dethrone him.	142
3859	*Alexander Balas* gives battle to *Philometor* and *Demetrius Nicanor.* He loses it, and flies to *Zabdiel* King of *Arabia,* who has his Head cut off. The Death of *Ptolemy Philometor* in *Syria. Cleopatra* his Queen gives the Command of her Army to *Onias the Jew,* Son of *Onias* III. *Onias* restrains *Ptolemy Physcon,* Son of *Philometor,* who attempts to exclude his Mother from the Government. *Jonathan* takes advantage from the Weakness of *Demetrius Nicanor,* King of *Syria,* to besiege the Fortress which the *Syrians* held at *Jerusalem. Demetrius* comes into *Palestine,* and *Jonathan* finds means to gain him over by Presents.	141

Year of the World		Year before Christ
3860	*Demetrius Nicanor* is set upon by the Inhabitants of *Antioch,* who had revolted against him. *Jonathan* sends him Soldiers, who deliver him. *Tryphon* brings young *Antiochus,* Son of *Alexander Balas,* out of *Arabia,* and has him acknowledg'd as King of *Syria. Jonathan* espouses his Interests against *Demetrius Nicanor. Jonathan* renews the Alliance with the *Romans* and *Lacedemonians.* He is treacherously taken by *Tryphon* in *Ptolemais,* who some time after puts him to death.	140
3861	*Simon Maccabeus* succeeds *Jonathan* in the Government of the People. *Tryphon* puts to death the young King *Antiochus Theos,* and usurps the Kingdom of *Syria. Simon* acknowledges *Demetrius Nicanor,* who had been dispossess'd of the Kingdom of *Syria,* and obtains from him the intire Freedom of the *Jews* from any foreign Yoke.	139
3862	The *Syrian* Troops, that held the Citadel of *Jerusalem,* are obliged to capitulate. *Demetrius Nicator,* or *Nicanor,* goes into *Persia* with an Army, and is taken by the King of *Persia. Simon* is acknowledg'd for High-priest, and Chief of the Nation of the *Jews,* in a great Assembly held at *Jerusalem.*	138
3864	*Antiochus Sidetes,* Brother of *Demetrius Nicator,* becomes King of *Syria,* allows *Simon* to coin Money, and confirms all the Privileges granted to the *Jews* by his Predecessors.	136
3865	The Return of the Ambassadors that *Simon* had sent to *Rome,* to renew the Alliance with the *Romans.*	135
3866	*Antiochus Sidetes* falls out with *Simon,* and sends *Cendebeus* into *Palestine,* to ravage the Country. *Cendebeus* is beaten by *John* and *Judas, Simon's* Sons.	134
3869	*Simon* is kill'd by Treachery, with two of his Sons, by *Ptolemy* his Sonin-law, in the Castle of *Doch.*	131
3870	*Hircanus,* or otherwise *John Hircanus,* succeeds his Father *Simon. Antiochus Sidetes* besieges *Hircanus* in *Jerusalem. Hircanus* obtains of the King a Truce of eight Days, to celebrate the Feast of Tabernacles. He makes peace with *Antiochus. Hircanus* finds Money in *David's* Tomb; or rather the hidden Treasures of the Kings of *Judah.*	130
3873	*Antiochus Sidetes* goes to make War with the *Persians,* and *Hircanus* accompanies him in this War. *Antiochus* is conquer'd, and put to death.	127
3874	*Hircanus* shakes off the Yoke of the Kings of *Syria,* sets himself at perfect liberty, and takes several Cities from *Syria.*	126
3875	He attacks the *Idumeans,* and obliges them to receive Circumcision.	125

Year of the World		Year before Christ
3877	He sends Ambassadors to *Rome,* to renew his Alliance with the Senate. While the two Kings of *Syria,* both of them call'd *Antiochus,* make War with each other, *Hircanus* strengthens himself in his new Monarchy.	123
3894	He besieges *Samaria,* and takes it after a Year's Siege. *Joseph. Antiq.* l. c. 18.	13 106
3895	The Death of *Hircanus,* after a Reign of twenty-nine Years.	105
3898	Under his Government is placed the beginning of the three principal Sects of the *Hebrews,* the *Pharisees,* the *Essenians,* and the *Saducees;* but their exact Epocha is not known. *Judas,* otherwise call'd *Aristobulus,* or *Philellen,* succeeds *John Hircanus.* He associates his Brother *Antigonus* with him in the Government, and leaves his other Brethren and his Mother in Bonds. He lets his Mother starve in Prison, and takes the Diadem and Title of King. He reigns one Year. He declares War with the *Itureans. Antigonus* his Brother beats them, and obliges them to be circumcised. *Joseph. Antiq.* l. 13. c. 19. *Antigonus* is put to death at his return from this Expedition, by the Order of his Brother *Aristobulus.*	102
3899	The Death of *Aristobulus,* after a Reign of one Year. *Alexander Janneus,* his Brother, succeeds him, and reigns 26 Years. He attempts *Ptolemais;* but hearing that *Ptolemy Lathurus* was coming to relieve this City, he raises the Siege, and lays waste the Country.	101
3900	*Ptolemy Lathurus* obtains a great Victory over *Alexander* King of the *Jews.*	100
3901	*Cleopatra* Queen of *Egypt,* fearing that *Lathurus* should give her disturbance in *Egypt,* is beforehand with him, and sends *Helcias* and *Ananias* the *Jews* against him, with a powerful Army. She takes *Ptolemais.*	99
3902	*Alexander Janneus,* King of the *Jews,* makes an Alliance with *Cleopatra,* and takes some Places in *Palestine.*	98
3906	Afterwards he attacks *Gaza,* takes it, and demolishes it.	94
3907	The *Jews* make an Insurrection against him, but he brings them to their Duty. He wages several Wars abroad, and with good Success. But his Subjects go to war with him for six Years, and invite to their assistance *Demetrius Eucerus,* King of *Syria. Alexander* loses the Battle; but the consideration of his Misfortune changes the Hearts of his Subjects, and reconciles them to him. *Demetrius Eucerus* is obliged to retire into *Syria.* The Years of these Events are not well known.	93
3919	*Antiochus Dionysius,* King of *Syria,* makes an Irruption into *Judea,* sets upon the *Arabians,* and beats them; at last he is beaten, and put to death. *Aretas,* King of the *Arabians,* afterwards comes to attack *Alexander;* and having overcome him, he treats with him, and retires.	81
3920	*Alexander Janneus* takes the Cities of *Dion, Gerasa, Gaulon, Seleucia,* and several other Places.	80
3926	The Death of *Alexander Janneus,* at the Age of 49 Years. *Joseph. Antiq.* l. 13. c. 23. *Alexandra* his Queen, otherwise call'd *Salome,* or *Salina,* succeeds him in the Government. She gains the *Pharisees* to her Party, by giving them great Power in the State. She reign'd 9 Years.	74
3933	*Aristobulus* II. Son of *Alexander Janneus,* puts himself at the head of the old Soldiers of his Father, and expresses his discontent with the Government of his Mother and the *Pharisees.*	67
3934	He afterwards takes possession of the chief Places of *Judea,* during his Mother's Sickness.	66
3935	The Death of Queen *Alexandra. Hyrcanus,* her eldest Son, and Brother of *Aristobulus,* is own'd for King. He reigns peaceably for two Years.	65

Year of the World		Year before Christ
3935	A Battle between *Hircanus* and *Aristobulus,* in which *Hircanus* is overcome at *Jericho. Hircanus* had been High-priest under the Reign of his Mother for 9 Years, then King and Pontif for 2 Years, afterwards only Priest for 4 Years; after which he was Ethnarch for 19 Years. At last he was *Herod's* Captive and Sport for eight Years. So that he survived his Father *Alexander Janneus* the space of 48 Years.	65
3938	Peace is concluded between the two Brothers, on condition that *Hyrcanus* shall be content to live as a private Man in the Enjoyment of his Estate; and that *Aristobulus* shall be acknowledg'd for High-priest and King of the *Jews.* Thus *Hyrcanus* having reign'd three Years and three Months, resigns the Kingdom to *Aristobulus* II. who reigns three Years and three Months.	62
61	*Hyrcanus,* at the Instigation of *Antipater,* commits himself to the Pro-	
3939	tection of the King of the *Arabians. Aretas,* King of the *Arabians,* undertakes to set *Hyrcanus* upon the Throne. *Aristobulus* is worsted, and forc'd to shut himself up in the Temple of *Jerusalem.* He sends Deputations, first to *Gabinius,* and then to *Scaurus,* who were sent by *Pompey* into *Syria;* and offers them great Sums of Money to engage on his side, and to oblige *Aretas* to raise the Siege of the Temple which he had besieged. *Scaurus* writes to *Aretas,* and threatens to declare him an Enemy to the *Roman* People, if he does not presently retire. *Aretas* withdraws his Forces; *Aristobulus* pursues him, gives him battle, and obtains a Victory over him.	60
3940	*Pompey* comes to *Damascus,* and orders *Aristobulus* and *Hyrcanus* to appear before him. He hears the Cause of the two Brothers, and advises them to live in a good Understanding with each other.	59
3941	*Aristobulus* withdraws into *Jerusalem,* and maintains the City against *Pompey,* who besieges it. The City and Temple are taken by force. *Aristobulus* is taken Prisoner, *Hyrcanus* made High-priest and Prince of the *Jews,* but not allow'd to wear the Diadem. *Judea* is included in its ancient Limits, and obliged to pay Tribute to the *Romans. Alexander,* the Son of *Aristobulus,* having escaped from the Custody of those that carry'd him to *Rome,* comes into *Judea,* and raises Soldiers there. The End of the Kingdom of *Syria. Augustus* is born.	
3947	*Gabinius,* the Commander of a body of *Roman* Troops, beats *Alexander,* and besieges him in the Castle of *Alexandrion. Alexander* surrenders, and	53
3948	puts all his strong Places into *Gabinius's* Hands. *Aristobulus* making his Escape from *Rome,* returns into *Judea,* and endeavours to repair the Castle of *Alexandrion.* He is hinder'd by the *Romans,* who set upon him, and put his little Army to flight. He flies to *Macheron,* with a design to fortify it; but he is presently besieged in it. After some resistance he is taken, and sent a second time Prisoner to *Rome.*	52
3949		
51	*Ptolemy Auletes,* King of *Egypt,* by help of Money prevails with *Gabinius* to come into *Egypt,* to restore him to the Throne. *John Hyrcanus* furnishes *Gabinius* with Provisions for his Army, and writes to the *Jews,* who had possession of *Pelusium,* to favour the Passage of the *Romans.* While *Gabinius* is busy in the War of *Egypt, Alexander,* Son of *Aristobulus,* makes Devastations in *Judea. Gabinius* gives him Battle at the foot of Mount *Tabor,* and defeats him.	
3950	*Crassus* succeeds *Gabinius* in the Government of *Syria. Crassus* passing into *Syria,* and finding the Province in a quiet Condition, he takes a resolution of making War with the *Parthians.*	50 49
3951	He comes to *Jerusalem,* and takes away great Riches out of the Temple. He	

Year of the World		Year before Christ
3951	He marches against the *Parthians;* is beaten, and kill'd by *Orodes.*	49
3952	*Cassius* brings back the Remains of the *Roman* Army over the *Euphrates,* takes *Tarichea,* and brings from thence above thirty thousand *Jewish* Captives. He restrains *Alexander,* Son of King *Aristobulus,* and obliges him to live quiet. The civil War between *Cesar* and *Pompey.*	48
3955	*Julius Cesar* making himself Master of *Rome,* sets *Aristobulus* at liberty, and sends him with two Legions into *Syria.* But those of *Pompey's* Party give Poison to *Aristobulus,* by which he dies. *Scipio* cuts off the Head of young *Alexander,* Son of *Aristobulus.* The Battle of *Pharsalia. Antipater* Governour of *Judea.* The Library of *Alexandria* is burnt.	45
3957	*Antipater,* by the Order of *Hyrcanus,* joins himself with *Mithridates,* who was going into *Egypt* with Succours for *Cesar,* and assists him in reducing the *Egyptians. Cesar* having finish'd the War in *Egypt,* comes into *Syria,* and confirms *Hyrcanus* in the High-priesthood. *Vitruvius* flourishes. *Antigonus,* Son of *Aristobulus;* having made Remonstrances to *Cesar* concerning the Death of his Father and Brother; *Cesar* has little regard to his Complaints, being prejudic'd against him by *Antipater. Antipater* takes advantage of the Indolence of *Hyrcanus,* and makes his eldest Son *Phazael* Governour of *Jerusalem,* and *Herod,* another of his Sons, Governour of *Galilee.*	43
3958	*Herod* is summon'd to *Jerusalem,* there to give an account of his Conduct. But finding himself in danger of being condemn'd, he retires to his Government. *Hillel* and *Sameas,* two famous Rabbins, lived about this time. *Sameas* was Master to *Hillel. Jonathan* Son of *Uziel,* Author of the *Chaldee* Paraphrase, was the Disciple of *Hillel. Josephus* says, that *Pollio* was Master of *Sameas.* St. *Jerom* says, that *Akiba* succeeded *Sameas* and *Hillel* in the School of the *Hebrews. Cesar* passes into *Africa. Cato* kills himself at *Utica.* A Reform of the *Roman* Kalendar, in the Year of *Rome* 708. This Year consisted of 445 Days. *Censorin.* c. 20.	42
3959	*Hyrcanus* sends Ambassadors to *Julius Cesar,* to renew the Alliance with the *Roman* People. The Alliance was renew'd in a manner very advantageous to the *Jews.*	41
3960	After the death of *Julius Cesar,* the Ambassadors of the *Jews* were introduced into the *Senate,* and obtain'd their whole Request. The *Jews* of *Asia* are confirm'd in their Priviledge, of not being compel'd into the Wars.	40
3961	*Cassius* demands seven hundred Talents from *Judea. Malichus* causes *Antipater* to be poison'd. *Herod* causes *Malichus* to be kill'd, to revenge the Death of his Father.	39
3962	*Felix* having attempted *Phazael,* is shut up by him in a Tower, from whence *Phazael* would not release him, but upon composition. The *Era* of *Spain; Spain* being then subdued to *Augustus* by *Domitius Calvinus. Herod* and *Phazael* Tetrarchs of *Judea. Joseph.* l. 14. c. 23.	38
3963	*Antigonus* the second, Son of *Aristobulus,* gathers an Army, and enters into *Judea.* But *Herod* gives him battle; and routs him, before he made any advance into the Country. *Mark Anthony* coming into *Bithynia,* some *Jews* resort to him, and accuse *Herod* and *Phazael* before him. But *Herod* coming thither, wins upon the Affections of *Anthony,* and disappoints his Accusers. *Mark Anthony* being at *Ephesus,* grants the Liberty of their Nation to such *Jews* as had been brought captive by *Cassius;* and causes the Lands to be restored that had been unjustly taken away from the *Jews. Mark*	37

Year of the World		Year before Christ
3963	*Mark Anthony* coming to *Antioch,* some principal Men of the *Jews* come to him, to accuse *Herod* and *Phazael;* but he instead of hearing them, makes the two Brothers Tetrarchs of the *Jews.* The *Jews* afterwards send a Deputation, of a thousand of the most considerable Men of their Nation, to *Anthony,* who was then at *Tyre;* but all in vain.	37
3964	*Antigonus,* Son of *Aristobulus,* prevails with the *Parthians* to place him upon the Throne of *Judea.* The *Parthians* seize *Hyrcanus* and *Phazael,* and deliver them up to *Antigonus. Phazael* knocks out his own Brains; and the *Parthians* carry away *Hyrcanus* beyond the *Euphrates,* after *Antigonus* had cut off his Ears. *Herod* is forc'd to fly to *Jerusalem,* and thence to go to *Rome,* to implore the Assistance of *Anthony.* He obtains the Kingdom of *Judea* from the Senate, and returns with Letters from *Anthony,* who orders the Governours of *Syria* to assist him all they can in obtaining the Kingdom. He reigns 37 Years. *Joseph. Antiq.* l. 14. c. 26.	36
3965	He first takes *Joppa,* then goes to *Massada,* where his Brother *Joseph* was besieged by *Antigonus.* He raises the Siege, and marches against *Jerusalem;* but the Season being too far advanced, he could not then lie down before it. He takes the Robbers that hid themselves in the Caves of *Galilee,* and puts them to death. *Machera,* a *Roman* Captain, together with *Joseph Herod's* Brother, carry on the War against *Antigonus,* while *Herod* goes with Troops to *Anthony,* who was then besieging *Samosata.*	35
3966	After the taking of *Samosata, Anthony* sends *Sosius* with *Herod* into *Judea,* to reduce it to his Obedience.	34
3967	After several Fights *Herod* marches against *Jerusalem.* The City is taken, and *Antigonus* surrenders himself to *Sosius,* who insults him, calling him *Antigona* instead of *Antigonus. Antigonus* is taken Prisoner to *Antioch* to *Anthony,* who orders his Head to be cut off. Here ends the Reign of the *Asmoneans* after it had continued 126 Years. *Ananel* was High-priest for the first time. *Joseph Antiq.* l. 15. c. 2.	33
3968	*Hyrcanus* is treated kindly by the King of the *Parthians.* He obtains leave to return into *Judea.* Because he could no longer exercise the Functions of the High-priesthood, *Herod* bestows that Dignity on *Ananel.*	32
3969	*Alexandra,* the mother of *Mariamne* and *Aristobulus,* obtains of *Herod,* that *Aristobulus* might be made High-priest.	31

Year of the World		Year before Christ
3970	*Herod* causes the young *Aristobulus* to be drowned, after he had been High-priest one Year. *Ananel* is High-priest the second time. *Herod* is sent for by *Anthony,* to justify himself concerning the Murder of *Aristobulus,* of which he was accused. The War between *Augustus* and *Mark Anthony. Herod* sides with *Anthony.*	30
3973	*Herod's* Wars with the *Arabians.* A great Earthquake in *Judea.* The Battle of *Actium,* in which *Augustus* obtains a Victory over *Mark Anthony. Herod* seizes *Hyrcanus,* who attempted to take shelter with the King of the *Arabians,* and put him to death.	27
3974	He goes to *Rome* to make his Court to *Augustus,* and obtains the Confirmation of the Kingdom of *Judea. Anthony* and *Cleopatra* kill themselves. The End of the Kings of *Alexandria,* 294 Years from the Death of *Alexander the Great.*	26
3975	*Augustus* comes into *Syria,* passes thro' *Palestine,* and is magnificently entertained by *Herod.*	25
3976	*Herod* puts to death his Wife *Mariamne,* the Daughter of *Alexandra. Salome,*	24

Year of the World		Year before Christ
3978	*Salome, Herod's* Sister, divorces herself from 22 *Costobarus.*	
3979	The Plague and Famine rage in *Judea.* 21	
3982	*Herod* undertakes several Buildings, contrary 18 to the Religion of the *Jews.* He builds *Cesarea* of *Palestine.*	
3983	*Agrippa, Augustus's* Favorite, comes into 17 *Asia. Herod* makes him a Visit.	
3984	*Augustus* gives *Trachonitis* to *Herod.* 16	
3985	*Herod* undertakes to build the Temple of 15 *Jerusalem* quite new.	
3988	*Herod* makes a Journey to *Rome,* to recom12 mend himself to *Augustus.*	
3989	He marries his two Sons, *Alexander* and 11 *Aristobulus.*	
3990	*Herod* goes to meet *Agrippa,* and engages 10 him to come to *Jerusalem.*	
3991	Domestick Divisions in *Herod's* Family. *Sa-* 9 *lome, Pheroras,* and *Antipater,* at variance with *Alexander* and *Aristobulus.*	
3993	*Herod* goes to *Rome,* and himself accuses his 7 two Sons *Alexander* and *Aristobulus* to *Augustus.*	
3994	The solemn Dedication of the City of *Ce-* 6 *sarea,* that *Herod* had built in honour of *Augustus.*	
3995	*Augustus* continues the *Jews* of *Alexandria* 5 in their ancient Rights and Privileges. *Herod,* as they say, causes *David's* Tomb to be open'd, to take out Treasure that lay there conceal'd.	
3996	New Disturbances in *Herod's* Family. 4 *Archelaus,* King of *Cappadocia,* reconciles his Son-in-law *Alexander,* and his Father *Herod. Archelaus* goes to *Rome* with *Herod.*	
3997	*Herod* makes War in *Arabia.* 3	
3998	*Herod* is accused to *Augustus* of killing several *Arabs.* The Angel appears to St. *Zachary.* The Conception of *John* the Baptist, on the 24th of *September.*	
3999	The Annunciation of the Incarnation of the Son of God, to the Virgin Mary, the 25th of *March. Herod* condemns and puts to death his two Sons, *Alexander* and *Aristobulus. Antipater,* the Son of *Herod,* aims at the Kingdom. *Herod* sends *Antipater* to *Rome.* The Artifices and Tricks of *Antipater* are discover'd. The Birth of St. *John* the Baptist, six Months before the Birth of *Jesus,* on the 24th of *June.*	
4000	The Birth of our Lord and Saviour *Jesus Christ*, on the 25th of *December*, the fourth Year before the Vulgar *Era*.	Year of Jesus Christ 1; before the Vulgar Era 4
4001	The Circumcision of *Jesus Christ*, on the first of *January*.	before the Vulgar Era 3
	Antipater returns from *Rome*. He is accused and convicted of a Design to poison *Herod*.	
	The Wise-Men come to worship *Jesus Christ*.	
	The Purification of the holy Virgin. *Jesus* is presented in the Temple, forty Days after his Birth, on the second of *February*.	
	His Flight into *Egypt*.	
	The Massacre of the Innocents at *Bethlehem*.	
	Antipater is put to death by the Order of *Herod*.	
	The Death of *Herod*, five days after that of *Antipater*.	
	Archelaus is appointed King of *Judea*, by the Will of *Herod*.	
	The Return of *Jesus Christ* out of *Egypt*. He goes to dwell at *Nazareth*.	
	Archelaus goes to *Rome*, to desire of *Augustus* the Confirmation of *Herod*'s Will in his favour.	
	The *Jews* revolt, and *Varus* keeps them in their Duty.	
	Archelaus obtains a part of his Father's Dominions, with the Title of Tetrarch; and returns to *Judea*.	
	An Impostor endeavours to make himself to be taken for *Alexander*, Son of *Herod* and *Mariamne*.	

Year of the World		Year of J.C.	V.E.
4002	*Archelaus* takes away the High-priesthood from *Joazar* and gives it to *Eleazar.*	2	1
4004	The *Vulgar* Era, the fourth Year of *Jesus Christ,* the first of which has but eight Days.		
4009	*Archelaus* is banish'd to *Vienne* in *Gaul.*	9	6
4010	The Enrolment or Taxation made by *Cyrenius* in *Syria.* This was his second Enrolment. The Revolt of *Judas* the *Gaulonite,* Chief of the *Herodians.*	10	7

Year of the World		Year of J.C.	V.E.
4012	*Jesus Christ* at twelve years of age goes into the Temple of *Jerusalem,* and continues there three Days, unknown to his Parents.	12	9
4013	*Marcus Ambivius* is Governour of *Judea.*	13	10
4017	The Death of the Emperor *Augustus,* after he had reign'd Years, 5 Months, and 4 Days. *Tiberius* succeeds him, and reigns 22 Years, 6 Months, Days.	57	17 14 28
4023	*Tiberius* drives out of *Italy* all those that profess'd the *Jewish* Religion, or *Egyptian* Superstitions.	23	20
4031	*Pilate* is sent Governour into *Judea.* He attemps to bring the *Roman* Colours and Ensigns into *Jerusalem,* but is opposed by the *Jews.*	31	28
4032	The beginning of the Preaching of *John* the Baptist.	32	29
4033	The Baptism of *Jesus Christ,* by *John* the Baptist. *Jesus* goes into the Desart. At the end of forty Days he returns to St. *John.* He calls *Andrew, Simon, Philip,* and *Nathaniel.* He goes to the Marriage of *Cana,* where he changes Water into Wine. He comes to *Capernaum,* and thence to *Jerusalem,* where he celebrates his *first Passover* after his Baptism. The Passover this Year was on the 15th of *April. Nicodemus* comes to *Jesus* by night. *Jesus* goes upon the Banks of *Jordan,* where he baptizes. *Herod Antipas* marries *Herodias* his Brother *Philip's* Wife, he being yet alive. *John* the Baptist declares vehemently against this Marriage, and is put in Prison. *Jesus* withdraws into *Galilee;* he converts the *Samaritan* Woman, and several *Samaritans,* at *Shechem,* or *Sichem.* He preaches at *Nazareth,* and leaves this City to dwell at *Capernaum.* The Calling of *Simon, Andrew, James,* and *John.* He works several Miracles. The Vocation of St. *Matthew.*	33	30
4034	The *second Passover* that our Saviour celebrated after his Baptism and Preaching. He heals one sick of the Palsy on the Sabbath-day. The *Jews* take a Resolution of putting *Jesus* to death. Our Saviour's Sermon on the Mount, which contains an Abstract of the Duties of *Christianity. John* the Baptist being in Prison, sends a Deputation to *Jesus Christ,* to inquire if he was the *Messiah.*	34	31
4035	The Mission of the Apostles into several Parts of *Judea. John* the Baptist put to death by the Order of *Herod,* and at the Instigation of *Herodias,* in the 17th Year of *Tiberius. Jesus Christ* feeds five thousand Men with five Loaves and two Fishes. The People would make him a King. He retires. *Jesus Christ's third Passover* after his Baptism. He passes thro' *Judea* and *Galilee,* teaching every where, and doing many Miracles. The Transfiguration of *Jesus Christ.* The Mission of the seventy-two Disciples. *Jesus* goes to *Jerusalem* at the Feast of *Pentecost.* His	35	32

Year of the World		Year of J.C.	V.E.
	4035 His Parents would have him go to the Feast of Tabernacles. He tells them his Hour was not yet come; however; he goes thither about the middle of the Feast, that is, about the fourth day of the Octave. 35 4036 At the beginning of the thirty-sixth Year of *Jesus Christ; Lazarus,* who was beloved by him, fell sick and died. *Jesus* comes from beyond *Jordan,* and raises him to life again. 36 33 He retires to *Ephrem* upon *Jordan,* to avoid the Snares and Malice of the *Jews* of *Jerusalem.* He comes to *Jerusalem,* to be present at the *last Passover* that he celebrated upon Earth. On *Sunday* the 29th of *March,* and the 9th of *Nisan,* he arrives at *Bethany,* and sups with *Simon* the Leper. The Day following, being *Monday* the 30th of *March,* he makes his triumphant Entry into *Jerusalem.* On *Tuesday, March* the 31st, he comes again to *Jerusalem,* and on the way gives his Curse to the barren Fig-tree. On *Wednesday* the first of *April,* the Priests and Scribes consult upon Methods to apprehend him. *Thursday, April* 2. *Jesus* passes this day upon the Mount of *Olives,* and sends *Peter* and *John* into the City, to prepare what was necessary for the Passover. *Thursday-Evening* he goes into the City, and eats his last Supper with his Apostles. He institutes the Eucharist; and after Supper he goes with them into the Garden of *Olives,* where *Judas,* accompany'd by the Soldiers that had been appointed him by the chief Priest, comes and seizes him. In the Night-time *Jesus* is conducted to *Annas,* the Father-in-law of the High-priest *Caiphas.* The next day being *Friday,* the 3d of *April,* and the 14th of *Nisan,* he is carry'd to *Pilate,* accused, condemned and crucify'd upon *Calvary.* Towards Evening, before the Repose of the Sabbath began, he is taken down from the Cross, embalm'd, and laid in his Tomb. The Priests set Guards about it, and seal up the Entry of the Sepulchre. He continues in the Tomb all *Friday-night,* all *Saturday,* or the Sabbath, and a part of *Saturday-night,* till Sunday-morning. He rises again on Sunday-morning. The Angels declare his Resurrection to the holy Women, that were come to visit the Tomb. *Jesus* himself appears, I. to *Mary Magdalen,* under the appearance of a Gardener; II. to the other holy Women that were returning from the Sepulchre; III. to *Peter;* IV. to the two Disciples that were going to *Emmaus;* V. to all the Apostles assembled in a Chamber at *Jerusalem,* excepting *Thomas,* who was absent: All this upon the *Sunday* on which he arose. Eight Days after, in the same Place, he came again into the midst of his Disciples, and convinces *Thomas,* now present, that it was he himself. After this the Apostles return into *Galilee,* where *Jesus* shews himself to them on several Occasions. The Apostles having passed about twenty-eight Days in *Galilee,* return to *Jerusalem. Jesus* appear'd to them while they sat together at Table, in *Jerusalem,* on the 14th of *May,* this Year; and having taken them out of the City, upon the Mount of *Olives,* he ascended into Heaven before them all, on the fortieth Day after his Resurrection. Ten Days after, which was the Feast of Pentecost, he sends them the Holy Ghost, which descends upon them in the form of Tongues of Fire. 4037 The Election of the seven Deacons. 37 34 The Martyrdom of St. *Stephen. Saul*	32	

Year of the World		Year of J.C.	V.E.
4037	Saul or *Paul* persecutes the Church. His Conversion: *Pilate* writes to *Tiberius* on the Subject of the Death of *Jesus Christ.* St. *James Minor* is made Bishop of *Jerusalem.* St. *Philip* the Deacon baptizes the Eunuch of Queen *Candace.* The Dispersion of the Apostles over the whole Earth.	3734	

Year of the World		Year of J.C.	V.E.
4038	The young *Agrippa,* being much involved in debt in *Judea,* takes a Resolution of going to *Rome.*	3835	
4039	He arrives at *Rome,* and devotes himself to *Caius,* who was afterwards Emperor.	3936	
4040	He falls under the displeasure of *Tiberius,* and is put into Prison. *Pilate* is recall'd into *Italy.* The Death of *Tiberius. Caius Caligula* succeeds him. *Agrippa* is set at liberty, and promoted to honour. *Apollonius Tyanæus* becomes famous, about the end of *Tiberius's* Reign. 'Tis thought it was about this time that St. *Peter* came to *Antioch.*	4037	
4041	St. *Paul* is forc'd to make his escape from *Damascus,* by being let down in a Basket. He comes to *Jerusalem,* and *Barnabas* introduces him to the Apostles and Disciples. He goes to *Tarsus* in *Cilicia,* his own Country. *Caligula* gives *Agrippa* the Tetrarchy of his Uncle *Philip;* he returns into *Judea,* and passing thro' *Alexandria,* he is ridicul'd by the Inhabitants. The Citizens of *Alexandria* make an Uproar against the *Jews,* at the Instigation of *Flaccus. Pilate* kills himself.	4138	
4042	*Flaccus* is apprehended and carry'd to *Rome,* and banish'd by the Order of *Caligula. Herod* the Tetrarch goes to *Rome,* in hopes of obtaining something from the Emperor. But *Caligula,* being prepossess'd by *Agrippa,* banishes him to *Lyons.*	4239	
4043	*Caligula* orders *Petronius* to set up his Statue in the Temple of *Jerusalem.* The *Jews* obtain some delay from *Petronius. Agrippa* endeavours to divert the Emperor from this Thought, and at last obtains, as a great Favour, that this Statue should not be set up there. *Philo* the *Jew* goes with a Deputation from the *Jews* at *Alexandria* to *Caligula.*	4340	
4044	*Philo* obtains an Audience of the Emperor, and runs the hazard of his Life. The History of the two Brothers *Asineus* and *Anineus.* The *Jews* quit *Babylon,* and retire to *Seleucia.* 'Twas about this time that *Helena,* Queen of the *Adiabenians,* and *Izates* her Son, embrace *Judaism.* The Death of *Caius Caligula. Claudius* succeeds him. *Agrippa* persuades him to accept the Empire that the Army had offer'd him. *Claudius* adds *Judea* and *Samaria* to *Agrippa's* Dominions. *Agrippa* returns into *Judea,* and takes away the High-priesthood from *Theophilus* Son of *Ananus,* to give it to *Simon Cantharas.* Soon after he takes this Dignity from *Cantharas,* and gives it to *Matthias.*	4441	
4045	St. *Peter* comes to *Rome* in the Reign of *Claudius.* The exact Year is not very certain.	4542	
4046	*Agrippa* deprives the High-priest *Matthias* of the Priesthood, and bestows it on *Elioneus* Son of *Citheus.*	4643	
4047	He causes St. *James Major* to be seized, and beheads him. St. *Peter* is also put into Prison by his Order; but he is set at liberty by an Angel. Some	4744	

Year of the World		Year of J.C.	V.E.
4047	Some time afterwards *Agrippa* being at *Cesarea,* received a sudden Stroke from Heaven, and died in great misery. This Judgment was inflicted upon him for being too much elated at the flattering Praises that were given him. *Paul* and *Barnabas* go to *Jerusalem* with the charitable Contributions of the Believers of *Antioch.* At their return to *Antioch,* the Church sends them forth to preach to the *Gentiles,* wherever the Holy-Ghost should lead them.	47	44
4048	*Cuspius Fadus* is sent into *Judea* as Governour. A great Famine in *Judea. Paul* and *Barnabas* go to *Cyprus,* and thence to *Pamphilia, Pisidia,* and *Lycaonia.* Being at *Lystrum,* the People were preparing to offer Sacrifices to them as Gods.	48	45
4049	They return to *Antioch.* The first Epistle of St. *Peter.* About this time St. *Mark* writes his Gospel. *Cuspius Fadus* is recall'd, and the Government of *Judea* is given to *Tiberius Alexander.*	49	46
4051	*Herod,* King of *Chalcis,* takes away the Pontificate from *Joseph,* Son of *Camides,* and gives it to *Ananias* Son of *Nebedeus.* The Death of *Herod* King of *Chalcis. Ventidius Cumanus* is made Governour of *Judea,* in the place of *Tiberius Alexander.*	51	48
4052	Troubles in *Judea* under the Government of *Cumanus.*	52	49
4054	Some *Judaizing Christians* would have the converted *Gentiles* be subject to the Ceremonies of the Law. The Council of *Jerusalem,* where it was determin'd, that the converted Gentiles should not be obliged to the Observation of the Legal Ceremonies. St. *Peter* comes to *Antioch,* and is reproved by St. *Paul. Paul* and *Barnabas* part, upon the account of *John Mark.* St. *Timothy* adheres to St. *Paul,* and receives Circumcision. St. *Luke* also was at this time with St. *Paul.*	54	51
4055	St. *Paul* passes out of *Asia* into *Macedonia.* From thence he comes to *Athens.*	55	52
4056	From *Athens* he goes to *Corinth.* The *Jews* are drove out of *Rome* under the Reign of *Claudius. Felix* is sent Governour into *Judea,* instead of *Cumanus.* The first Epistle of St. *Paul* to the *Thessalonians.* His second Epistle to the *Thessalonians,* some Months after the first.	56	53
4057	St. *Paul* leaves *Corinth,* after he had continued there for eighteen Months, and takes ship to go to *Jerusalem.* He takes *Ephesus* in his way. The Arrival of *Apollos* at *Ephesus.* He there preaches *Jesus Christ.* St. *Paul* having finish'd his Devotions at *Jerusalem,* goes to *Antioch.* From thence he passes into *Galatia,* and *Phrygia,* and then returns to *Ephesus,* where he continues three Years. The Death of the Emperor *Claudius,* being poison'd by *Agrippina. Nero* succeeds him.	57	54
4058	The Epistle of St. *Paul* to the *Galatians.*	58	55
4059	The first Epistle of St. *Paul* to the *Corinthians.*	59	56
4060	St. *Paul* is forc'd to leave *Ephesus* on account of the Uproar raised against him by *Demetrius* the Silver-smith. He goes into *Macedonia.* The second Epistle to the *Corinthians.*	60	57
4061	The Epistle to the *Romans.* St.	61	58

Year of the World		Year of J.C.	V.E.
4061	St. *Paul* goes into *Palestine,* to carry the Contributions of the Faithful. He is seized in the Temple of *Jerusalem.*	61	58
4062	Some time after he is sent Prisoner to *Cesarea. Ishmael,* Son of *Tabei,* is made High-priest instead of *Ananias.* Disturbances between the *Jews* of *Cesarea,* and the other Inhabitants of the same City.	62	59
4063	*Porcius Festus* is made Governour of *Judea,* in the room of *Felix.* St. *Paul* appeals to the Emperor. He is put on Shipboard, and sent to *Rome.* St. *Paul's* Shipwreck at *Malta.*	63	60
4064	He arrives at *Rome,* and continues there a Prisoner for two Years. The *Jews* build a Wall, which hinders *Agrippa* from looking within the Temple. *Ishmael* the High-priest is deposed. And *Joseph,* sirnamed *Cabei,* is put in his place.	64	61
4065	The Epistle of St. *Paul* to the *Philippians.* The Epistle to the *Colossians.* The Martyrdom of St. *James Minor,* Bishop of *Jerusalem.*	65	62
4066	The Epistle of St. *Paul* to the *Hebrews,* written from *Italy,* soon after he was set at liberty. *Albinus,* the successor of *Felix,* arrives in *Judea.* A Division among the Priests of *Jerusalem* on the Subject of Tythes. The singing *Levites* obtain leave to wear linen Garments in the Temple, as well as the Priests. *Jesus* Son of *Ananus,* begins to cry in *Jerusalem, Wo to the City,* &c. and continues so to cry till the beginning of the Siege by the *Romans.*	66	63
4067	St. *Paul* comes out of *Italy* into *Judea,* passes by the Isle of *Crete,* by *Ephesus,* and *Macedonia.* 'Tis thought it was from *Macedonia* that he wrote his first Epistle to *Timothy.* St. *Paul's* Epistle to *Titus. Agrippa* takes away the Highpriesthood from *Jesus* Son of *Gamaliel,* and gives it to *Matthias* Son of *Theophilus. Gessius Florus* is made Governour of *Judea,* in the place of *Albinus. Nero* puts fire to the City of *Rome,* and throws the blame upon the *Christians,* several of which are put to death.	67	64
4068	St. *Peter* writes his second Epistle, probably, from *Rome.* Several Prodigies happen at *Jerusalem* this Year, during the Feast of the Passover. St. *Paul* goes to *Rome* the last time, and is there put into Prison; as also St. *Peter.* The Epistle of St. *Paul* to the *Ephesians.* The second Epistle of St. *Paul* to *Timothy. Apollonius Tyanæus* comes to *Rome.*	68	65
4069	The Martyrdom of St. *Peter* and St. *Paul* at *Rome.* St. *Clement* succeeds St. *Peter;* but he does not take upon him the Government of the Church till after the Death of St. *Linus.* St. *Mark* comes again to *Alexandria,* and there suffers Martyrdom. *Cestius,* Governour of *Syria,* comes to *Jerusalem,* and there takes a Poll of the *Jews* that came to the Feast of the Passover. Disturbances at *Cesarea,* and at *Jerusalem. Florus* puts several *Jews* to death. The *Jews* rise against him, and kill the *Roman* Garison that was at *Jerusalem.* A Massacre of the *Jews* of *Cesarea* in *Palestine.* All the *Jews* of *Scythopolis* have their Throats cut in one Night. *Cestius,* Governour of *Syria,* comes into *Judea.* He 2	69	66

Year of the World		Year of J.C.	V.E.
4069	He besieges the Temple of *Jerusalem;* he retires, and is beaten by the *Jews.* The Believers of *Jerusalem* seeing a War going to break out, retire to *Pella* in the Kingdom of *Agrippa,* beyond *Jordan. Vespasian* is appointed by *Nero* for the *Jewish* War. *Josephus* is made Governour of *Galilee. Vespasian* sends his Son *Titus* to *Alexandria.* He comes himself to *Antioch,* and forms a numerous Army.	69	66
4070	*Vespasian* enters into *Judea,* and subdues *Galilee. Josephus* is besieged in *Jotapata.* The City is taken, and *Josephus* surrenders to *Vespasian. Tiberias* and *Tarichea,* which had revolted against *Agrippa,* are reduced to obedience by *Vespasian.* Divisions in *Jerusalem.* The Zealots seize the Temple, and commit a thousand Violences in *Jerusalem.* They depose *Theophilus,* from being High-priest, and put one call'd *Phannias* in his place. The Zealots send for the *Idumeans* to succour *Jerusalem.* They put to death *Ananus,* and *Jesus* Son of *Gamala,* and *Zacharias* Son of *Baruch.* The *Idumeans* retire from *Jerusalem.*	70	67
4071	The Death of the Emperor *Nero. Galba* succeeds him. *Vespasian* makes himself Master of all the Places of strength in *Judea,* which were about *Jerusalem. Simon* Son of *Gioras* ravages *Judea,* and the southern Parts of *Idumea.*	71	68
4072	The Death of *Galba. Otho* is declared Emperor. The Death of *Otho. Vitellius* is proclaim'd Emperor. *Vespasian* is declared Emperor by his Army. He is acknowledg'd as such all over the East. *Josephus* is set at liberty. *John* of *Giscala* puts himself at the head of the Zealots. *Eleazar,* Son of *Simon,* forms a third Party, and makes himself Master of the inner Temple, or of the Court of the Priests.	72	69
4073	*Titus* marches against *Jerusalem,* to form the Siege of the Place. He lies down before *Jerusalem* some days before the Feast of the Passover. The Factions unite at first against the *Romans,* but afterwards are divided again. The *Romans* make themselves Masters of the first Enclosure of *Jerusalem,* then of the second; at least they make a Wall all round the City, which was soon reduced to such distress by Famine, that a Mother eat her own Child. On the seventeenth day of *July* the perpetual Sacrifice ceased in the Temple. The *Romans* become Masters of the Court of the People, and set fire to the Galleries. A *Roman* Soldier sets the Temple on fire, notwithstanding *Titus* had given command to the contrary. The *Romans* being now Masters of the City and Temple, offer Sacrifices of Thanksgiving to their Gods. The taking of the last Enclosure of the City. *John* of *Giscala,* and *Simon* Son of *Gioras,* after having attempted in vain to escape, conceal themselves in the Common-Sewers.	73	70
4074	*Titus* demolishes the Temple to its very Foundations. He also demolishes the City, and reserves only the Towers of *Hippicos, Phazael,* and *Mariamne. Titus* returns to *Rome,* and with his Father *Vespasian* triumphs over *Judea. Bassus*	74	71

Bassus is sent into Judea in quality of Lieutenant. of J

Year of the World		Year of J.C.	V.E.
4074	C.		
4075	After the Death of *Bassus, Fulvius Sylva* succeeds, and makes himself Master of some Fortresses that still held out in *Judea.* The Temple *Onion,* in *Egypt,* is shut up by the *Romans.* An Assassin of *Judea* seduces the *Jews* of *Cyrene,* and is the cause of their Destruction. *Vespasian* causes a strict Search to be made for all those that were of the Race of *David. The End of the Chronological Table of the History of the* Bible. THE	74	71 75 72

The Calendar of the Jews

THE Year of the *Hebrews* is composed of twelve Lunar Months, of which the first has thirty Days, and the second nine and twenty; and so of the rest successively, and alternately. This Year begins in Autumn, as to the Civil Year, and in the Spring, as to the Sacred Year. The *Jews* had Calendars anciently, wherein were set down all the Feasts, all the Fasts, and all the Days on which they celebrated the Memory of any great Events that happen'd to the Nation[1]. These ancient Calendars are sometimes quoted in the *Talmud*[2]; but the Rabbins acknowledge that they are not now in being[3]. Those that we have now, whether printed or in Manuscript, are not very ancient[4]. That which passes for the oldest, is one whose Title is *Megillath Thaanith*, the Volume of Affliction, which contains the Days of Feasting and Fasting that were heretofore in use among the *Jews*; but which are now no longer observed, and are not to be found now in the common Calendars. We shall here set down the chief historical Events, taken as well from this Volume *Thaanith*, as from the other Calendars; and for brevity, we shall omit such Articles as contain nothing but the Lectures that were read in the Synagogues.

Ofthetizri

The first Month of the Civil Year, and the seventh of the Sacred Year.

It has 30 Days, and answers to the Moon of September.

I. Day. NEW-Moon. Beginning of the Civil Year. *The Feast of Trumpets*. Levit. xxiii. 34. Numb. xxix. 1, 2. III. A Fast for the Death of *Gedaliah*. 2 Kings xxv. 25. Jerem. xli. 2. The same Day, the Abolition of written Contracts. The wicked Kings having forbid the *Israelites* to pronounce the Name of God; when they were restor'd to Liberty, the *Asmoneans* or *Maccabees* ordain'd, that the Name of God should be written in Contracts after this manner: *In such a Year of the High-priest* N, *who is the Minister of the most high God*, &c. And the Judges to whom these kind of Writings were presented, decreed they should be satisfy'd; saying, for example, On such a Day such a Debtor shall pay such a Sum, according to his Promise, after which the Schedule shall be torn. But it was found, that the Name of God was taken away out of the Writing; and thus the whole became useless and ineffectual. For which reason they abolish'd all these written Contracts, and appointed a Festival-day in memory of it. *Megil. Taanith*. c. 7. V. *The Death of twenty Israelites*. The Rabbi *Akiba*, Son of *Joseph*, dies in Prison.

VII. A Fast appointed because of the worshipping the Golden Calf, and of the Sentence that God pronounced against the *Israelites*, in consequence of that Crime. *Exod*. xxxii. 6, 7, 8, 34.

X. A Fast of Expiation. *Levit*. xxiii. 19, &c.

XV. The Feast of Tabernacles, with its Octave. *Levit*. xxiii. 34.

XXI. *Hosanna-Rabba*. The seventh Day of the Feast of Tabernacles, or the Feast of Branches.

XXII. The Octave of the Feast of Tabernacles.

XXIII. *The Rejoicing for the Law*; a Solemnity instituted in memory of the Covenant that the Lord made with the *Hebrews*, in giving them the Law by the Mediation of *Moses*.

On this same Day the Dedication of *Solomon's* Temple was completed. 1 *Kings* viii. 65, 66.

XXX. The first New-Moon of the Month *Marchsevan*. For the *Jews*, for fear of mistaking, always keep two Days for the New-Moon.

Marchsevan

The second Month of the Civil Year, and the eighth of the Sacred Year.

It has but twenty-nine Days, and an- swers to the Moon of October.

I. Day. T*HE second New-Moon*, or first day of the Month. VI. A Fast, because *Nebuchadnezzar* put out the Eyes of *Zedekiah*, after he had put his Children to death before his Face. 2 *Kings* xxv. 7. *Jerem*. lii. 10.

XIX. A Fast on *Monday* and *Tuesday*; and the *Monday* following, to expiate the Faults committed on the occasion of the Feast of Tabernacles. *Vid. Calendar*. à *Bartoloccio editum*.

XXIII. A Feast, or Memorial of the Stones of the Altar, profaned by the *Greeks*, which were hid in expectation that a Prophet might arise, and declare what use they were to be apply'd to. 1 *Macc*. iv. 46. *Megillath*. c. 8.

XXV. A Feast in memory of some Places possess'd by the *Cuthites*, and which the *Israelites* recover'd at their Return from the Captivity.

XXVI. A Dispute of Rabbin *Jochanan*, Son of *Zachai*, against the *Sadduces*, who pretended that the Loaves of the First-fruits mention'd *Levit*. xxiii. 17, 18. were not to be offer'd upon the Altar, but that they were to be eaten hot. *Megillat*. c. 9.

XXIX. First New-Moon of the Month *Cisleu*.

Cisleu

The third Month of the Civil Year, and the ninth of the Sacred Year.

It has thirty Days, and answers to our Moon of November.

I. Day. N*EW-Moon*, or the first day of the Month.

II. *Prayers for Rain*. Calendar. Bartolocci.

III. A Feast instituted in memory of the Idols, which the *Asmoneans* threw out of the Courts, where the *Gentiles* had placed them. *Megil. Taanith*.

VI. A Fast in memory of the Book of *Jeremiah*, that was torn and burnt by King *Jehoiakim*. Jerem. xxxvi. 23.

VII. A Feast in memory of the Death of *Herod the Great*, Son of *Antipater*, who was always an Enemy to the Sages. *Megillat*. c. 11.

XXI. The Feast of Mount *Gerizim*. The *Jews* acquaint us, that when their High-priest *Simon*, with all his Clergy, went out to meet *Alexander the Great*, the *Cutheans* or *Samaritans* went also, and desired of this Prince to give up to them the Temple of *Jerusalem*, and to sell them a part of Mount *Moriah*: Which Request *Alexander* granted to them. But the High-priest of the *Jews* afterwards presenting himself, and *Alexander* asking him what he desir'd of him; *Simon* intreated him not to suffer the *Samaritans* to destroy the Temple. The King reply'd to him, that he deliver'd up this People into his Hands, and he might do what he pleas'd with them. Then the High-priest, and the other Inhabitants of *Jerusalem*, took the *Samaritans*, bored a Hole thro' their Heels, and tying *them to* their Horses Tails, drag'd them along to Mount *Gerizim*, which they plow'd and sow'd with Tares; just as the *Samaritans* had intended to do to the Temple of *Jerusalem*. Wherefore, in memory of this Event, they instituted this Festival.

XXV. The

XXV. The Dedication, or Renewing of the Temple, profaned by the Order of *Antiochus Epiphanes*, and purified by *Judas Maccabeus*; 1 Macc. iv. 52. 2 Macc. ii. 16. John x. 22. This Feast is kept with its Octave. *Josephus* says, that in his time it was call'd the *Feast of Lights*; perhaps, says he, because this good fortune, of restoring the Temple to its ancient use, appear'd to the *Jews* as a new Day. *Antiq*. l. 12. c. ii. p. 416. But the *Jewish* Authors give another reason for the Name of *Lights*. They tell us, that when they were at work in cleaning the Temple, after it had been profaned by the *Greeks*, they found there only one small Phial of Oil, sealed up by the High-priest, and which would hardly suffice to keep in the Lamps for so much as one Night; but God permitted that it should last for several Days, till they had time to make more: In memory of which the *Jews* are accustomed to light up several Lamps in their Synagogues, and at the Doors of their Houses. See *Selden, de Syned*. l. 3. c. 13. Others will have it, as the scholastical History, *Thomas Aquinas*, Cardinal *Hugues*, in 1 *Macc*. iv. 52. that the Appellation of *the Feast of Lights* proceeded from hence, that Fire from Heaven gave light to the Wood which was upon the Altar of Burnt-offerings, as is related 2 *Macc*. i. 22.

Some will have this Feast of the Dedication to be instituted in memory of *Judith*[5]. But it is doubted whether it ought to be understood of *Judith* the Daughter of *Merari*, who kill'd *Holofernes*; or of another *Judith*, Daughter of *Mattathias*, and Sister of *Judas Maccabeus*, who slew *Nicanor*, as they tell us[6]. This last *Judith* is only known in the Writings of the Rabbins, and is not mention'd either in the Books of the *Maccabees*, or in *Josephus*. But there is great likelihood that the *Jews* have alter'd our History of *Judith*, to place it in the time of *Judas Maccabeus*.

A Prayer for Rain. Then began their time of Sowing in *Judea*.

XXX. First New-Moon of the Month *Tebeth*.

Tebeth

The fourth Month of the Civil, and the tenth of the Ecclesiastical Year.

It has twenty nine Days, and answers to the Moon of December.

I. Day. N*EW-Moon*. VIII. A Fast, because of the Translation of the Law out of *Hebrew* into *Greek*. This Day, and the three following Days, were overcast by thick Darkness.

The Fast of the tenth Month. *Calend*. *Bartolocci*.

IX. A Fast, for which the Rabbins do not declare the reason.

X. A Fast in memory of the Siege of *Jerusalem* by *Nebuchadnezzar*. 2 *Kings* xxv. 1.

XXVIII. A Feast instituted in memory of the Exclusion of the *Sadduces* out of the *Sanhedrim*, where they had all the Power in the time of King *Alexander Janneus*. The Rabbi *Simeon*, Son of *Shatach*, found means of excluding them one after another, and of substituting *Pharisees* in their room. *Megillat. Taanith*.

XXIX. First New-Moon of the Month *Shebeth*.

Shebeth

The fifth Month of the Civil Year, and the eleventh of the Sacred Year.

It has thirty Days, and answers to the Moon of January.

I. Day. N*EW-Moon*, or the first Day of the Month.

II. A Rejoicing for the Death of King *Alexander Janneus*, a great Enemy to the *Pharisees. Megill*.

IV, or V. A Fast in memory of the Death of the Elders, who succeeded *Joshua*. *Judg*. ii. 10.

XV. *The beginning of the Year of Trees*. That is to say, they then began to count the four Years, during which the Trees were judg'd unclean, from the time of their planting. *Levit*. xix. 23, 24, 25. Some place the beginning of these four Years on the first day of the Month.

XXII. A Feast in memory of the Death of one call'd *Niskalenus*, who had given orders for placing Images or Figures in the Temple, which were forbid by the Law. But he dy'd, and his Orders were not executed. The *Jews* place this under the High-priest *Simon the Just*. 'Tis not known who this *Niskalenus* was. *Megill*. c. 11.

XXIII. A Fast for the War that the ten Tribes made against that of *Benjamin*, because of the Outrage committed upon the Body of the *Levite's* Wife. *Judg*. xx.

They also call to remembrance the Idol of *Micah*. *Judg*. xviii.

XXIX. A Memorial of the Death of *Antiochus Epiphanes*, an Enemy of the *Jews*. 1 *Macc*. vi. 1. *Megillat*.

XXX. First New-moon of the Month *Adar*.

Adar

The sixth Month of the Civil Year, and the twelfth of the Ecclesiastical Year.

It has but twenty nine Days, and an- swers to the Moon of *February*.

I. Day. THE *New-Moon*. VII. A Fast because of the Death of *Moses. Deut*. xxxiv. 5.

VIII, IX. The Trumpet was sounded by way of Thanksgiving for the Rain that fell in this Month, and to pray for it for the future. *Megillat. Taanith*.

IX. A Fast in memory of the Schism that divided the Schools of *Shammai* and *Hillel*.

XII. A Feast in memory of the Death of two Proselytes, *Hollianus* and *Pipus* his Brother, that one *Tyrinus* or *Turianus* would have compell'd to break the Law, in the City of *Laodicea*; but they chose rather to die, than to do any thing contrary to the Law. *Selden de Synedr*. 1. 3. c. 13. *ex Megill. Taanith*.

XIII. *Esther's* Fast; probably in memory of that of *Esther*, Esth. iv. 16. *Geneb*. *Bartolocci*.

A Feast in memory of the Death of *Nicanor*, an Enemy of the *Jews*. 1 Macc. vii. 44. 2 Macc. xv. 30, *&c*. Some of the *Hebrews* will have it, that *Nicanor* was kill'd by *Judith*, the Sister of *Judas Maccabeus*.

XIV. The first *Purim*, or lesser Feast of Lots. *Esth*. ix. 21. The *Jews* dispers'd in the Provinces ceas'd from the Slaughter of their Enemies on the 14th of *Nisan*, and on that Day made great Rejoycing. But the *Jews* of *Shushan* continu'd their Slaughter on the 14th, and did not leave off till the 15th. Therefore *Mordecai* settled the Feast of Lots on the 14th, and 15th of this Month.

XV. The great Feast of *Purim*, or Lots; or the *second Purim*. These three Days, the 13th, 14th, and 15th, are commonly call'd *the Days of Mordecai*, tho the Feast for the Death of *Nicanor* has no relation either to *Esther* or *Mordecai*.

The Collectors of the Half-Shekel, paid by every *Israelite* to the Lord, *Exod*. xxx. 13. received it on the 15th of *Adar*, in the Cities; and on the 25th in the Temple. *Talmud. Tract. Schekalim*. XVII. *The deliverance of the Sages of Israel*, who flying from the Persecution of *Alexander Janneus*, King of the *Jews*, retired into the City of *Koslik* in *Arabia*; but finding themselves in danger of being sacrificed by the *Gentiles*, who were the Inhabitants of the Place,

they made their escape by night. This Feast was established in commemoration of this Escape. *Megillat. Taanith*.

XX. A Feast in memory of the Rain obtain'd from God, by one call'd *Onias Hammagel*, during a great Drought that happen'd in the time of *Alexander Janneus. Megillat. Taanith*.

XXIII. *The Dedication of the Temple of* Zerubbabel, *Ezr*. vi. 16. The Day is not very well known. Some put it on the 16th, and the Calendar of *Sigonius* on the 23d.

XXVIII. A Feast in commemoration of the Repeal of the Decree, by which the Kings of *Greece* had forbidden the *Jews* to circumcise their Children, to observe the Sabbath, and to decline foreign Worship. *Megillat. Taanith. & Gemar. ut Tit. Thainith*. c. 2. XXIX. First New-Moon of the Month *Nisan*.

When the Year consists of thirteen Lunar Months, they place here, by way of Intercalation, the second Month of *Adar*, or *Ve-adar*. The JEWISH CALENDAR.

NISAN, or ABIB; *Exod*. xiii. 4.

The seventh Month of the Civil Year; *and the first of the Sacred Year*.

It hath thirty days, and answers to the Moon of *March*.

I. NEW-*Moon*. A Fast because of the Death of the Children of *Aaron*. *Levit*. x. 1, 2.

X. A Fast for the Death of *Miriam*, the Sister of *Moses*. Numb. xx. 1. And also in memory of the Scarcity of Water that happen'd, after her Death, to the Children of *Israel* in the Desart of *Kadesh*. Numb. xx. 2.

On this Day every one provided himself of a Lamb or a Kid, to celebrate the following Passover.

XIV. On the Evening of the 14th they kill'd the Paschal Lamb; they began to make use of leavened Bread, and kept a Cessation from all servile Labour.

XV. *The Solemnity of the Passover*, with its Octave. The first day of unleaven'd Bread, a day of Rest. They eat none but unleaven'd Bread for eight Days.

After Sun-set they gather'd a Sheaf of Barley, which they brought into the Temple. *Cod. Menachot*. vi. 3.

XVI. On the second day of the Feast they offer'd the Barley which they had provided the Evening before, as the First-fruits of the Harvest. And after that time it was allow'd to put the Sicle to the Corn. *The Beginning of Harvest*:

'Twas from this Day that they began to count the fifty Days to Pentecost.

XXI. *The Octave of the Feast of the Passover*. The end of unleaven'd Bread. This Day is held as more solemn than the other Days of the Octave; yet they did not refrain from manual Labour upon it.

XXVI. A Fast for the Death of *Joshua*. Josh. xxiv. 29.

XXIX. They made supplication for the Rain of the Spring. *Geneb*.

XXX. The first New-Moon for the Month *Jiar*. The Book call'd *Megillat Taanith* does not take notice of any particular Festival for the Month *Nisan*.

Jiar, or Iyar

The eighth Month of the Civil Year, *and the second of the Ecclesiastical Year*.

It hath but twenty-nine Days, and answers to the Moon of *April*.

I. NEW-*Moon*.

VI. They fasted three Days for the Excesses that were committed during the Feast of the Passover: That is to say, on the *Monday, Thursday*, and the *Monday* following. *Calendar. Bartolocci*.

VII. *The Dedication of the Temple*, when the *Asmoneans* consecrated it anew, after the Persecutions of the *Greeks*. *Megil. Taanith*. c. 2.

X. A Fast for the Death of the High-priest *Eli*, and for the taking of the Ark by the *Philistines*.

XIV. *The second Passover*, in favour of those who could not celebrate the first, on the 15th of *Nisan*.

XXIII. A Feast for the taking of the City of *Gaza*, by *Simon Maccabeus*. Calend. *Scalig*. 1 Macc. xiii. 43, 44.

Or for the taking and purification of the Citadel of *Jerusalem* by the *Maccabees*, according to the Calendar of *Sigonius*. 1 Macc. xiii. 49, 53. xiv. 7, 36.

A Feast for the Expulsion of the *Caraites out of Jerusalem*, by the *Asmoneans* or *Maccabees*. Meg. Taan.

XXVII. *A Feast for the Expulsion of the Galileans*; or those that attempted to set up Crowns over the Gates of their Temples, and of their Houses; and even upon the Heads of their Oxen and Asses; and to sing Hymns in honour

of their false Gods. The *Maccabees* drove them out of *Judea* and *Jerusalem*, and appointed this Feast to perpetuate the memory of their Expulsion. *Megil. Taanith*.

XXVIII. A Fast for the Death of the Prophet *Samuel*. 1 Sam. xxv. 1.

XXIX. The first New-Moon of the Month *Sivan*.

Sivan

The ninth Month of the Civil Year; *and the third of the Ecclesiastical Year*.

It hath thirty Days, and answers to the Moon of May. I. NEW-*Moon*.

VI. *Pentecost*, the fiftieth Day after the Passover. It is also call'd, *the Feast Feast of Weeks*, because it happeneth seven Weeks after the Passover. We do not find that it had any Octave.

XV, XVI. A Feast to celebrate the Victory of the *Maccabees* against the People of *Bethsan*. 1 Macc. v. 52, xii. 40, 41. *Vide Megillat. Taanith*.

XVII. A Feast for the taking of *Cesarea* by the *Asmoneans*, who drove the Pagans from thence, and settled the *Jews* there. *Megillat. Taanith*.

XXIII. A Fast in memory of the Prohibition given out by *Jeroboam* the Son of *Nebal*, to his Subjects, forbidding them to carry their First-fruits to *Jerusalem*. 1 Kings xii. 27.

XXV. A Fast in commemoration of the Death of the Rabbins, *Simeon* the Son of *Gamaliel*, *Ishmael* the Son of *Elisha*, and *Chanina* the High-priest's Deputy.

A Feast in memory of the solemn Judgment pronounced in favour of the *Jews* by *Alexander the Great*, against the *Ishmaelites*, who by virtue of the Birth-right of their Father, pretended to enter upon the possession of the Land of *Caanan*, against the *Canaanites*, who put in their claim to the same, as being the original Possessors of it; and against the *Egyptians*, who demanded restitution of the Vessels, and other things, that the *Hebrews* had borrow'd of them when they went out of *Egypt*. See *Megillat. Taanith*. But the *Gemmara of Babylon, Tit. Sanhedrim*, c. 11. puts the Day of this Sentence upon the 14th of *Nisan*.

XXVII. A Fast, because the Rabbi *Chanina*, the Son of *Thardion*, was burnt with the Book of the Law.

XXX. The first New-Moon of the Month *Tammuz*.

Thammuz, or Tamus

The tenth Month of the Civil Year, *and the fourth of the Holy Year*.

It has but twenty-nine Days, and answers to the Moon of June.

I. *THE New-Moon*.

XIV. A Feast for the abolishing of a pernicious Book of the *Sadduces* and *Bethusians*, by which they endeavour'd to subvert the Oral Law, and all the Traditions. *Megillat*. *Taanith*.

XVII. A Fast in memory of the Tables of the Law that were broken by *Moses. Exod*. xxxii. 19.

On the same Day the City of *Jerusalem* was taken. The perpetual Evening and Morning Sacrifice was suspended, during the Siege of *Jerusalem* by *Titus*. *Episte-mon* tore the Book of the Law, and set up an Idol in the Temple. It is not said whether this happen'd under *Nebuchadnezzar, Antiochus Epiphanes*, or the *Romans*.

XXIX. The first New-Moon of the Month *Ab*.

Ab

The eleventh Month of the Civil Year, *and the fifth of the Sacred Year*.

It hath thirty Days, and answers to the Moon of July.

I. N*EW-Moon*. A Fast for the Death of *Aaron* the High-priest.

V. A Commemoration of the Children of *Jethuel*, of the Race of *Judah*, who, after the Return from the Captivity, furnish'd Wood to the Temple. *Megil. Taanith*.

IX. A Fast of the fifth Month, in memory of God's Declaration to *Moses* on this Day, that none of the murmuring *Israelites* should enter into the Land of Promise. *Numb*. xiv. 29, 31.

On the same Day the Temple was taken and burnt; first by the *Chaldeans*, and afterwards by the *Romans*.

XVIII. A Fast, because in the time of *Abaz* the Evening-Lamp went out.

XXI. *Xylophoria*; a Feast, on which they laid up the necessary Provisions of Wood in the Temple. *Selden*. See *Josephus de Bello*, l. 2. c. 17. p. 811. *Scaliger* places this Festival on the 22d of the next Month.

XXIV. A Feast in memory of the abolishing of a Law by the *Asmoneans*, or *Maccabees*, which had been introduced by the *Sadduces*, enacting, that both Sons and Daughters should alike inherit the Estates of their Parents. *Megill. Taanith*.

XXX. The first New-Moon of the Month *Elul*.

The twelfth Month of the Civil Year, *and the seventh of the Ecclesiastical Year*.

It has but twenty-nine Days, and answers to the Moon of August.

NEW-Moon. VII. The Dedication of the Walls of *Jerusalem* by *Nehemiah*. *Ezr*. xii. 27. We read in *Nehemiah*, that these Walls were finish'd on the 25th of the Month *Elul*, *Nehem*. vi. 15. But as there still remain'd many things to be done, to give its full completion to this Work, the Dedication might have been defer'd to the 7th of *Elul* of the Year following. *Megill. Seld*.

XVII. A Fast for the Death of the Spies, who brought an ill Report of the Land of Promise. *Numb*. xiv. 36, 37.

A Feast in remembrance of the Expulsion of the *Romans*, (or rather of the *Greeks*) who would have prevented the *Hebrews* from marrying, and dishonour'd the Daughters of *Israel*. When they intended to use violence towards *Judith*, the only Daughter of *Mattathias*; he, with the assistance of his Sons, overcame them, and deliver'd his Country from their Yoke. In commemoration of which Deliverance, they appointed this Festival.

XXI. *Xylophoria*; a Feast in which they brought to the Temple the necessary Provision of Wood, for keeping in the Fire of the Altar of Burnt-Sacrifices. The Calendar of *Scaliger* places this Feast on the 22d of this Month. See the 21st of the foregoing Month.

XXII. A Feast in memory of the Punishment inflicted upon the wicked *Israelites*, whose Insolence could not be otherwise restrain'd, than by putting them to death; for then *Judea* was in the possession of the *Gentiles*. They allow'd these wicked *Israelites* three Days to reform themselves; but as they shew'd no tokens of Repentance, they were condemn'd to death. *Megillat. Taanith*.

XXIX. The first New-Moon of the Month *Tizri*.

The pages of the Calendar as printed in 1732

See Zech. viii. 19. Esth. viii. 6. in Graeco.

Misna Tract. Taanith. n. 8.

Vide Maimon. & Bartenora in eum locum.

Vide Genebrar. Bibliot. Rabbinic. p. 319. Buxtorf. Levit. Talmudic. p. 1046. Bartolocci Bibl. Rabbinic. t. 2. p. 550. *Lamy's* Introduction to the Scripture; & Plantav. Isagog. Rabbin. ad finem.

Vide Sigon. l. 3. c. 18. de Republ. Hebr.

Vide Ganz Zemach David. Millenar. 4. an. 622. & apud Selden. de Synedriis, l. 3. c. 13. n. 11.

An Etymological Dictionary of the Names in the Bible

An Etymological Dictionary; or, Alphabetical Explanation of all the Hebrew, Syriac, or Greek Words to be found in the Old or New Testament: being also a general Index to the whole Work. Every name that has its own article in the Dictionary leads to it.

The Preface to the Translation of the Hebrew, Chaldee, Syriack, and Greek Names in the Bible

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The Preface to the Translation of the Hebrew, Chaldee, Syriack, and Greek Names in the Bible

THAT Veneration for the Holy Scriptures, which the *Christian* Religion excites in the Minds of all true Believers, and the Persuasion they have always entertained, that every thing in them was replete with Mystery and Instruction, have induced them to examine, with great care, even the literal and grammatical Signification of the proper Names, which the Translators of the Bible have retain'd in their several Versions, without any Translation. They knew that our Saviour had given his word, that *not a Jot or a Tittle of the Law should pass away*[1], without first having its Completion. They were inform'd, that several of these Names had been dictated by the Holy Ghost, declared by the Prophets, imposed by God himself: That in the holy Language every thing is significative, even down to the Names of Plants, and Animals. That their Names are a perfect Indication of the Natures of the Things so denominated. It was with this Notion that the Fathers were so very diligent, so as to seek for edifying Morals even from the Terms themselves; either to encourage the Piety of the Faithful, or sometimes even as Proofs, to confirm their Faith.

Tho the Taste of the World at present, in these Matters, be very different from that of the Ancients; yet it must be admitted, that if we keep within just Limits, without moralizing at every turn upon the Terms, and expecting every where to meet with Mystery and Allegory, we may usefully, and with edification, receive such Lights as will be supply'd by the proper Names of the Text of Scripture, when literally translated.

Some have imagin'd[2], that so early as before the Deluge, *Enoch* had compos'd a Book, which was full of Mysteries, concerning the Signification of the *Hebrew* Names. But this was believed from a Passage of *Origen*[3], that was ill understood. This Author, having quoted that Passage of the Psalmist, *He telleth the number of the Stars, he calleth them all by their Names*[4]; says, that in the little Books ascribed to *Enoch*, there are to be found several Mysteries relating to the Names of the Stars. But, as he adds, these Books do not seem to be of any Authority among the *Jews*. Now this Passage does not affirm, that *Enoch* had wrote a Book of the *Hebrew* Names; but only that an apocryphal Book was to be seen under his Name, which in a mystical manner explain'd certain Names of the Stars. And these two Things are very different from each other.

Philo (), the most eloquent of the *Jews*, had anciently composed a kind of Dictionary, of the *Hebrew* Names of the Old Testament, with the *Greek* just by them ; which shew'd the Signification and Etymology of them. To make this Work of *Philo*'s more complete, and more useful to the *Christian* Church, and to put the last hand to a Building which this learned *Jew*, had happily begun, *Origen* translated such of the *Hebrew* Names into *Greek* as were to be found in the Old Testament.

These two Works were still in the hands of learned Men, and deposited in all the Libraries of the known World, when St. *Jerome* undertook to translate them into *Latin*, at the Request of two pious Brothers, *Lupulian* and *Valerian*. But he found such enormous Dislocations in the Catalogue of these Names, and so little Conformity among the Copies of these Dictionaries, that he was forced in a manner to make a new Work of it, by going thro' all the Books of Scripture, and collecting from thence, and disposing in a new Order, all the Proper Names, which he afterwards turn'd into *Latin*.

Singula per ordinem Scripturarum volumina percurri, et vetus ædificium novâ curâ instaurans, fecisse me reor quod à *Græcis quoque appetendum sit*.

His Method is, to reduce into an Alphabetical Order, all the *Greek* and *Hebrew* Proper Names, which are to be found in each Book of holy Scripture, and to interpret them into *Latin*; so that every Book had its own Dictionary apart, and distinct from the rest. In the Disposition of them, he contents himself to place under *A*, all the Names that begin by A, according to our manner of pronouncing them, tho often in the *Hebrew* they begin by different Letters, for example, by *Aleph*, *Hain, He*; without confining himself to follow very nicely the Method of Dictionaries, and the Places of the Letters of our Alphabet. Thus, for example, we find *Azia* (or *Uzziah*) before *Achan, Aram*, before *Adad*, (or *Hadad*) and so of others.

Besides, he generally follows the Pronunciation of the *Septuagint*, which was then the only one in vogue, but which is frequently very different from that of the present *Vulgate*. Lastly, in many Places he gives the Interpretations of *Philo* and *Origen* rather than his own, performing in that the Duty of a Translator rather than of an Author. And as these Interpretations are not always either correct or natural, and are all taken from the *Hebrew*, even when the Question is about *Greek* Words; some learned Men have too hastily concluded from hence, that

neither *Philo* nor *Origen* were very skilful in the *Hebrew* Tongue, since they had so indifferently succeeded in these Explications. The Reverend Father D. *John Martianay* has, with a good deal of Zeal, undertook the Defense of St. *Jerome* against M. *le Clerc*, and has sufficiently vindicated him, in his Commentary upon the Book of *Hebrew* Names we are now speaking of; but he has given up *Philo* and *Origen*[5], after the Example of M. *Huet*, and some other Criticks, who acknowledge that *Philo, Josephus*, and *Origen*, had but a very slender Tincture of the *Hebrew* Tongue.

However this be, we must frankly own, that the Labour of these great Men does not appear to us at this day to be of such Importance as one would expect: for sure it is, that in what *Philo* and *Origen* have wrote, and which is not come down to us complete and intire, the Translation of the *Hebrew* Words was not always just or faithful; and in the Work of *Origen* the *Greek* Words were interpreted as if derived from the *Hebrew*, which made their Interpretations to be frivolous and puerile. Besides, he every where follow'd the Pronunciation of the *Septuagint*, which is different from that of our *Vulgate*. And as the alphabetical Order was but ill observed, it would be difficult to make use of him now, since we have only in our hands the *Latin* Version of St. *Jerome*, and the *Latin* Concordances which are taken from thence.

As for what relates to the Work of St. *Jerome*, whatever pains Father *Martianay* may have taken to restore it to its original Perfection, even so far as to have dwelt, as he says, fifteen Days upon one Word[6], and to have read thrice over the Books of *Leviticus* and *Numbers*, to meet in the *Septuagint* only with one Proper Name that he sought for; yet, as the holy Doctor for the generality only translates *Philo* and *Origen*, we find still in his Work the same Inconveniences that we complain'd of in those ancient Writers: We see the same Perplexity as to Order, in his Disposition, his Method, and the Pronunciation of the Words; and especially that very material Imperfection, of deriving the *Greek* Names in the New Testament from the *Hebrew*.

The old Editions of the *Latin* Bible have almost all a Supplement, containing an Interpretation of the *Hebrew* Names, disposed according to the Order of the Alphabet. But these Interpretations are different from those of St. *Jerome*, not only as to Order and Disposition, but as to Sense also. I have a Bible of 1478, printed at *Venice*, wherein these Explications are to be found at the latter end. We find them also in the Bible printed in 1512, by *Simon Vostre*; and in the *Latin* Bible of *Sebastian Munster*.

Robert Stephens, in his *folio* Bible printed at *Paris* in 1528, adds to it the *Hebrew* Names in their original Character, with their Explanations, and the Citation of the Books and Chapters where these Names are to be found. He seems to have copied from the Edition of *Complutum*, tho he speaks of his Dictionary as of a Work that was intirely new. *Plantin*, in 1565, printed separately, in a small Volume *in duodecimo*, the same Interpretations of the proper Names, whether *Hebrew*, *Chaldee*, *Greek*, or *Latin*, which he had before given in his *Polyglot*; but he gives notice, that he had only follow'd the *Complutensian* Edition, which was publish'd in 1520.

Marius de Calasio in his *Hebrew* Concordances, printed in four Volumes *in folio* at *Rome*, in 1621, made considerable Additions to the old Interpretation of the *Hebrew* Names; verifying the Explication he affixed to every Term, by the Roots of the original Text; a thing that was wanting in those that went before him. From this time forwards, all those that attempted to write upon this Topick, have only copy'd from those we have now mention'd. And indeed, to speak the Truth, there is more need to retrench than to add any thing more to such sort of Works. For in this great number of Interpretations, there are many that are plainly forced, frivolous, and useless; and I imagine this to have been the reason, why afterwards they were much abridged; and that in the greatest part of the Bibles printed within this last hundred Years, they have satisfy'd themselves with explaining about 600 *Hebrew* Names, instead of above 3000, which are to be met with in the Bible, and in the old Editions.

It were only here to be wish'd, that they had made a better Choice, and that they had given us more exact and certain Explications. For, by way of Instance, in what Language does *Egypt* signify *Afflictions, or Tribulations? Artaxerxes, Light, or Cursing? Abasuerus, Prince, or Chief? Carmel*, *Knowledge of Circumcision, or circumcised Lamb? Colossians, punish'd, driven away? Cleophas, pure Glory? Damascus, resemblance of Burning?* and so of others. But they thought they did well in multiplying the Significations of the same Form, that they might furnish out a larger Field to those that loved to hunt after Allegories. For often the Etymology that had least truth in it was embraced with the greatest Earnestness, because it seem'd to afford a finer Opportunity for Morals and mystical Explanations.

To come now to what we shall undertake to perform here: We shall, first, ingeniously declare, that as to a great number of the Interpretations here given of the *Hebrew* Words, we hold them for very doubtful, very precarious, and very equivocal; and that the Use to be derived from them, is but very slender. We are convinced that it is impossible nicely to ascertain, what is signify'd by a great number of the Proper Names that occur in the Bible. They

are put down only at random; and the thing cannot be otherwise: For instance, the *Egyptian, Persian*, and *Assyrian* Words; the greatest part of the Names of Animals, Plants, and precious Stones, of Cities and Villages.

As to the *Greek* and *Persian* Names, 'tis as impertinent to pretend to derive their Etymologies from the *Hebrew*; as it would be to seek for those of *Hebrew* Words in the *Greek* or *Persian*. Yet this is what they have attempted to do, tho indeed very unsuccessfully. It may be urged, that the Publick desire to have an Interpretation of all the foreign Words that are met with in the Bible. But this cannot be done for them all, without falling into the Inconveniencies now mention'd, and without running great hazards.

Among the *Hebrews*, as well as among other Nations, their proper Names were taken from various Circumstances. Chance, Fancy, Superstition, Fondness, have been the occasion of imposing them, as well as Piety, Religion, and the Spirit of Prophecy. There are Nicknames, and Names of Railery, taken from Defects of Body or Mind. One is called *Nabal*, or *Fool*; another *Edom*, or *ruddy*; another *Laban, white*; another *Zeruah, the Leper*; another *Hamor*, *the Ass*; another *Caleb, the Dog; Nahash*, *the Serpent; Korah, the Raven; Shaphan*, *the Rabbit; Aiah, the Vulture; Hagab, the Grass-hopper; Zeeb, the Wolf; Kohath, the Pelican; Paroth, the Fly; Elon, the Stag*; *Hezir, the Hog; Susi, the Horse, or Swallow*; &c.

Many Women have had the Names of Animals, as *Shiprah, the Hen; Deborah*, *the Bee; Rachel, the Sheep; Nohesta, the Snake; Huldah, the Weasel; Tabithah, the wild Goat; Eglah, the Heifer; Zibiah, the Antilope*. Others have taken their Names from their Stature, or other [626] Q ualities. For example, *Tamar, the Palm-tree*; *Aholibamah, my Tabernacle is exalted*; *Acshah, adorned*; *Hadassah, the Myrtle*; *Sarah, the Princess*; *Jocabed, glorious*; *Hannah, gracious*; &c.

The Name of God is annexed to a great number of Proper Names: sometimes out of a motive of Piety, and Acknowledgment: for example, *Given-of-God, Asked-of-God*, *Friend-of-God, God-is-my-Help, God-is-my -Strength, God-is-my-Counsel, God-is-my- Salvation, God-is-my-Rock, God-is-my- Exaltation, my-Father, my-Glory, the-Object-of-my-Praise*. Sometimes this Name is only used by way of Amplification, thus, *Zeal-of-the-Lord, Dowry-of-the-Lord*, *Strength-of-the-Lord, Habitation-of-the- Lord, Elevation-of-God, Counsel-of-the- Lord*: all which chiefly denote the Excellence of the thing, to which the Name of God is affix'd by way of Epithet.

In the latter Times of the Republick of the *Hebrews*, and after the Government of the *Greeks* in *Syria*, and in *Egypt*, most of the *Jews* had two Names; one *Hebrew* or *Syriack*, and the other *Greek*. For example; Queen *Alexandra* was also called *Salome*, which last is an *Hebrew* Name, and the other a *Greek* Name. *Onias* was otherwise called *Menelaus. Levi* was also call'd *Matthew. Simon* had also the Name of *Peter*; *Saul* was call'd *Paul*; *Silas, Sylvanus*; and perhaps *Tertius. Luke* was *Lucius* or *Lucanus*. Sometimes they contented themselves with *Hellenizing* their *Hebrew* Names, and with giving them a Termination that was significant in *Greek*, and approached pretty near to the *Hebrew* Signification. For example, of *Jesus* or *Joshua* they made *Jason*; the two first of which signify a Saviour, and the other a Physician. Thus from *Joakim* or *Jacim*, they made *Alcimus, strong*; of *Cleophas, Alpheus*; and so of others.

The *Hebrew* Tongue frequently makes use of abstracted Nouns instead of Concretes; this is what makes the Etymologies often obscure, and odd in our Tongue. For example, *the Arrow of Elevation*, instead of *the elevated Arrow*, or that which is shot very high. The Man of Favour, of Mercy, of Desire, for a Man that is gracious, merciful, desireable. The Woman of Beauty, the Rock of Strength, the Sword of Slaughter, the Vessels of Songs, the Man of Perdition, of Confusion, of Sin, the City of Iniquity, the Child of Light, of Iniquity; and so of others. At other times they make use of the Future Tense instead of the Participle. He shall hate, he shall save, he shall make, he shall fight, he shall reign, instead of saying, Hatred, the Saviour, the Creator, the Champion, the King, &c.

Perhaps it will be inquired, why we give these Interpretations by themselves, and why we did not insert them in the Body of the Dictionary? For this we have chiefly two Reasons. The first is, that at first we had no design of engaging ourselves in this Task at all, which we look'd upon as not very essential. The second Reason is, because we had no mind to disgust the *English* Reader by too great a mixture of strange Languages in this Work. We did not resolve upon applying ourselves to this Dictionary of *Hebrew* Names till after second Thoughts, and till we were determin'd by the Judgment of certain Persons, for whom we ought to have the greatest Consideration and Deference.

We have contented ourselves here to put down barely the Signification of the *Hebrew* Names, without entring upon any Explication of the Things, or medling with the History of the Persons, or the Situation of Places, because this was already done in the Body of the Dictionary. Nor have we even explain'd, in grammatical Terms, the Names of the Letters, nor the Tenses and Numbers of the Nouns and Verbs, nor many other Particulars, which would only

have tired the Reader, without any considerable Profit.

Nor have we assign'd all the Significations that might have been given to the same Word, but have contented ourselves with such as were most probable; and even in this, perhaps, we have admitted but too great a number. For example, *Shaal* signifies *to ask*; yet under this Word we set down *asking*, as if it were *Shoel*; *asked*, as if it were *Shaul*; *Hell*, as if it were *Sheol*. Again: Under *Shamer* we put down *Guardian*, as if it were *Shomer*; *Diamond*, as if it were *Shamir*; *Dregs*, as if it were *Shamerim*; *Thorns*, as if it were *Shemir*, or *Shemer*. Thus *Shaar* signifies *a Gate*, or *Hair*; *Sheir, shaggy*, like a Goat; *Sheirim*, *Demons*. We put down all these under the same Word, because we can have no knowledge of what was the true original Pronunciation of the Term we treat of; and that the three Letters that compose the Theme, or the Root of the several Words, may receive all these Significations, according to the several Manners in which they may be pronounced. It is difficult to display the full Force of this Reasoning to such as understand nothing of the *Hebrew* Tongue; and those that do understand it, perhaps may think we have done amiss, by heaping up thus, without Distinctions, all 2 these Significations under the same Word. But how could all these Distinctions be observed in an Abridgment, as this is? Besides, it would have been an insupportable Jargon to such as have no Taste or Knowledge of such grammatical Inquiries.

N.B. In this *English* Translation of our Author's *Etymological Dictionary*, we have not only set down all the Proper Names in their order, but, for the greater Convenience of the Reader, we have likewise inserted, in their proper Places, all the other Articles of the Dictionary; so that this may supply the Office of a complete Index to the whole Work.

Matth. v. 18.

See the Preface to the Explication of the Hebrew Names, in the last Edition of the folio Bible of M. de Sacy.

Origen. Homil. 28. in Numer.

Psal. cxlvii. 4. (*) Vide Hieronym. Prologo in lib. de Interpret. nomin. Hebraic.

Vide 2 tom, nov, edit, Hieron, p. 178, 179.

Prolegom, in tom. 2. Operum S. Hieronymi.

Names in A

548 names

AARON, ,אהרןSon of *Amram*, Exod. iv. 14. & 1 Chron. vi. 12. It signifies *lofty*, or *mountainous*, from the Word ,הר*Har, a Mountain*. According to St. *Jerom*, *Mountain of strength*.

ABAGARUS, or *Abgarus*.

,ἀθαγαβὰαאבגתא, **ABAGTHA**, a *Medish* or *Persian* Word; an Eunuch of *Ahasuerus* King of the *Persians*, Esth. i. 10. In *Hebrew* it may signify, *Father of the Press, or the Press of the Father*; from גת*Gath, a Press*, and אב*ab, a Father*.

,אבנה**ABANA**, the Name of a River of the Province of *Damascus*, 2. Kings v. 12. *Made of Stone, or a Building*; from the Word אבן*aben, a Stone*, or from בנה*bana, he built*.

,עברים**ABARIM**, a Mountain of the *Moabites*, Numb. xxxiii. 48. It signifies *Passages or Passengers*, from the Word עבר*abar, or avar, to pass*. Otherwise *Furies*, from the Word עברה *abara, Rage* or *Anger*. ,μὰραβὰהעברום, ABARON, the Surname of *Eleazar*, Son of *Mattathias*, and Brother of *Judas Maccabeus*, 1 Macc. ii. 5. *Passing away*, *passionate, angry*; from the *Hebrew* Word עבר *Habur, to pass, to be angry*. He was also surnamed *Son of Saura*, 1 Macc. vi. 43. that is, *Son of a Lizard or Salamander*.

,אבא**ABBA**, *Father*, Mark xiv. 36. This Word is *Syriac*; the *Hebrew* is ,אב*ab, Father*.

,עבדא**ABDA**, Father of *Adoniram*, 1 Kings iv. 6. *Servant* or *Servitude*; from עבד*abad*, or *avad*.

,עבדי**ABDI**, Son of *Malluch*, 1 Chron. vi. 44. *He is my Servant*; from עבד*ebed, a Servant*, and the Pronoun י*i, my*.

,עבדיאל**ABDIEL**, Son of *Guni*, of the Tribe of *Gad*, 1 Chron. v. 15. Also Father of *Shelemiah*, Jerem. xxxvi. 26. *Servant of God*. Otherwise, *Cloud of the Abundance of God*.

,עבדון**ABDON**, Son of *Micah*, 2 Chron. xxxiv. 20. Some think him to be the same as *Achbor* Son of *Micaiah*, 2 Kings xxii. 12. 'Tis also the Name of a City of the Tribe of *Asher*, *Josh*. xxi. 30. and the Name of one of the Judges, *Judg*. xii. 13. *Servant or Cloud of Judgment*; from the Word ,עבד*abed, a Servant, or abda, a Cloud*, and from דין*dun; Judgment*.

,עבדנגו**ABEDNEGO**, the same as *Azarias* the Companion of *Daniel*, Dan. i. 7. *Servant of Light*; from the Word ,עבד*ebed, a Servant*, and ,נגה*naga, to shine, to be bright*; otherwise, *Servant of Nego*, who was thought to be a Deity of the *Babylonians*.

,הבל**ABEL**, second Son of *Adam*; Gen. iv. 2. *Vanity, or Breath, or Vapour*.

,אבל**ABEL**, *a City*, 1 Sam. vi. 18. *Mourning*. Otherwise, *a Valley or Plain*, according to *Pagninus*. Thus *Abel-majim, the Vale of Waters*.

,אבלה**ABELA**, the Name of a City, 2 *Sam*. xx. 15. *Mourning*. ABEL *of the Vineyard*. ABEL *the great*.

מים- ,μιεαμλεβὰאבל, **ABEL-MAIM**, a City, 2 *Chron*. xvi. 4. *The Mourning of the Waters, or the Valley of Waters*. מחולה- ,ἀλομλεβὰאבל, ABEL-MEHOLAH, the Name of a Place, *Judg*. vii. 13. *the Mourning of Weakness, or of Sickness*; from the Word ,חלה *Chala*: otherwise, *Mourning of the Chorus of Singers or Dancers*; from the Word ,מחול*machol*: or *of the Drum or Flute*; from the Word .חליל ABEL-MITZRAIM, *the Mourning of the Egyptians*. ,μιτασλεβὰאבלהשטים, ABEL-SHITTIM, the Name of a City. See *Shittim*. It was near the *Jordan* in the Wilderness, *Numb*. xxxiii. 49. *Mourning of the Thorns* : otherwise *Prevarications*; from the Word שטב*shatab*, *to decline*.

,ναοβ ϛοθίλהן־בוהאבן, **ABEN-BOHAN**, the Name of a Place, *Josh*. xviii. 18. *the Stone of Strength*; from *Bohan*, one of the Sons of *Reuben*, Josh. xviii. 17. ,ϛήβεὰץאבא, ABEZ, a City belonging to the Tribe of *Issachar*, Josh. xix. 20. *An Egg*; from the Word ביצ*bitz* : otherwise *muddy*; from the Word בוצ*botz* : otherwise *byssus*; from the Word ,בוצ which in the *Chaldee* and *Syriac* signifies *tiresom Labour*.

,אבי**ABI**, the Mother of *Hezekiah* King of *Judah*, 2 Kings xviii. 2. She is call'd *Abijah*, 2 *Chron*. xxix. 1. *Abi* signifies *my Father*; from the Word אב*ab, a Father*, and from the Pronoun י (*Jod*) *my* or *mine*. And *Abijah* is, *God is my Father*.

,אביה**ABIAH**, the same as *Abi* above, 2 *Chron*. xxix. 1. otherwise the second Son of *Samuel*, 1 Sam. viii. 2. *The Father of the Lord*, or *the Lord is my Father*; from the Word יה*Jah, the Lord*. Or deriving it from the Word אבה*aba*,

or *ebe, Will*; *the Lord is my Will*, or *the Will of the Lord*.

,אבי־עלבון**ABI-ALBON**, the Name of a Man, 2 *Sam*. xxiii. 31. He is call'd *Abiel*, 1 Chron. xi. 32. *Most intelligent Father*; from the Preposition על *al, super*, and from בון*bun, intelligent*. Or *the Father over the Building*; from the Word ,בנה*banah*, *to build* : or *Father of Injury*, if we take its Root from the *Hebrew* and *Syriac*.

,אביתר**ABIATHAR**, Son of the High-priest *Abimelech*; or, according to others, the same as *Abimelech*, Mark ii. 26. *Excellent Father, or Father of him that survived*.

,אביב**ABIB**, the Name of a Month, the same as *Nisan*. It signifies *green Fruits or Ears of Corn*, according to St. *Jerom*.

,אבידע**ABIDA**, Son of *Midian*, Son of *Abraham*, Gen. xxv. 4. *Father of Knowledge*, or *the Knowledge of the Father*; from ידע*jadah, to know*, and אב*ab, a Father*.

νὰδιμὰζηδιβא ,, **ABIDAN**, Son of *Gideon*, Numb. i. 11. *Father of Judgment*, or *my Father is Judge*; from the Word דן*dun* : or, according to the *Syriac* and *Hebrew, This is my Father*.

,אבי־אל**ABIEL**, Son of *Zeror*, 1 Sam. ix. 1. Father of *Ner*, xiv. 51. He is call'd *Abi-albon*, 2 Sam. xxiii. 31. *God my Father*, or *my God the Father*; from the Word אבי*abi, my Father*, and אל*el*, *God*.

,אבי־עזר**ABIEZER**, Son of *Manasseh*, Josh. xvii. 2. Also one of the stout Men of *David's* Army, 2 *Sam*. xxiii. 27. And another mention'd *Judg*. vi. 34. *Father of Help*, or *Help of the Father*, or *my Father is my Help*; derived from the Word עזר*bazar, to help or assist*.

,νὼαβαγ ρὴτατπτογבי־גבעון**ABI-GABAON**, the Husband of *Maachah*, 1 Chron. viii. 29. *Father of the Hill*; from the Word גבעה*ghibba* : otherwise, *Father of the Cup or Chalice*; from the Word גבע*gabab* : otherwise *Father of the Back, of the Sinner*; from the Word גב*gab, the Back*, and עוון *bavon, Sin* : otherwise, *Father of Gibeon*, or the first of the *Israelites* that inhabited *Gibeon*.

,אביגיל**ABIGAIL**, the Wife of *Nabal*, 1 Sam. xxv. 3. Afterwards Wife of *David*, 1 Chron. ii. 16. Also Daughter of *Nabash* the Sister of *Zeruiah*, Mother of *Joab*, 1 Chron. ii. 16. This Name signifies *Father of Joy*, or *the Joy of the Father*; from the Word גול*gul*, or גיל*gil, to rejoice*. ,αίαχιβὰלאביחי, ABIHAIL, or *Abichail*, because of ח*chetb* in the *Penultima*, the Father of *Zuriel* Prince of the *Moabites*, Numb. iii. 35. Also the Wife of *Reboboam* the Son of *Solomon*, 2 Chron. xi. 18. *Father of strength*; from the Word חיל *hail* or *chail*, which signifies *Valour, Riches, Defence, Army, Fortifications* : or *Father of Trouble*; from the Word חיל*hil* or *chil*.

,λαηιβὰלאביהי, **ABIHAIL**, or *Abiabil*, with ה *he* in the *Penultima*, Wife of *Abishur* the Son of *Shemei*, 1 Chron. ii. 29. *Father of Light, or of Praise*; from the Word הלול*hillul*, which signifies *to glister*, and הלל*halal*, which signifies *to praise*.

,אביהוא**ABIHU**, Son of *Aaron*, Exod. vi. 23. *He is my Father*, or *his Father*; from the Pronoun הו*hu* : otherwise, *Father of the Lord*, abridg'd from אב יהוה*ab Jehovah*.

ABIJAH, Son of *Jerobom*. See *Abiah*.

,αίβὰבים, **ABIJAM**, King of *Judah*, Son of *Reboboam*, 1 Kings xiv. 31. *Father of the Sea*; from ים*jam, the Sea*; and אב*ab, a Father*.

ABILA, see *Abela*.

Ἀβιλήνη, **ABILENE**, *Luke* iii. 1. A Province between *Libanus* and *Antilibanus. The Father of the Apartment*, or *of Murmuring*. 'Tis thought this Word comes from *Abela, Mourning* or *Weeping*. ,λνεμιβὰלאבימא, ABIMAEL, Son of *Joktan*, Gen. x. 25. *A Father sent from God*, or *my Father comes from God*; from the Preposition מ *mem, from*, and the Word אל*el, God*.

,אבי־מלך**ABIMELECH**, King of *Gerar*, Gen. xx. 3. Son of *Gideon*, Judg. viii. 31. Also Son of *Jerubesheth* or *Jerubbaal*, 2 Sam. xi. 21. *Father of the King*; from the Word מלך*melech*; otherwise *my Father the King*, taking י *jod* to be the affix of the first Person.

,βάδανιμὰבאבינד, **ABINADAB**, Brother of *David*, and Son of *Jesse*, 1 Sam. xvi. 8. Another Son of *Saul*, 1 Chron. viii. 33. *Father of Willingness*; from the Word נדב*nadab, he was willing* : or *my Father is a Prince*.

,μέενιβὰבינעם, **ABINOAM**, Father of *Barak*, Commander of the Army of the *Jews*, Judg. iv. 6. *Father of Beauty* or *Comeliness* : or *my Father is beautiful*; from the word נעם*naham, handsom, agreeable*.

,אבירם**ABIRAM**, eldest Son of *Hiel* who rebuilt *Jericho*, 1 Kings xvi. 34. *Father of Elevation*; from the Word רם*ram* : or otherwise *of Fraud*; from the Word רמה*ramah, to cheat, to deceive*. ,אבישגABISHAG, the *Shunamite*, a young Woman whom *David* married towards the conclusion of his Life, 1 *Kings* i. 3. *Ignorance of the Father*; from

the Word שגגshagag : otherwise, *my Father has seized, has taken, is arrived*; from the Word נשאnashag, *to seize, to take possession of*.

ABISHAI, Son of *Zerviah*, Sister of *Abigail*, and Brother of *Joab*, 1 Sam. xxvi. 6. *The present of my Father, or the Father of the present*; from the Word *shai*: *otherwise, the Father of the Sacrifice, or the Sacrifice of my Father*.

ABISHALOM, Father of *Maachab*, 1 Kings xv. 2. *The Father of Peace, or the Peace of the Father*; from *shalom*, *Peace*, and *ab, a Father*; *or the accomplishment, or recompence of the Father*.

ABISHUA, Son of *Phinehas*, Son of *Eleazar*, Son of *Aaron*, 1 Chron. vi. 4. Another, Son of *Bela*, 1 Chron. viii. 4. *Father of Salvation, or of Magnifience, or the Salvation of my Father*; from the Word *shuab*; which also signifies *one that crys*; *or Clamour*, *the Father of Clamour*.

ABISHUR, Son of *Shimei*, 1 Chron. ii. 29. *Father of the Wall, or of the Bull*; from *shur or Sur*: *or Father of uprightness*: *or my Father is upright*, by deriving it from *jashar, to be upright*.

ABITAL, the Mother of *Shephatiah* the Son of *David*, 2 Sam. iii. 4. *Father of the Dew*; from the Word *tel*, according to the *Hebrew*: *or the Father of the Shadow*, according to the *Syriac*. In this Language the Letter *teth* is often changed into *tzade*.

ABITUB, or *Abitub*, Son of *Hushim*, 1 Chron. viii. 11. *Father of Goodness, or my Father is Good*; from *tob, good*, and *ab, Father*.

ABIUD, Son of *Bela*, 1 Chron. viii. 3. *Father of Praise, or the glory of my Father*. It takes its Root from the Word *hod, Glory*.

ABNER, one of *Saul's* Captains, 1 *Sam*. xiv. 50. *Father of Light, or the Lamp of the Father, or the Son of the Father*; from the Word *nur*, or *ner, a lamp, light, a Son*.

ABOMINATION.

ABRA, a *Greek* Word which signifies a Waiting-maid. *Judith* viii. 32. xiii. 11.

ABRAM, Son of *Terab*, Gen. xvii. 5. *The Father of Elevation*; from the Word *ram, exalted*, and *ab, a Father*.

ABRAHAM, Son of *Terab*, Gen. xvii. 5. *The Father of a great Multitude, or of many Nations*; an abridgment of these *Hebrew* Words, *ab rab hamon, Father of a great Multitude*.

ABSALOM, Son of David and of *Maachab*, 2 Sam. iii. 3. *Father of Peace, or the Peace of the Father, or of Consummation, or of Recompence*; from the Word *shalom, Peace*, *Accomplishment, Recompence*, and *ab, Father*.

ABSALON, 2 *Macc*. xi. 17.

ABSTINENCE.

ABUBUS, a Mans Name; 1 *Macc*. xvi. 2. *Father of Enchantments, or of things hidden*.

ABUMA, or *Rumah*, a City, 2 Kings xxiii. 36.

ABYSS.

ACABARES, a City or Castle. *Joseph. de Bell*.

ACCAD, the City where *Nimrod* reign'd, *Gen*. x. 10. *A Vessel, a Pitcher*; from the Word *cad*: *otherwise a Sparkle*; from the Word *kidod*.

ACCHO, the name of a City, *Judg*. i. 31. which is *Ptolemais. Close, inclosed*; from the Word *huc, to squeeze*; or from the Word *haca to inclose*.

ACELDAMA, the name of a Field, *Matth*. xxvii. 3. That is to say, *the Field of Blood*. A *Syriac* Word compounded of two others, *cakel*, which signifies *a Field or Inheritance*, and from *dam or lama*, which signifies *Blood*.

ACHAIA, a Province. *Rom*. xv. 26. In *Greek* it signifies *Grief* or *Trouble*.

ACHAICUS, a Man's Name, 1 *Cor*. xvi. 15. *A Native of Achaia*.

ACHAN, Son of *Carmi*, Grandson of *Judah*; *Josh*. vii. 1. *He that troubles and bruises*; from the Word *achar*: *otherwise a Snake*.

ACHAR, the same as *Achan*.

ACHARIS, *disagreeable*.

ACHATES, *Agate*, a precious Stone.

ACHBOR, Father of *Baal-hanan*, the seventh King of *Edom*, Gen. xxxvi. 38. or Son of *Michaiah* or *Micah*, 2 Kings xxii. 12. *A Rat*: otherwise, *bruising or inclosing the Well*; from the Word *ekes, to shut up*, and *bor, a Well*.

ACHIAB, a Man's Name. *Joseph*.

ACHIM, Son of *Zadok*, Matth. i. 14. *I will prepare, or I will confirm*; from or ACHIOR, General of the Children of *Ammon*, *Judith* v. 5. *Brother of Light, or the Light of my Brother*.

ACHIRAM, or *Abiram*, Son of *Benjamin*, Numb. xxvi. 38. *The elevation of my Brother*; from the Word *ramam, to lift up*: *otherwise*, *the fraud of the Brother*; from the Word *rama*, which also signifies *to cast or throw*.

ACHISH, King of *Gath*. 1 Sam. xxi. 1. Son of *Maoch*, 1 Sam. xxvii. 2. *Thus it is*, from the Word *ac, surely*, and *jesh, it is*: *otherwise, how is this?*

ACHOR, a Valley, *Josh*. xv. 7. different from that which received the name of *Achan*, Josh. vii. 26. *Trouble*; from *achar, to trouble*.

ACHSAH, Daughter of *Caleb*, 1 Chron. ii. 49. Judg. i. 12. *Adorned*; from the Word *echesh, Chains, Ornaments for the Feet*: *otherwise, bursting of the Veil*; from *savab, a Veil*, and *casac, to beat down, cut off*.

ACHZIB, or ACHSHAPH, a City. *Josh*. xi. 1. xix. 29. *Poison, Tricks*; from the Word *Chisheph*: *or one that breaks*; from the Word *Shapha*, according to the *Chaldee* Root: or otherwise, *the Lip or Brim of any thing*, ACHZIB, a City; *Judg*. i. 31. *Josh*. xix. 29. *Liar, and Lying*; from *casab, to lye*: *otherwise*, *that runs*; from *zub*: otherwise, *that delays*.

ACRA, the Citadel of *Jerusalem*.

ACRABATENE, a Canton of *Judea*. ACTS of the *Apostles*, &c.

ADADAערערה, the Name of a City, *Josh*. xv. 21. From the Word ערה*an Assembly*; or according to the *Chaldee, one that passes*: otherwise, *adorned*; from the same Word: otherwise, *a Prey or Booty*; from the Word עור*hived*; or *one that gives Testimony*, from the Word עד*hed, a Witness*. Or otherwise, *the Prey of his Prey*, or *the Eternity of his Testimony*, or *the Testimony of the Assembly*.

ADAD-RIMMONהדרמון, a City, *Zech*. xii. 11. *Cry of the Granate*; from הדד*hedad, Cries*, *Clamours*, and from רמן*rimmon, a Pome-granate*. *Rimmon* was a God of the *Syrians, the Invocation of the God Rimmon*.

ADAHערה, the second Wife of *Lamech*; also the Daughter of *Elon*, and Wife of *Esau*, Gen. xxxvi. 2. From ערה*an Assembly*. See *Adada* before.

ADAIAHעריה, Son of *Ethan*, 1 Chron. vi. 41. Also Son of *Jeroboam*, 1 Chron. ix. 12. Also Father of *Jedidah* Mother of *Josiah*, 2 Kings xxii. 1. From the Word עד*hed, a Witness*, &c. (See *Adada* above) and from the Word יה*jah, the Lord*; *the Witness of the Lord*.

ADALIAHאדליא, Son of *Haman*, Esth. ix. 8. *One that draws Water*; from the Word דלה *dala, to draw Water*: otherwise, *Poverty*; from the Word דל*dal*: otherwise, *Cloud, Vapour*, *Death*. But as this Name is not *Hebrew*, its Etymology ought not to be sought from thence.

ADAMאדם, the Name of the first Man, and of all Men in general, *Gen*. ii. 19. And likewise given to the Woman, *Gen*. i. 26. *Earthly Man*, *red, of the colour of Blood*, from the Word אדם *Adam, red, ruddy*.

ADAMAאדמה, a City, *Gen*. x. 19. *Bloody*, *earthy*.

ADAMAHאדמה, a City, *Josh*. xix. 36. *Red Earth, or of Blood*, from .ςαμάδἈ אדם, ADAMAS, a Diamond. *Untamed*. The *Hebrew* Word is שמיר*shamir*. ,אדמיADAMI, a City call'd also *Nekeb*, Josh. xix. 33. *My Man, red, earthy, human*.

ADAMITES, a sort of Hereticks.

ADARאדר, the Name of a Month; also a City. See *Addar*.

ADARCONIMאדרכונים, a sort of Coin, 1 *Chron*. xxix. 7. *Ezr*. viii. 27.

Ἀδασά, **ADASA**, or ADARSA, the Name of a Place, 1 *Macc*. vii. 40. The *Greek* reads *Adasa*, which may signify *the Sun, deaf, a Labourer*; if we suppose that in the *Hebrew* it was read חרס*cheres*, which is *the Sun*; or חרש*cherish, deaf, a Labourer*.

ADBEELאדבאל, Son of *Ishmael*, Gen. xxv. 13. *a Vapour, a Cloud of God*; from the Word איד *ed*, and אל*el, God*. Otherwise, *a Vexer of God*; from the Word אדב*adab, to vex or provoke*, and אל *el, God*.

ADDAN, the Name of a Man, *Ezr*. ii. 59.

,אדר**ADDAR**, Son of *Bela*, 1 Chron. viii. 2. *a Cloak*. Otherwise, *Power, Grandeur*; from עדר *adar*. ,ἰδδὰιעדי, ADDI, Father of *Melchi*, Luke iii. 28. *My Witness, adorn'd, Passage, Prey*.

,ארון, νώδηדן, **ADDON**, the Name of a Place, *Nehem*. vii. 61. Otherwise, *Addan*, *Ezr*. ii. 59. *Basis, Foundation, the Lord*; from אדוןא*adon*, or אדנא*aden*.

Ἀδιδύς, Ἀδιδὲς, **ADDUS**, the Name of a Place, 1 *Macc*. xiii. 13. *Novelty*; from the Word חדשא*addesh*: or, according to another Reading, *Codesh, the Month, the first day of the Moon*. The *Greek* reads *Adida*, and the *Syriac, Adira*.

ADEODATUS, a *Latin* Word, in *Hebrew Elkanan*, 2 Kings xxi. 19. *Given of God, or Gift, Grace, Mercy of God*; from the Word ,חננ*chanan*, *Grace*, and אל*el, God*.

,עדר**ADER**, Son of *Beriah*, 1 Chron. viii. 15. *Flock*; otherwise, *he that cuts*.

ADIABENE, a Country in *Assyria*.

ADIDA, a City, 1 *Macc*. xii. 38. *The Witness of the Hand, or the Prey of the Hand*; from the Word עדה*ada, Testimony*, and יד*jad, the Hand*. 'Tis thought to be the same as the ancient *Adada*, or *Hadattah*, Josh. xv. 25.

,עדיאל**ADIEL**, the Name of a Prince, 1 *Chron*. iv. 36. otherwise the Son of *Jabzerab*, 1 Chron. ix. 12. *The Witness of the Lord*; from the Word עדה *ada*, and אל*el, the Lord*.

,νίδδὰיעדין, **ADIN**, a Man's Name, *Ezr*. ii. 15. *Adorn'd*; from עדה*bade*: otherwise, *voluptuous*, *dainty*; from עדן*eden*. In *Syriac, Time*.

ADITHA, the Name of a City.

,μίαοθεγὰבעדיתים, **ADITHAIM**, a City, *Josh*. xv. 36. *Assemblies*. Otherwise, *Testimonies*; from עדה*bada, Testimony*.

,ἰαλδὰיעדל, **ADLAI**, Father of *Shaphat*, 1 Chron. xxvii. 29. *My Witness, my Ornament*; from the *Hebrew* Word ,עדה*ada*.

,אדמתא**ADMATHA**, the Name of a Prince, *Esth*. i. 14. *A Cloud of Death, a mortal Vapour*; from the Word ,אד*ed, a Vapour*, and מות*muth*, *Death*. But this Name is *Persian* or *Median*, and its Etymology ought not to be sought for in the *Hebrew* Tongue.

ADMIRATION.

,ἐνδἘערנא, **ADNA**, a Man's Name, *Ezr*. x. 30. *Pleasure*, from ,ערן*eden*.

,עדינא**ADNAH**, or *Adina*, Son of *Shiza*, 1 Chron. xi. 42. *Pleasure, Delight*, 2 Chron. xvii. 14.

,עדנה**ADNAH**, one of the Chiefs of the Army of *Manasseh*, 1 Chron. xii. 20. *Rest, or Testimony eternal*; from עד*hod, Testimony, and Eternity*, and נוח*muac, Repose*.

ADOM, or *Adam*, a City. ,אדמיםADOMMIM, see *Adummin*.

,ϛοιρύΚאדני, **ADONAI**, *my Lords*. Thus St. *Jerom* has translated the Name of God, in *Exod*. vi. 1. written by the four Letters ,יהוה*Jehovah*; and in other Places he has translated it by *Lord*, *Dominus*. Instead of this ineffable Name, which out of respect the *Jews* never pronounce, the *Chaldee* Paraphrase puts three *Jods*, thus, .ייי ,אדניבזקADONIBEZEK, the Name of a Man, *Judg*. i. 5. *The Lightning of the Lord, or the Lord of Lightning*; from the Word אדון*adon, a Lord*, and from בזק*bazak*. Otherwise, *the Lord of Bezek*: and indeed he was the King of this City.

,אדניה**ADONIJAH**, Son of *David* and *Haggith*, 2 Kings iii. 4. *The Lord is my Master*, *ter*; from the Word אדון*adon, a Lord*, and יה*jah*, *God*.

,אדניקם**ADONIKAM**, the Name of a Man, *Ezr*. ii. 13. *The Lord is raised, or my Lord has raised me*; from the Word אדון*adon, Lord*, and קום*cum, to raise or lift up*.

,אדנירם**ADONIRAM**, Son of *Abda, Solomon's* Receiver-general, 1 *Kings* iv. 6. *My Lord is most high, or the Lord of Might or Elevation*; from the Word *adon, Lord*, and רמם*ramam*, *to raise up*.

,ζύομμαθתמוז, **ADONIS**, in *Hebrew Thamuz*, the Name of an Idol, *Ezek*. viii. 14. *Completion*, *Burning, according to the Syriac Etymology; or secret*, because *Adonis* was kept in a Coffin.

,אדניצדק**ADONIZEDEK**, King of *Jerusalem*, Josh. x. 1. *Justice of the Lord, or the Lord of Justice*; from the Word *adon, Lord*, and צדק *tzedek, Justice*.

ADOPTION.

Αδωρα, **ADOR**, the Name of a Place, 1 *Macc*. xiii. 20. *Generation, or Habitation*; from the Word דורdor: otherwise, *Witness of Light, or of Fire*; from the *Hebrew* Word עדהada, *Testimony*, and אורor, *Fire, or Light*.

ADORA, see *Ador* just before.

,אדורם**ADORAM**, Son of *Joktan*, Gen. x. 27. *Their Beauty, their Power, and their Cloak*; from the Word אדרeder, and from the Pronoun ממem, *theirs*: otherwise, *Praise, or a Cry lifted up*; from the Word רוםrom. The same as *Adoniram*, as is believed.

,μάρωδὰμ אדורים, **ADORAIM**, the Name of a City built by *Reboboam*, 2 Chron. xi. 9. *Strength or Power of the Sea*; from אדרeder, and יםjam, *the Sea*, or a Collection of Waters. *Aduram is their Cloak, their Power*.

ADORATION.

ADRAA, the Name of a Place.

,אדרמלך**ADRAMMELECH**, Son of *Sennacherib* King of the *Assyrians*, 2 Kings xix. 36. *The Cloak, Glory, Grandure, or Power of the King*; from the Word אדרeder, and מלךmelech, *a King*.

Αδρια, **ADRIA**, the Name of a City, which gives name to the *Adriatick* Sea, now the Gulph of *Venice*; *Acts* xxvii. 27.

ADRIAN.

,ληίρδἐλ עדריאל, **ADRIEL**, Husband to *Merob* the Daughter of *Saul*, 1 Kings xviii. 19. *The Flock of God*; from the Word עדרheder, *a Flock*: otherwise, *a Privation or cutting off of God*; from עדרheder, and אלel, *God*.

מות- ,ηνύτυμαρδὰ חצור, **ADRUMETUM**, a City, *Acts* xxvii. 2. *Pure Solidity, or rather the Court of Death, the Mansion of Death*; from the *Hebrew* חצורchatzor, *a Court*, and מותDeath. *Adrumetum* was the Capital of the first *Bizacene*; 'tis the same Name as *Azar-muth*.

,עדלם, אדלם**ADULLAM**, a City, *Josh*. xii. 15. 2 Chron. xi. 7. *Their Testimony, their Prey, or their Ornament*; from the Word עודhud, *Witness*, or from the Word עדהhada, *Ornament, Prey*.

,עדלמי**ADULLAMITE**, of the City or Territory of *Adullam*; Gen. xxxviii. 1.

ADULTERESS.

ADULTERY.

Æ**LIA**, CAPITOLINA.

,עין**AEN**, or *Ajin*, the Name of a City, *Josh*. xv. 32. xix. 7. *An Eye, or Fountain*.

Αἰνείας, Æ**NEAS**, the Name of a Man, *Acts* ix. 33. *Laudable*; from the *Greek* Verb αἰνέω, *to praise*.

Æ**RA**, or *Epoch*.

AFFINITY.

Λιβύη, **AFRICA**, one of the Parts of the World, and *Lybia* in particular; *Nahum* iii. 9. The *Greek* Word ἄφρικα, may be derived from the *Hebrew* עפרhaphar, *Dust*, or אפרepher, *Ashes reduced to Dust*.

AGABA.

Αγαβος, **AGABUS**, a Man's Name, *Acts* xi. 28. *A Locust*; from the Word גובgob: otherwise, *the Feast of the Father*; from the Word חגhag, *Rejoicing*; and אבab, *a Father*.

,ςογαγὰαγαα, **AGAG**, the Name of a King of *Amalek*, 1 Sam. xv. 9. *Roof, Floor*; from the Word גגgag, *a Roof*.

,γιαγαα**AGAGITE**, of the Race of *Agag*, Esth. iii. 1. Or of the Country of *Agag*; mention'd *Numb*. xxiv. 7.

AGALLA, the Name of a Place.

Αγαπαι, **AGAPE**, *Feast of Charity*; from ἀγαπάω, *to love*. ,שבוAGATE, a precious Stone.

AGES, *of the World*.

,אגא**AGEE**, Father of *Shammah*, 2 Sam. xxiii. 11. *Vale or Depth*; from the Word גיאghe, *a Valley*.

Αγρίππας, **AGRIPPA**, Son of *Herod Agrippa*, who put St. *James* to death, and imprison'd St. *Peter*, *Acts* xxv. 13. This Word is *Latin*, and signifies one who at his Birth causes great Pain, who is born with his Feet foremost; *æger partus*.

AGRIPPIAS.

AGUR, the Son of *Jakeh*, Prov. xxx. 1.

,אדני, אהה**AH**, *ah, Lord God! Alas, alas, Lord my God!* ,βααχἀβאחאב, AHAB, Son of *Omri* King of *Israel*, 1 Kings xvi. 29. *The Brother of the Father*, *Uncle or Father of the Brother*; from the Word אחאה*akha, Brother or near Relation*; and אב*ab*, *Father*.

,אחרה**AHARAH**, Son of *Benjamin*; 1 Chron. viii. 1. *A Brother having an Odour*; from the Word אחה*ach, a Brother, or Relation*, and ריח*reac*: otherwise, *an odoriferous Meadow*; from the Word אחו*acu*, and ריח*riac*. He is call'd *Gera*, Gen. xlvi. 21. See afterwards.

,λήχηῤ ϛὸφλεδἀλחרחא, **AHARHEL**, Son of *Harum*, 1 Chron. viii. 1. *A second Army*; from the Word אחר*aker, another*, and from חיל*chail* or *chil, an Army*, or *Trouble*. Otherwise, *the Sheep of a Brother*; from רחל*rahel*, *a Sheep*, and אחה*acha, a Brother*.

,ἀβσαχἀיבסחא, **AHASBAI**, Son of *Maachati*. *Who trusts in me*; from חסה*hasah, Confidence*: otherwise, *Brother that surrounds*; from אח*ach*, *Brother*, and סבב*sabab, to surround*.

,אחשורוש**AHASUERUS**, the Father of *Darius*, Dan. ix. 1. *Prince, Chief*; from the Word ראש*rosh, a Head*. This Word is foreign to the holy Language, and therefore its Etymology from thence is uncertain.

AHAVA, the Name of a River, *Ezr*. viii. 13, 15. *Essence, or Generation*.

AHAZ, Son of *Jotham* King of *Judah*; 2 Kings xvi. 1. *One that takes and possesses, or that sees*; for the Word *chazak*, *to see*, often in *Hebrew* signifies *to possess or enjoy*. This *Ahaz* is different from that mention'd in St. *Luke's* Genealogy, *Luke* iii. 9.

AHAZI, Son of *Meshi*, Nehem. xi. 13. See *Ahaz* above.

AHAZIAH, Son of *Ahab*, 1 Kings xxii. 50. *Seisure, Possession, or Vision of the Lord*; from the Word *achaz*, and *jah, the Lord*.

AHER, a Man's Name, 1 *Chron*. vii. 12. *The other, the last, he that follows*.

AHI, Son of *Shomer*, Son of *Heber*, 1 Chron. vii. 34. *My Brother*; from the Word *acha, a near Relation*, and the Pronoun *my, or mine*: otherwise, *my Brethren*. The Word *a Brother*, is join'd in composition with many of the following Names, and it will be needless to repeat it.

AHIAH, Son of *Shisha*, one of the Generals of *Solomon's* Armies. Also Father of *Baasha*, 2 Kings ix. 9. *Brother of the Lord*; from *acha*, *a Brother*, and *jah, the Lord*.

AHIAM, Son of *Sharar*, 2 Sam. xxiii. 33. or *Sacar*, 1 Chron. xi. 35. *Brother of the Mother*; from *a Brother*, and *em, a Mother*: otherwise, *Brother of the Nation*; from *om, a Nation*.

AHIAN, the Son of *Shemida*, Son of *Gilead*, 1 Chron. vi. 19. *Brother of Wine*; from *jain, Wine*.

AHIEZER, Son of *Ammishaddai*, Numb. i. 12. *Brother of Assistance*; from the Word *hazar, to assist*: otherwise, *of the Court*; from the Word *hasarah*.

AHIHUD, Son of *Naaman*, 1 Chron. viii. 7. *Brother of Union*; from the Word *jacad, to join, or unite*: otherwise, *of the Point*; from the Word *cad, sharp-pointed*: otherwise, *of the Riddle*; from *chud*: otherwise, *of Joy*; from *cada, to rejoice*.

AHIJAH, see *Abiah* before; *Neh*. x. 26. *Brother of the Lord*; from *akah*, and *jah, the Lord*.

AHIKAM, Son of *Shaphan*, 2 Kings xxii. 12. *Brother that raises up*; from the Word *cum, to raise up*.

AHILUD, Father of *Jo-shaphat* Secretary to *David*, 2 Sam. viii. 16. *A Brother born*; from the Word *jillod*: or *only Brother*; from the Word *jachid, only*.

AHIMAAZ, Father of *Abinoam* the Wife of *Saul*, 1 Sam. xiv. 50. Also the Son of *Zadok* the High-priest, 2 *Sam*. xv. 36. *Brother of the Council, or my Brother is Counsellor*; from the Word *acha, a Brother*, and *jabats, a Counsellor*. Otherwise, *the Beauty of the Brother*.

AHIMAN, Son of *Anak*, Numb. xiii. 23. *A Brother prepared*; from the Word *manah*, *to prepare*: otherwise, *Brother of the right Hand*; from the Word *jamin, the right Hand*: or *the which*, from the Pronoun *man*.

AHIMELECH, the Name of a Priest; 1 *Sam*. xxi. 1. *My Brother is a King*, or *the Brother of my King*; from the Word *ach, a Brother*, and *melech, a King*.

AHIMOTH, Son of *Elkanah*, 1 Chron. vi. 25. *Brother of Death*, or *my Brother is dead*: otherwise, *the Brother of Days*; from *jom*, which makes *jamoth* in the Plural Number.

AHINADAB, Son of *Iddo*, 1 Kings iv. 14. *Voluntary, or liberal Brother*; from *nadab*, which also signifies *a Vow*; or *Offering*: otherwise, *of the Prince*; from *nadib, a Prince*.

AHINOAM, the Wife of *Saul*, 1 Sam. xxv. 43. *The Beauty and Comeliness of the Brother*; from the Word *naham*: otherwise, *Brother of motion*.

AHIO, Son of *Adigibeon*, 1 Chron. viii. 31. *His Brother, his Brethren*; from *ach, a Brother*, and the Pronoun *jo, his*.

AHION, the Name of a City, 1 *Kings* xv. 20. *Look, Eye, Fountain*; from the Word *hain*.

AHIRA, Son of *Enan*, Chief of the Tribe of *Naphtali*, Numb. i. 15. *Brother of Iniquity*; from the Word *jarah, wicked*: otherwise, *Brother or Companion of the Shepherd*; from the Word *robe*: otherwise, *Brother of him that bruises*; from the Word *rahab*.

AHISAMACH, Father of *Aholiab*, of the Tribe of *Dan*, Exod. xxxi. 6. *Brother of Strength or Support*; or, *my Brother supports me*; from the Word *samach, to sustain*, and *ach, a Brother*.

AHISHAHAR, Son of *Bilhan*, 1 Chron. vii. 10. *Brother of the Morning*, or *of Blackness*; from the Word *shachar*.

AHISHAR, Steward of *Solomon's* Houshold, 1 *Kings* iv. 6. *Brother of a Prince*; from the Word *shar, a Prince*: otherwise, *Brother of a Song*; from the Word *shur*, which also signifies *an Enemy*: otherwise, *Brother of the Direction, or Brother of right*; from the Word *jashar, Rectitude*.

AHITOPHEL, a Counsellor of *David's*, 2 Sam. xv. 12. Father of *Eliam*, 2 Sam. xxiii. 34. *Brother of Ruin or Folly*; from the Word *tophel*.

AHITUB, Father of *Abiah*, 1 Sam. xiv. 3. or Father of *Ahimelech*, 1 Sam. xxii. 9, *&c*. *Brother of Goodness*, or *my Brother is fine or good*; from the Word *tob*.

AHIUD, Son of *Shelomi*, Head of the Tribe of *Asher*, Numb. xxxiv. 27. *Brother of Praise*; from the Verb *jadah, to praise*.

AHLAB, the Name of a City, *Judg*. i. 31. *Which is of Milk, or which is fat*; from the Word *chalab, Milk*: otherwise, *Brother of the Heart*; from the Word *acha, a Brother, a near Relation*, and *lebab, the Heart*.

AHLAI, or *Oholai*, Son of *Shesban*, 1 Chron. ii. 31. *One that prays*; from the Word *chalah*: otherwise, *one that complains*, from the Word *chul*, or *chil*: *chil: or one that waits*; from the Word יחל*jikel*: *or that begins*; from the Word חלל*chalal*.

,ἰαλὰι אחלי, **AHLAI**, Vulg. *Oboli*. Father of *Zabad*, 1 *Chron*. xi. 41. *My Tent*.

,νάβὰη אחבן, **AHOBAN**, or *Abobbam*, Son of *Abishur*, Son of *Shimei*, 1 *Chron*. ii. 29. *Brother of the Son, or the Son of the Brother*; from the Word אחה*acha, a Brother*, and from בן*ben, a Son*: otherwise, *of the Understanding*; from the Word בינה*binah*: or *of the Building*; from the Word בנין*binjan*: otherwise, *secret*; from חבה *chabah*; whence חביון*chebijon, bidden*.

,אחוח**AHOHE**, Son of *Bela*, Son of *Benjamin*, 1 Chron. viii. 4. *Brotherhood*; from the Word ,אחה*achah*: otherwise, *a Thorn*; from the Word חוח*choac*: otherwise, *a Hook*; from the Word חח*chac*.

,אחחי**AHOITES**, in *Hebrew Achochi*, or *Ahobi*, of the Family of *Ahohe*, 2 Sam. xxiii. 9. *A living Brother*; from the Word אחה*acha, a Brother*, and from חיה*chajah, living*: otherwise, *my Thorn*; from the Pronoun י*jod, mine*, and חח *chac, a Thorn*.

,אחלה**AHOLAH**, the Name of a Woman, under the Character of whom the Prophet *Ezekiel* describes the *Israelites*, and the ten Tribes. *Ezek*. xxiii. 4. *His Tabernacle, his Tent*; from אהל*obel*.

,אהליאב**AHOLIAB**, Son of *Abisamach*; Exod. xxxi. 6. *The Tent or Tabernacle of the Father*: from the Word אהל*obel, a Tent*.

,אהליבה**AHOLIBAH**, the Name of a Woman, under the Person of whom *Ezekiel* has represented the *Jews*, or the Tribes of *Judah* and *Benjamin*, Ezek. xxiii. 4. *My Tent and my Tabernacle*; from the Word אהל*obel, a Tent*, from the Pronoun י*i, my*, from the Preposition ב *beth, in*, and from the Pronoun ה*a, her*.

,ϛάμεβιλὸθ אהליבמה, **AHOLIBAMAH**, the Wife of *Esau*, Gen. xxxvi. 2. *My Tabernacle is exalted*; from אהל*obel, a Tent*, and the Pronoun י *i, my*, and במה*bamah, exalted*.

,אחומי**AHUMAI**, Son of *Jabath*, Son of *Jabal*, 1 Chron. iv. 2. *Brother of the Waters*; from the Word מים*maim*: otherwise, *the Meadow of Waters, a waterish Meadow*; from the Word ,אחו *achu, a Meadow*, and מים*maim, Waters*.

,μαζὸθ אחוזם, **AHUZAM**, or *Oosam*; Son of *Ashur* and *Naarah*, 1 Chron. iv. 6, 15. *Their Possession, their Occupation*; from the Word אחז *achaz, to take, to possess*; and from the Pronoun, ם*am, theirs*: otherwise, *their*

Vision; from the Word חזהchazah, *to see*.

,אחזות**AHUZZATH**, or *Ochozath*, one of the Friends of *Abimelech*, Gen. xxvi. 26. *Possession, Occupation, Vision*, from the Word אחז *achaz*: or *Brother of the Olive*; from the Word אחהacha, *a Brother*; and זיתzaith, *an Olive-tree*.

AI, a City. See *Hai*.

,איor ,איהAIAH, by a אaleph, the Son of *Zibeon*, Gen. xxvi. 24. otherwise, the Father of *Rizpah*, Wife of *Saul*, 2 Sam. iii. 7. *Vulture*: according to others, *Pye*, or *Raven*; from the Word איהajah: or *alas!* otherwise, *where is he!*

,אילון**AIALON**, the Name of a City built by *Rehoboam*, 1 Chron. viii. 13. and a Valley, *Josh*. x. 12. *A Chain*; from the Word אלהalah: otherwise, *Strength, or a Stag*, from the Word איל*ail*, or *ajal*.

,איית**AIATH**, a City, *Isaiah* x. 28. *Heap*; *Mass*. Αἰχμαλωτάρχης, AICHMALOTARCHA; *Prince of the Captivity*.

AIJA, a City, *Nehem*. xi. 31. *Heap*.

,עין**AIN**, a City upon the Confines of the Tribe of *Judah*, Josh. xxi. 16. *Fountain*, or *Eye*.

AIR.

,μάυσωἠקע, **AKAN**, Son of *Ezer*, Son of *Seir*, the *Horite*, Gen. xxxvi. 27. *Tumult, blowing* or *gnashing the Teeth*: otherwise *Rampart, outward Wall*.

AKIBA. ,νύσοκἀעקוב, AKKUB, Son of *Elioenai*, Son of *Neariah*, 1 Chron. iii. 24. *Footstep, Heel*: otherwise, *he that supplants, that deceives*; from the Word עקבbakab; which has all their Significations.

ALABARCHA, a Governour among the dispersed *Jews*.

ALABASTER, *Box*.

,אלמלך**ALAMELECH**, a City, *Josh*. xix. 26. *God is King*; from אלel, *God*, and מלךmelech, *King*. ,θέμελἀתמלע, ALAMETH, Son of *Becher*, 1 Chron. vii. 8. *Secret*: otherwise, *Youth, Ages*; from the Word עלמalam: otherwise, *above Death*; from the Word עלal, *above*, and מות *muth, Death*.

Ἀλκιμος, **ALCIMUS**, the Name of a wicked Priest, 1 *Macc*. vii. 5. *Strong, Vigorous*; derived from the *Greek*.

Ἄλεμος, **ALEMA**, or *Alimis*, the Name of a City, 1 *Macc*. v. 26. *Porch*; from the *Hebrew* Word אלמalem, or *ulam*: probably the same as *Elim in Moab*, Isai. xv. 8.

,θωμαλἀתמלע, **ALEMETH**, Son of *Jehoadah*, 1 Chron. viii. 36. See *Alameth*. Also a City.

,אלף**ALEPH**, the first Letter of the *Hebrew* Alphabet.

Ἀλέξανδρος, **ALEXANDER**, the Name of a King of the *Macedonians*, 1 Macc. i. 1. Or he whom St. *Paul* deliver'd up to *Satan*, 1 Tim. i. 20. *One that assists Men*; or *one that helps stoutly*; or *one that turns away Evil*. This is what is signified by this *Greek* Word, which pretty nearly answers to the *Hebrew* Word *Solomon*.

ALEXANDRA, a Woman's Name.

ALEXANDRIA, a City in *Egypt*.

ALEXANDRIUM, the Name of a Fortress or Castle.

ALEXAS, a Man's Name.

,ναιλἀיליא, **ALIAN**, Son of *Shobal*, 1 Chron. i. 40. *Leaves*; from the Word עלהhalah: otherwise, *exalted*; from the Word עליוןhelion.

ALLEGORY. ,הללו־יהALLELUIA, or *Hallelu-jah*, the Title of some Psalms; *Praise the Lord, or praise to the Lord*. 'Tis a *Hebrew* Word, compounded of two others; הללוhallelu, *praise ye*, and יהjah, *the Lord*.

,νῶληὀלון, **ALLON**, Father of *Shiphi*, Father of *Ziza*, 1 Chron. iv. 37. *An Oak*; from the Word אלהalla: otherwise, *strong*, from the Word אילel. Ἀλλόφυλοι, ALLOPHYLI, *Foreigners*.

,ϛελιἀעלוש, **ALLUSH**, the Name of a Place; *Numb*. xxxiii. 13. *Paste*, or *Dough*; from the Word לושlush, *to knead*. ,עלמהALMAH, *a Virgin*.

,אלמודד**ALMODAD**, Son of *Joktan*, Gen. x. 26. *Measure of God*: See *Elmadun*: otherwise, *Court of the well-belov'd*; from אלמulam, *a Court*, and דודdod, *beloved*.

,עלמון**ALMON**, a City, *Josh*. xxi. 18. The same as *Alameth*, which see.

דבלתים- ,עלמין**ALMON-DIBLATHAIM**, one of the Stations of the *Israelites* in the Wilderness, *Numb*. xxxiii. 46. Compounded of two *Hebrew* Words; *almon*, or עלמbalam, *Secresy, Youth, an Age*, or *Contempt*, and

diblathaim, or דבלה*dabal, Figgs*, or *a lump of Figgs*. ,שקדALMOND-TREE, *Shaked*.

,אלמגים**ALMUGIM**, a kind of Wood. ,אהליםALOES, a sort of Tree.

Ἄλφα, **ALPHA**, the first Letter of the *Greek* Alphabet.

Ἀλφαβήτου, **ALPHABET**, from *Alpha* and *Beta*, the two first *Greek* Letters.

Ἀλφαῖος, ALPHÆUS, Father of St. *James* the Apostle, *Math*. x. 3. *A Thousand*; from the *Hebrew* Word אלף*eleph, one that teaches*: It signifies *learned*, or *chief*.

ALTAR, *of Incense*, &c. *Idumea*, or a Duke of that Name, *Gen*. xxxvi. 40.

,αλάγεαλוע, **ALVA**, or *Alua*, *His Ascension* or *Elevation*; as is believed, from a City of על*hala, Ascension*, and the Pronoun ה*he, his*: otherwise, *Prevarication*, from עלילה*halilah*.

,μαλωαדוע, **ALVAN**, Son of *Shobal*, Gen. xxxvi. 23. The same as *Alian* before; *Elevation*, or *Prevarication*.

,עמעד**AMAD**, a City, *Josh*. xix. 26. *The People of Testimony*; from the Word עמה *ummah*, and עד*hed, Testimony*: or *of the Prey*, and *of Eternity*: otherwise, *of Passage*; from the Word עדה*hadah*. ,עמלAMAL, Son of *Helen*, 1 Chron. vii. 35. *Labour, and Iniquity*.

,עמלק**AMALEK**, Son of *Eliphaz* and *Timna*, Gen. xxxvi. 12. *A People that licks up, or that takes away all*; from the Word עם*ham, a People*, and לקק*lacac, to lick up, to take away all*: otherwise, *a People that strikes*, or *that uses ill*, from the Word עמל*hamal*.

,עמלקי**AMALEKITES**, People descended from *Amalek*, Gen. xiv. 7. ,אמנAMAN, a City, *Josh*. xv. 26. *Their Mother*, or *their Fear*; from the Word אם*am*, *Fear*: otherwise, *a Cubit*; from the Word אמה *ammah*; and from the affix ם*mem, theirs*.

,אמנה**AMANA**, a River in the Territory of *Damascus, Cant*. iv. 8; which is also call'd *Abana*; or rather 'tis a Mountain which was contiguous to *Shamir* and *Hermon*, 2 Kings v. 12. See *Abana* before. *Integrity and Truth*; from the *Hebrew* Word ,אמון*emun*.

,אמריה or ,אמריהוAMARIAH, Father of *Gedaliah*, Zeph. i. 1. As also Son of *Meraioth*, 1 Chron. vi. 7. *The Lord says*; from the Word אמר*amar, to speak*, and יה*jah, the Lord*: otherwise, *Elevation*; from the Word ראם*raam*: otherwise, *the Lamb of God*; from the Word אמרא*ammera*, in *Chaldee, a Lamb*, and יה*jah, the Lord*. ,עמשאAMASA, Son of *Abigail*, 2 Sam. xvii. 15. Also the Son of *Hadlai*, 2 Chron. xxviii. 12. *A forgiving People*; from the Word עם *ham, a People*, and from נשא*nasha, to pardon*, or *to rise up*: otherwise, *the Burden of the People*; from the same Word נשא*nasha, to carry*.

,עמשי**AMASAI**, Son of *Elkanah*, 1 Chron. vi. 25. Father of *Mahath*, 2 Chron. xxix. 12; *The Present of the People*; from the Word עם *ham, People*, and שי*shi, a Present*: otherwise, *with a Present*; from the Preposition עם*hem*, with, and the Word שי*shi, a Present*.

,עמשסי**AMASHAI**, Son of *Azareel, Nehem*. xi. 13. *Oppression of the People*; from עם*ham, the People*, and שסה*shasah, to plunder, to oppress*.

AMASIS, a King of *Egypt*.

AMATHA, a Town's Name.

AMATHUS, a City.

,ἱθαμὰתימח, **AMATHEANS**, Sons of *Canaan*, Gen. x. 12. *A Vessel, a Bottle*; from the Word חמת*chemeth*: otherwise, *a Wall*; from the Word חמה*chomah*: otherwise, *Heat*, or *Anger*; from the Word חמם*chamam*. ,אמציהAMAZIAH, Father of *Josiah*, 1 Chron. iv. 34. Also Son of *Hilkiah*, 1 Chron. vi. 45. Also the Name of a Priest, *Amos* vii. 12. Also the Son of *Joash* King of *Judah*, 2 Kings xiv. 1. *The Strength of the Lord*; from the Word עמצ*hamatz, Strength*, and יה*jah, the Lord*.

AMBIVIUS, a Governour of *Judea*:

AMBUSH.

,המלך**AMELEC**, Father of *Joash*, 1 Kings xxii. 26. *The King*, or *the Counsellor*; from the Word מלך*melec, a King*.

,אמן**AMEN**, *Let it be so, it is true*; from the Word אמן*amen, true, faithful*, Deut. xxvii. 15.

AMERUTHA, a Town's Name. ,אחלמהAMETHYST, a precious Stone.

,אמי**AMI**, Chief of the *Hazzebaim*, Ezr. ii. 57. *My Nations*: otherwise, *my Mother*; from the Word אמם*amam*: otherwise, *my Cubit*, from the word אמה*amah*: otherwise, *Fear*.

,אמינדבAMINADAB, Son of *Aram*, 1 Chron. ii. 10. Father of *Naasson*, Numb. i. 7. *My People is liberal*; from the Word עם*ham, a People*, and נדב*nadab, gracious, liberal*: or *Prince of the People*: otherwise, *a People that vows*.

,אמתיAMITTAI, or *Amathi*, Father of *Jonah* the Prophet, 2 *Kings* xiv. 25. *True*, *faithful*; from the Word אמת*emeth*: otherwise, *a Cubit*: otherwise, *a Servant*; from the Word אמה*ammah*: otherwise, *one that is afraid*.

,עמיזבדAMIZABAD, Son of *Benaiah*, 1 Chron. xxvii. 6. *The Portion of my People*; from the Word עם*ham, a People*, and זבד *zabad, a Portion or Dominion*.

,עמוניAMMANITES, or *Ammonites*, a People, *Nehem*. ii. 19. *My People*.

,עמיאלAMMIEL, Father of *Bathsheba*, 1 Chron. iii. 5. Also Son of *Gemal*, Numb. xiii. 13. Also Father of *Machir*, 2 Sam. ix. 4. Also Son of *Obed-edom*, 1 Chron. xxvi. 5. *The People of God*; from the Word עם*bam, a People*, and אל*el, God*: or, *my People belongs to God*.

,δδιμασדעמיהוד, AMMIHUD, Father of *Elishama*, Numb. i. 10. Also Father of *Shemuel*, or *Samuel*, Numb. xxxiv. 20. Also Father of *Utbai*, 1 Chron. ix. 4. Also of *Talmai*, 2 Sam. xiii. 37. *People of Praise*; from the Word עם*bam, a People*, and הוד*bod, Praise*: or, *Praise is with me*; from the Preposition עם*im, with*, and the Pronoun י*jod, me*.

,עמישדיAMMISHADDAI, Father of *Abiezer*, Numb. i. 12. *People of the Almighty*; from the Word עם*bam, or People*, and שדי*shaddai, All-mighty*: or *the Almighty is with me*; from the Preposition עם*im, with*, and the Pronoun י*i, me*: otherwise, *one that ravages with me*; from the Word שד*shod, to ravage*.

AMMON, or *No-ammon*, a City of *Egypt*.

,עמוןAMMON, or *Ben-ammi*, Son of *Lot*, and of his youngest Daughter, *Gen*. xix. 38. Father of the *Ammonites*. *Ben-ammi* is interpreted, by the *Vulgate, the Son of my People*. ,בן־עמי*ben-ami*; from בן*ben, a Son*, י*jod, my*, and עם*bam, a People*.

,עמוןAMMON, a People, 1 *Sam*. xi. 11. *His People*; from the Word עם*bam, a People*, and the Pronoun ון*on, bis*.

,עמוניםAMMONITES, otherwise *Meonites*, 2 , מעוניים*Chron*. xxvi. 8. from the Word מעון*mahon*, either *afflicted*, or *who fail*; from the Word עני*honi*: otherwise, *who answer*; from the Word ענה*hanah, be answer'd*.

AMMONIUS, a Man's Name.

,אמנוןAMNON, the eldest Son of *David* and *Abinoam*, 2 Sam. iii. 2. otherwise, עמינון*Aminon*, 2 Sam. xiii. 20. Also the Son of *Shimon*, 1 Chron. iv. 20. *Faithful and true*; from the Word אמן *amen*: otherwise, *Foster-father* or *Tutor*; from the Word אמון*amon*: otherwise, *Son of the Mother*; from אמם*amam, Mother*, and נין*nin, a Son*.

,עמוקAMOK, one of the Priests who return'd with *Zerubbabel* to *Jerusalem*, Nehem. xii. 6. *Valley*, or *Depth*; from the Word עמק*hamak, a Valley*.

,אמוןAMON, Son of *Manasseh* King of *Judah*, 2 Kings xxi. 18. and Father of *Josiah*, Jerem. i. 2. Another Prince of one of the Cities of *Samaria*, 1 Kings xxii. 26. *Faithful, true*, &c. See *Amnon* before.

,ϛοΐαρρομὰʹריאמ, AMORRITE, or *Amorrhaeus*, Son of *Chanaan*, Gen. x. 16. *Bitter*; from the Word מרר*marar*: otherwise, *a Rebel*; from the Word מרה*marah*: otherwise, *a Babler or Prater*; from the Word אמר*amar*.

,אמוץAMOS, by א*Aleph*; Father of *Isaiah* the Prophet, *Isai*. i. 1. *Strong, robust*; from the Word אמץ*amatz*.

,עמוסAMOS, by ע*bain*, one of the twelve lesser Prophets, *Amos* i. 1. *Loading, weighty*; from the Word עמס*hamas*.

Ἀμφίπολις, AMPHIPOLIS, a City, *Acts* xvii. 1. A City encompassed by the Sea; from the *Greek* Word ἀμφί, which signifies *to surround*, and πόλις, *a City*.

AMPHORA, a Vessel, or Measure for Liquids.

Ἀμπλίας, AMPLIAS, a Friend of St. *Paul's*, *Rom*. xvi. 8. A *Latin* Word, signifying *large* and *extensive*.

,μάρβμάעמרם, AMRAM, Son of *Koath*, Exod. vi. 18. *Exalted People*; from the Word עם *bam, a People*, and from רום*rum*, or רם*ram, lifted up*: otherwise, *their Sheaves*, or *handfuls of Corn*; from the Word עמר*homer*, and the Affix ם*am*, *theirs*: otherwise, *with the most High*; from the Preposition עם*him, with*, and the Word רום*rum*, or רם*ram, high, exalted*.

,חמרןAMRAM, Son of *Dishan*, 1 Chron. i. 41. *An Ass*, or *winous*; from חמר*chamor*, or *chemer*.

,μάρπὰʹמרעAMRAMITES, a People, 1 *Chron*. xxvi. 23. from the same.

,אמרפלAMRAPHEL, a King of *Shinar*, Gen. xiv. 1. *One that speaks of hidden Things*; from the Word אמרamar, *to speak*, and from פלהphala, *secret, mysterious*: otherwise, *one that speaks of Judgment*; from the Word פללpillel, *to judge*: otherwise, *of Ruin*; from the Word פלהpalac.

,ῥάθαμὰ המתרAMTHAR, the Name of a Place, *Vulg*. Josh. xix. 13. *Form, Figure*; from תארthoar: otherwise, *he that curses Death*; from אורavar, *to curse*, and מתmeth, or *moth, Death*.

,ἰσαμὰ אמציAMZI, Son of *Zechariah*, Nehem. xi. 12. *Strong, robust*; from the Word אמץamatz.

ANA, a City.

,ענבANAB, the Name of a City or Mountain, *Josh*. xi. 21. *Grape*: otherwise, *naked, bond*; from the Word ענדhanad.

Ἀνάγλυφα, ANAGLYPHA, Works of Carving, or *in basso relievo*.

Ἀναγογή, ANAGOGE, see *Sense of the Scripture*.

,νάνὲ ענהANAH, Son of *Zibeon*, and Father of *Abolibamah*, the Wife of *Esau*, Gen. xxxvi. 2. *One who answers*, or *who sings*; from the *Hebrew* Word ענאhana, *to answer, to sing*: otherwise, *poor or afflicted*; from the Word עניhoni.

,ענחרתANAHARATH, a City, *Josh*. xix. 19. *Dryness, Inflammation*; from the Word חרר *charar*: otherwise, *Anger*; from the Word חרה *chara*: otherwise, *Neighing*; according to the *Syriac, Suffocation*.

,ענקANAK, or *Enac*, the Name of a famous Giant, *Numb*. xiii. 23. *A Collar*, or *Ornament*. Some derive from hence the *Greek* Word ἄναξ, *anax, a King*.

,ענקיםANAKIM, Giants, *Deut*. ii. 11. from the same.

,αἱεμαιενὰ ענמיםANAMIM, Son of *Mizraim*, Gen. x. 13. *A Fountain*, or *Eye*; from the Word עינhain, and from מיםmaim, *Waters*: otherwise, *Answer, Song, Affliction*; from the Word ענהhana, &c.

,אנמלךANAMMELECH, one of the Gods of the *Sepharvims* of *Assyria*, 2 Kings xvii.

31. *Answer, or Song of the King and Council*; from ענהhanah, *Answer*, and מלךmelec, *of the King, or of Counsel*, according to the *Chaldee* Etymology; or, *the King*.

,ענANAN, one of those that sign'd the Covenant of the Lord with *Nehemiah*, *Nehem*. x. 26. *Cloud*: otherwise, *Sooth-saying, the Art of Divination*.

,ענניANANI, Son of *Elionai*, 1 Chron. iii. 24. *My Augury, my Cloud*.

,עניהANANIAS, a City, *Nehem*. xi. 32. Also the Name of a Man, *Acts* v. 1. *The Cloud of the Lord*; from the Word עננanan, and יהjah.

ANANUS, see *Annas*. Ἀναρχία, ANARCHY, *without Rule or Government*.

,ענתANATH, Father of *Shamgar*, Judg. iii. 31. *Answer, Song*; from the Word ענהhana: otherwise, *Affliction, Poverty*; from the Word עוני *boni*.Ἀνάθεμα, ANATHEMA, from ἀνατίθεμι, *to set a-part, or devote*.

,ענתותANATHOTH, a City, *Josh*. xxi. 18. From the same Root as *Anath*.

,עניהANAVIAH, or *Ania*, a Man's Name, *Nehem*. viii. 4. *Answer, or Affliction of the Lord*; from יהjah, *the Lord*, and עניbani.

ANCHIALUS.

Ἀνδρέας, ANDREW, or *Andreas*, the Name of an Apostle, *Matth*. iv. 18. A *Greek* Word, signifying *a stout and strong Man*.

Ἀνδρώνικος, ANDRONICUS, the Name of a Man, 2 *Macc*. iv. 34. A *Greek* Word, which signifies *a Man excelling others, a victorious Man*.

,μάνὲ ענםANEM, a City, 1 *Chron*. vi. 73. *Their Answer, their Song, their Affliction, or Poverty*. See *Anath* above. From the Pronoun מ *mem*, and עניani. ,ענרANER, Brother of *Mamre*, Gen. xiv. 13.

Also a City, 1 *Chron*. vi. 70. *Answer, Song, Affliction, of Light*; from the Word עניbani, *Affliction*, and נרner, or *nur, Light*.

ANGARIARE.

ANGE, a Mountain, *Judith* ii. 12. Ἄγγελος, ANGEL, *Angelus*; a *Greek* Word, signifying *a Messenger*.

ANGER.

,עניANI, the Name of a Porter, or Singer, 1 *Chron*. xv. 18. *Poor, or afflicted*.

,אניעם**ANIAM**, Son of *Shemida*, 1 *Chron*. vii. 19. *I am a People*; from the Word אני*I*, and עם *bam, a People*. Otherwise, *the Ship of the People*; from the Word אני*oni*: otherwise, *Affliction*, or *Strength of the People*; from the Word אנן*on*, or *anan*, and עם*bam, the People*.

ANIANUS, a Man's Name.

ANILÆUS, a Man's Name.

,ענים**ANIM**, a City, *Josh*. xv. 15. *Those who answer, who afflict*. See *Anath* above.

ANISE, an Herb.

ANIMALS. ,חנהANNA, or *Hannah*, the Name of a Prophetess, *Luke* ii. 36. *Gracious, merciful*; or *one that gives*, from the Word חנן*channan*.

Ἄννα, **ANNAS**, Father-in-law of *Caiphas*, John xviii. 24. *One that answers, that afflicts, and humbles*; from the Word ענה*anah*: or *gracious, merciful*; from חנה*channah*.

ANNIUS RUFUS, a Man's Name.

ANNUNCIATION, a Festival of the *Christian* Church.

ANSWER.

ANT, an Insect.

ANTARADA, the Name of a City.

ANTHEDON, a City.

Ἀντίχριστος, **ANTICHRIST**. Ἀντίγονος ANTIGONUS, a Man's Name.

Ἀντιλίβανος, **ANTILIBANUS**, a Mountain over-against *Libanus*.

Ἀντιλογία, **ANTILOGIA**, or Contradiction.

ANTIMONY.

Ἀντιόχεια, **ANTIOCH**, a City, 1 *Macc*. iii. 37. Heretofore *Hamath*, Zech. ix. 2. This City was so named from King *Antiochus*.

Ἀντιοχίς, **ANTIOCHIS**, a Woman's Name, 2 *Macc*. iv. 30.

Ἀντίοχος, **ANTIOCHUS**, a Man's Name, 1 *Macc*. i. 21. *One that is equal in speed with a Chariot*.

Ἀντιπᾶς, **ANTIPAS**, one of the Martyrs slain by the People of *Pergamus*, Rev. ii. 13. *For all, and against all*; a *Greek* Word compounded of two others, of ἀντί*, against*, and πᾶς*, all*. It may also be put for *Antipater, equal to the Father*.

Ἀντίπατρος, **ANTIPATER**, Son of *Jason*; 1 Macc. xii. 16. *who is equal to his Father*; a Word compounded of two *Greek* Words, ἀντί, *against*, and πατήρ*, Father*.

Ἀντιπατρίς, **ANTIPATRIS**, a City, *Acts* xxiii. 13. It takes its Name from *Antipater*.

ANTONIA, a Tower in *Jerusalem*.

ANTONINUS PIUS.

,ענתותיה**ANTOTHIAH**, Son of *Shashak*, 1 Chron. viii. 24. *The Answers, the Songs*, &c. *of the Lord*. See *Anath*.

ANTONY, *Mark Antony*.

ANUA, a Village. *Euseb*.

,ענוב**ANUB**, Son of *Coz*, 1 Chron. iv. 8. *A Grape*; from the Word ענב*hanob*: otherwise, *a Knot*, in the *Syriac*.

ANUS.

,אפדנו**APADNO**, the Name of a Place, *Dan*. xi. 45. *Our Ornament*; from the Word אפוד *Ephod, an Ornament*, and the Affix נו*no, ours*. A Word foreign to the *Hebrew* Tongue. 'Tis *Padan-aram*, or *Mesopotamia*. St. *Jerom* translates it, *His Throne, his Habit*, or *his Covering*.

Ἀπάμειας, **APAMEA**, or *Apamia*, a City, *Judith* iii. 14. A *Greek* Word, signifying *one that drives away, that puts at a distance*.

APE, an Animal.

Ἀπελλῆς, **APELLES**, a Man whom St. *Paul* commends, *Rom*. xvi. 10. A *Greek* Word, from the Verb ἀπέλλω*, I exclude, I separate*; or from ἀπελλαί*, publick Discourse*.

APHACA, a City.

אפרסכיא אפרסתכיא,**APHARSA- CHITES**, or *Apharsathachæi*, a People, *Ezr*. iv. 9. *One that divides or tears the Peacocks*; from the Word פרסparas, *to cut, to pull in peices*, and תוךthoc, whence תוכייםthuchiim, *Peacocks*: otherwise, *Parrots*, or *Birds of Prey*. These Etymologies are foreign to the *Hebrew* Tongue. From *Apharsachites* comes the Word *Satrapas*, ,אפק, אפקה, אפיחAPHEK, or *Apheca*, a City, *Josh*. xii. 18. *Judg*. i. 31. *A Stream, a rapid Torrent*: otherwise, *Strength, Vigour*.

APHEREMA, a Province.

,פס־דמים**APHES-DAMMIM**, or *Phesdomim*, the Name of a Place, 1 *Chron*. xi. 13. *The Portion or Effusion of Blood, or drop of Blood*; from the Word פססpasas, *diminution*, or פסpas, *portion*, and דמdam, *Blood*.

,אפיה**APHIAH**, Son of *Temini*, 1 Sam. ix. 1. That *blows, or breathes, or speaks*; from פוח *puach*: or that *tyes, or chains*; from פקpak.

APHRAIM, the Name of a Place; *Euseb*.

,הפצץ**APHSES**, one of the Heads of the Sacerdotal Families, 1 *Chron*. xxiv. 15. *One that diminishes, tears away, destroys*; from the Word פצהpatsa, whence פצםpatsam, to *destroy*.

,פוטAPHUTÆI, *fat, big*; from the *Hebrew* Word פוטput.

APIS.

Ἀποκάλυψις, **APOCALYPSIS**, *Rev*. i. 1. *Revelation*; derived from the Verb ἀποκαλύπτω, *I reveal, I discover*.

Ἀπόκρυφος, **APOCRYPHAL**, *hidden or secret*; from ἀποκρύπτω, *to hide or conceal*. Ἀπόλλων, APOLLO.

Ἀπολλοφάνης, **APOLLOPHANES**, one that was kill'd by *Judas Maccabeus*, 2 Macc. x. 37. *He that discovers Apollo*, or *Apollo manifesting himself*.

Ἀπολλωνία, **APOLLONIA**, a City, *Acts* xv. 1. *Perdition, Destruction*.

Ἀπολλώνιος, **APOLLONIUS**, one of those that were slain by *Judas Maccabeus*, 1 Macc. iii. 10. From the same as *Apollo*.

Ἀπολλὼς, **APOLLOS**, a Native of *Alexandria, Acts* xviii. 24. *One that destroys and lays waste*; a *Greek* Word, from the Verb ἀπολλύμαι, *I perish or am destroy'd*; or ἀπολλύω, *I destroy*.

Ἀπολλύων, ,אבדון**APOLLYON**, in *Hebrew*, *Abaddon*, Rev. ix. 11. *One that exterminates or destroys*.

APONOR, *to be in doubt*.

Ἀποστάτης, **APOSTATE**, from ἀφίστημι, *to depart or separate*.

Ἀπόστολος, **APOSTLE**, a *Greek* Word, *Luke* vi. 16. A Messenger, *an Envoy, a Legate*.

Ἀποθήκη, **APOTHECA**, *a Store-house*; *and Place of Reserve*.

,אפים**APPAIM**, Son of *Nadab*, 1 Chron. ii. 30. *Countenance, Visage*; from the Word אף *aph*, which also signifies *the Nose*, or *Anger*, אנף *anaph, Wrath*: otherwise, *a Baker*; from the Word אפהapha.

Ἄπφους, **APPHUS**, Son of *Mattathias*, 1 Macc. ii. 5. *Counsel of Indignation*: otherwise, *one that usurps the Counsel*, or *that penetrates*; from the Word חפשchaphash, *to penetrate*. Ἀπφία, APPIA, the Name of a Woman mention'd by St. *Paul*, Philem. ii. *That produces, or is fruitful*.

APPLE, a Fruit.

APRIES, a King of *Egypt*. Ἀκύλας, AQUILA, a *Jew*, a Native of *Pontus, Acts* xviii. 2. This Word is *Latin*, and signifies *an Eagle*.

AQUILO, the North-Wind.

,ער**AR**, a City of the *Moabites*, Numb. xxi. 15. Wherefore it is call'd *Ar* of *Moab*, Isai. xv. 1. *Awaking, Watching, Evacuation, Uncovering*.

,ארא**ARA**, Son of *Jether*, 1 Chron. vii. 38. *Cursing, one that curses*; from the Word ארר *arar*, according to some: otherwise, *seeing*; from the Word ראהraah.

,ארב**ARAB**, the Name of a City, *Josh*. xv. 52. *One that lays Snares*: otherwise, *one that multiplies*; from the Word רבבrabab: otherwise, *Locusts*, from the Word ארבהarabe: otherwise, *a Window*, from the Word ארבהaruba.

,αβμερὰ הערבה, **ARABAH**, a City, *Josh*. xviii. 28. xv. 60. call'd *Beth-arabah*. Great, or *powerful*; from רבבrabab, or רבהrabah: otherwise, *contentious or disputative*; from ריבrub.

ARABIA, and ,ארביים ARABIANS, a People, 2 *Chron*. xxvi. 7. From the Word ערבhereb, *the Evening*, or *a Place wild and desert*; or *Hostages*, *Pledges*, *Ravens*, *Mixtures*, *mild*: This Word has all these different

Significations; *Mixtures*, from the Word ערביםarabim, because this Country was inhabited by different kinds of People.

,ארכיאוArkites, **ARACEANS**, or *Arkites*, 2 Sam. xv. 32.

ARACH, a City of *Chaldea*.

,ערדARAD, a City, *Numb*. xxi. 1. *A wild Ass*; or, according to the *Syriac*, a *Dragon*.

Ἀράδου, **ARADUS**, an Island, 1 *Macc*. xv. 23. See *Arad*.

,ארחARAH, Son of *Ullah*, 1 Chron. vii. 37. *Way, Path*: otherwise, *daily Provisions*, ארחה *aruchab*: otherwise, *to exhale*, from ריחriach.

,ארם**ARAM**, Son of *Shem*, Gen. x. 23. Also the Son of *Shomer*, 1 Chron. vii. 34. *Elevation*, *Magnificence*; from the Word רמםramam, or רוםrum: otherwise, *one that deceives*, from the Word רמיהramija: otherwise, *their Curse*; from the Word אררarar, and the Pronoun םam, *theirs*. The Word *Aram* signifies *Syria*, or the Father of the *Syrians*.

,μαράμ, **ARAM**, in the *Hebrew Ram*, Son of *Esron, Ruth* iv. 19. from the same Root.

,αρύσπιτμαρκα, **ARAMITESS**, *Heb. Aramea*, that is a *Syrian* Woman, 1 *Chron*. vii. 14. The Mother of *Machir* is so call'd. See *Aram* before. As to the Word *Syria*, it comes probably from the *Hebrew* Word צורtsur, *a Rock*, or *Fortress*; which is also the Name of the City of *Tyre*, heretofore very famous in *Syria* and *Phœnicia*. ,ארן**ARAN**, Son of *Dishan*, Gen. xxxvi. 28. Also Son of *Jeramiel*, 1 Chron. ii. 25. *Ark*; from the Word ארוןaron: otherwise, *Song*, *Shouting for joy*; from the Word רנןranan: otherwise, *their Curse*; from the Word אררarar, *to curse*, and the Affix םam, *theirs*.

,ςαγίγηρεφαה, **ARAPHA**, the Name of certain Giants, 2 *Sam*. xxi. 16. *Physick or Pardon*; from the Word רפהrapha, *to cure, to pardon*: otherwise, *the Mouth, or opening of the Mountain*; from the Word פהpe or phe, *a Mouth*, and הר *bar, a Mountain*.

,ἀραράτ**ARARAT**, Vulg. *Armenia*, a Country, a Province, 2 *Kings* xix. 37. *The Curse of Trembling*; from the Word אררarar, *to curse*, and רטטretet, *fear, trembling*. See *Armenia* afterwards. According to the *Syriac, the Light of him that runs*; from the Word אורor, *Light*, and ירטjarat, or *arat, to run, to go out*: or, according to others, רטהrata, *to run*.

,ארונה**ARAUNAH**, or *Areuna*, a Man's Name, 2 *Sam*. xxiv. 16. the same as *Ornan*, 1 Chron. xxi. 15. *Ark*; from the Word ארוןaron: otherwise, *Song, joyful Cry, Curse*. See *Aran*.

ARAXES, a River. *Rapid*.

ARBACES, a Man's Name.

Ἀρβάτοι, **ARBATTIS**, a City, 1 *Macc*. v. 23. *Caution, Answering*; from the Word ערב *arab*. 'Tis probably the *Araboth*, or the Plains of *Moab*. See *Numb*. xxii. 1. xxvi. 63, &c.

ARBATHITE, Inhabitant of *Arbe*.

,ערבע**ARBE**, a City. See *Kirjath-arbah*, Gen. xxiii. 2. or *Hebron* and *Mamre, the City of the four*; from the Word רבעrabab: otherwise, *lying down*; from the Word רבצrabatz.

Ἀρβήλα, **ARBELA**, a City on the Eastern Frontier of *Judea*, 1 Macc. ix. 2. *Renewing of old Age*; from the Word ערher, *to awake*, and בלהbala, *old Age*: otherwise, *Snares*, from the Word ארבarab: otherwise, *the Plain of God*, deriving it from ערבהand from :אלor *the Locust of God*, from the Word ,ארבהa Locust.

,ארבי**ARBITE**, of *Arbi*, the Name of a Place, 2 *Sam*. xxiii. 35. from the same. It also signifies, *my Window*; from ארבהaruba: or *my Locust*, from the same.

ARCA, a City; also the Ark.

ARCE, a City.

ARCEUTINUS, a sort of Wood. ARCH *Triumphal*.

Ἀρχελαὶς, **ARCHELAIS**, a City, from Ἀρχέλαος, ARCHELAUS, Son of *Herod the Great*. Matth. ii. 22. *Prince of the People*; from the *Greek* Word ἄρχων, *Chief, Prince*, and λαὸς, *the People*.

,ארכיוא**ARCHEVITES**, a People, *Ezr*. iv. 9. *Long*; from ארךerec: otherwise, *that cure*, from ארכהarocah.

,θὼραθαιχράρκιארכי, **ARCHI**, the Name of a City, *Josh*. xvi. 2. which terminated the Portion of the Children of *Joseph*. *Length*, or *Extent*; from the Word ארךarach: It also signifies *Health*: otherwise, *a Scar*; from the Word ארוכהarucha.

ARCHIPPUS, a Man's Name, *Coloss*. iv. 17. *The Chief of the Stables*, or *Master of the Horse*; from the *Greek* Word ἄρχων, *Chief* or *Prince*, and ἵππος, *an Horse*. Ἀρχισυνάγωγος, ARCHISYNAGOGUS, Chief of the Synagogue.

Ἀρχιτρίκλινος, **ARCHITRICLINUS**, a Name of Office, *John* ii. 8; *Prince of the three* Beds: a *Greek* Word, compounded of three others, ἄρχων, *Head or Chief*, τρεῖς, *three*, and κλίνη, *a Bed* or *Couch*; because they lay at Table on Beds, and these Tables were generally encompassed by Beds on three of their Sides.

ARCTURUS, a Constellation.

,δάρὰτ ארד, **ARD**, or *Ared*, Son of *Benjamin*, Gen. xlvi. 21. *One that commands*; from the Word ררא*rada*: otherwise, *he that descends*; from the Word ירד*jarad*.

,ארדי**ARDITES**, Descendants from *Arad*, Numb. xxvi. 40. *He that commands*, or *descends*.

,ארדון**ARDON**, Son of *Caleb* and *Azuba*, 1 Chron. ii. 18. *He that commands*; from the Word ררה*radah*: otherwise, *he that descends*; from the Word ירד*jarad*: otherwise, *the Judgment of a Curse*; from the Word ארר*arar, a Curse*, and from דון*dun, Judgment*.

,ςὴλνορὰιראראל, **ARELI**, Son of *Gad*, Gen. xlvi. 16. The same as *Ariel, the Light of God*; from the Word אור*or, Light*, and אל*el, God*: otherwise, *the Vision of God*; from the Word ראי*roi*, or ראה*raah, Vision*, &c.

Ἀρεοπαγίτης, **AREOPAGUS**, a Place, *Acts* xvii. 34. *The Hill of Mars*: a *Greek* Word, compounded of two others; ἀρεῖος, *of Mars*, and πάγος, *a Hill*, where the Magistrates of *Athens* held their supreme Council.

AREOPOLIS, see *Ar*.

Ἀρέτα, **ARETAS**, King of the *Arabians*, 2 Macc. v. 8. a *Greek* Word, derived from ἄρεσος, *one that is agreeable, that pleases, that is virtuous*. I imagine he was King of *Arad*, and from thence comes his Name *Aretas*.

ARETH, see *Hareth*.

ARETHUSA, a City.

ARGENTEUS, a piece of silver Coin.

,ארגב**ARGOB**, the Name of a Province of the Kingdom of *Bashan*, Deut iii. 13. *A Turf of Earth*; from the Word רגב*regeb, or fat Land*; for the Land of *Bashan* was very rich: otherwise, *Curse of the Well*; from the Word ארר*arar, a Curse*, and גבא*ghebe, a Well*: otherwise, *exalted, Light*; from the Word אור*or, Light*, and גבה*gabah* or *gabah, Elevation*, *Height*.

ARIARATHES, a King of *Cappadocia*.

,אריד**ARIDAI**, a Son of *Haman*, Esth. ix. 9. *A Lion, abounding*; from the Word אריה*ariah, a Lion*, and די*di, Abundance*. 'Tis a *Persian* Word, whose true Etymology is not known.

,אריזתא**ARIDATHA**, a Son of *Haman*, Esth. ix. 8. *The Law of the Lion*; from the Word אריה*ariah, a Lion*, and דת*dath, a Law*: or *the Law of the Curse*; from the Word ארר *arar, a Curse*. This is also a *Persian* Name, whose true Etymology must not be expected from the *Hebrew* Language.

,אריה**ARIEH**, a Man's Name, 2 *Kings* xv. 25. *Lion*: otherwise, *Light of the Lord*; from אור*or, Light*, and יה*jah, the Lord*.

,אריאל**ARIEL**, the Name of a Man, or a City of the *Moabites*. 'Twas the capital City of *Moab*. *The Lion of God*; from אריה*ariah, a Lion*, and אל*el, God*. Ezek. xliii. 16. gives this Name to the Altar of Burnt-Sacrifices.

ARIMANON, a City.

Ἀριμαθαία, ARIMATHÆA, the Name of a City, *Matth*. xxvii. 27. *A Lion dead to the Lord*; from the Word אריה*ariah, a Lion*, מות *muth, Death*, and יה*jah, the Lord*: otherwise, *the Light of the Death of the Lord*; from the Word אור*or, Light*, &c. or simply, *Ramath*, or *Ramah*, a City, where *Samuel* dwelt, 1 *Sam*. i. 19. *Elevation*; from the Word רמם*ramam*.

ARIMI, *Arameans*, or *Syrians*.

ARINDELA, a City.

,אריוך**ARIOCH**, King of *Ellasar*, Gen. xiv. 1. Judith i. 6. *Long, great, tall*; from the Word ארך*arach*: otherwise, *your Drunkenness*; from the Word רוה*ravah, to be drunk*, and the Affix ך *ca, yours*: otherwise, *your Lion*; from the Word אריה*ariah, a Lion*, and the same Affix ך*ca, yours*.

,אריסי**ARISAI**, Son of *Haman*, Esth. ix. 9. *Spouse*, a *Persian* Word, whose Etymology is not in the *Hebrew*. Ἀρισάρχος, ARISTARCHUS, a Man's Name, *Acts* xix. 29. *A good Prince*; a *Greek* Word, derived from the Verb

ἀρισαρχέω, *I govern well*, *compounded of* ἀρισὰ, *good, well, best*, and ἀρχέω, *I govern*.

ARISTEAS, a Man's Name; from ἄριστος, *best*.

Ἀρισοβέλος, **ARISTOBULUS**, *Ptolemy's* Preceptor, 2 *Macc*. i. 10. *A good Counsellor, good Advice*; from the *Greek* Word ἀρισὰ, *well, good*, and βελὴ, *Counsel*.

ARIUS, or *Areus*, King of *Sparta*, 1 *Macc*. xii. 7.

ARK.

,ϛοῖακρὰϊρκע, **ARKI**, Son of *Canaan*, Gen. x. 17. *Sinew, Artery*; from ערקע*arak*, or *orek*: otherwise, *fugitive*, according to the *Syriac*.

ARM.

Ἀρμαγεδὼν, **ARMAGEDDON**, the Name of a Place, *Rev*. xvi. 16. *The Mountain of Megiddo*, *the Mountain of the Gospel*; from the Word הר *bar, a Mountain*, and הגיד*haggid, I proclaim, I reveal*: otherwise, *the Mountain of Fruits, or of Apples*. See *Megiddo* afterwards.

,ארמט**ARMENIA**, a Province, which is suppos'd to take its Name from *Aram*, one of the Sons of *Shem*, and from *Menni*. By the *Vulgate* it is call'd *Ararat*, Gen. viii. 4. Isai. xxxvii. 38.

ARMILLUS.

,νονμέῤ ὸτ ϛορὄ ὸזהרמון, **ARMON**, the Name of a Place, *Amos* iv. 3. According to some, the *Vulgate* has here put the Name of a Place instead of the literal Signification of the *Hebrew*; and that it ought to be translated, *And the Lord says to you, you shall reject the Palace*. The *Hebrew* Word ארמן*armon* also signifies *a Pomegranate-tree*; from the Word רמון*rimmon: the Mountain of Enumeration, or of Preparation*; from the Word הר*bar, a Mountain*, and from the Word מנה*manah, to number, to prepare*: otherwise, *the Mountain of the Gift*; from the Word מנח*manach, an Offering, a Gift*.

,ארמוני**ARMONI**, Son of *Saul* and *Rispab*, 2 *Sam*. xxi. 8. *My Palace*; from the Word ארמון*armon*: otherwise, *the Curse of the Enumeration, and of the Preparation*; from the Word ארר*arar, a Curse*. See above.

ARMS.

ARMYS.

,ארנן**ARNAN**, Son of *Rephaiah*, 1 Chron. iii. 21. *Their Chest, their Casket*; from ארון*aron, a Chest*, and the Pronoun ן*an, theirs*: otherwise, *Cry of Joy*; from *ranan*: or *Curse*; from ארר*arar*: otherwise, *Light of the Son*; from אור*or, Light*, and נין*nin, Son*.

,ארנון**ARNON**, a River of the *Moabites*, Numb. xxi. 14. *Leaping for Joy*: or *their Chest*; from the Word ארון*aron, a Chest*, and the Pronoun ן*an, theirs*: otherwise, *the Cry of Joy*; from רנן*ranan*.

ARNONA, a Country. ,ארודAROD, or *Arodi*, Son of *Gad*, Gen. xlvi. 16. Numb. xxvi. 17. See *Arad* before.

,ערער**AROER**, a City of the *Moabites*, Numb. xxii. 34. *Heath, Tamarisk*: otherwise, *Nakedness of the Skin*; from the Word ערוה*hervah, Nakedness*, and עור*hor, the Skin*: otherwise, *Exultation*; from the Words ער*her*, ער*hor*: or *Nakedness of the Watch, or of the Enemy*; from the Word ער*har, Nakedness*, or *Enemy*, and from ער*her, Watch*.

,ערערי**AROERITE**, an Inhabitant of *Aroer*, 1 Chron. xi. 44. See *Aroer* before.

,ארפד**ARPAD**, or *Arphad*, Isle of *Phenicia*, 2 Kings xviii. 34. *The Light of Redemption*; from the Word אור*or, Light*, and פדה*padah, to redeem*: otherwise, *that lies down, that makes his Bed*; from the Word רפד*raphad*.

,ארפכשד**ARPHAXAD**, Son of *Shem*, Gen. x. 22. *One that heals*; from the Word רפא*rapha*: otherwise, *one that releases*; from the Word רפה *rapha*, and כשל*chashal, he that overthrows*, and from the Word דד*dad, a Nipple*. This Word is not *Hebrew*; wherefore it is in vain to seek for its Original in that Language.

ARROW.

Ἀρσάκης, **ARSACES**, the Name of a Man, 1 *Macc*. xv. 22. *Who lifts up the Buckler*; from the *Greek* Word ἄρσις, *a lifting up*, and ἰκὴς, signifying the Point of a Lance or Sword. This is a *Persian* Word, and its Root is not to be found in the *Hebrew* Tongue.

ARSENAL.

Ἀρτάβαι, **ARTABA**, a sort of Measure, *Dan*. xiv. 2. Its Etymology is not to be found in the *Hebrew*. According to St. *Epiphanius*, the *Artaba* contain'd seventy two *Sextarii*.

,ארתחשסתא**ARTAXERXES**, a Name common to the Kings of *Persia*, *Ezr*. iv. 7. vii. 1. In *Hebrew, Artachshasta, the Silence of Light*, or, *Light that imposes Silence*; from the Word אור *or, Light*, and חרש*cheresh,*

Silence: otherwise, *Joy that is in haste*; from the Word חושcush, and שושshush, Joy. In Chap. vii. 21. the same Name is thus written, ארהתשסתא,*Artestatha*, and signifies the same thing. We must not expect to find the true Etymology of this Name in the *Hebrew* Tongue, because it is *Persian*.

Ἀρτεμᾶς, **ARTEMAS**, the Name of a Man, *Tit*. iii. 10. A *Greek* Word, signifying a good Man, one without Reproach, holy, agreeable, and handsom.

ARVAD, a Place, *Ezek*. xxvi. 8. See *Arvadi*.

ארודי,**ARVADI**, Son of *Canaan*, Gen. x. 18. *Fulness of Curse*; from אררarar, *a Curse*, and רוהravah: otherwise, *that defends or forbids*; from ירדjarad: otherwise, *that commands*; from רודrud.

ארבית,θὼβαρὰβ, **ARUBOTH**, the Name of a City, 1 *Kings* iv. 10. *Cataracts, Windows, Locusts*; from the Word ארבהarubah: otherwise, *Snares*; from the Word ארבareb.

ARUIR, a City.

ARUMAH, or *Rumah*, a City.

ARUS, a Village near *Samaria*.

ארצא,**ARZA**, or *Arsa*, a Man's Name, Governour of the City of *Tirzah. The Earth*; from ארץeretz: otherwise, *Will*; from רצהratzah, *to be willing*: otherwise, *Courses*; from רוץrutz, *to run*.

אסא,**ASA**, Son of *Abijam* King of *Judah*, 1 Kings xv. 8. Or Father of *Barachiah*, 1 Chron. ix. 16. *Physician*; or *Cure*, according to the *Syriac*.

עשהאל,**ASAHEL**, Son of *Zeruiah*, 2 Sam. ii. 18. and Brother of *Joab*, 2 Sam. xxiii. 24. *Works, or Creature of God*; from the Word עשהhashah, *to make*, and אלGod.

עשיה,**ASAIAH**, one of the Officers of King *Josiah*, 2 Kings xxii. It signifies also a Prince, 1 *Chron*. iv. 36. or *Creature of the Lord*; from the Word עשהhashah, *to make*, and ,יהthe Lord.

ASAMON, a Mountain.

אסף,**ASAPH**, Son of *Barachiah*, 1 Chron. vi. 39. otherwise, Father of *Zechariah*, 1 Chron. ix. 15. *One that assembles together*: otherwise, *one that finishes and compleats*.

אשראלה,**ASARELAH**, the Name of a Man, 1 *Chron*. xxv. 2. *Beatitude, or Conduct of God*: otherwise, *he that regards the Oak, or the Strong*; from the Word אלהallah, an Oak, and אלel, *strong*: otherwise, *he that beholds God, or the Felicity of God*.

מעלח־עקרבים,ASCENSUS *Scorpionis*, the Name of a Place, *Josh*. xv. 3. See *Maalehacrabbim*.

ASCENSION, of our Saviour.

ASCOPERA, a Vessel.

אסנת,**ASENETH**, Daughter of *Potiphar*, Gen. xli. 45. *Peril, or Misfortune*; from the Word אסנasan. This Word is *Egyptian*, and its Root is not in the *Hebrew*.

אשרות,ϛοσλἄθ, **ASEROTH**, the Name of an Idol, *Judg*. iii. 7. The *Vulgate* reads *Astaroth*. A Grove dedicated to false Gods; from אשרה *asherah, a Wood* or *Grove. Astaroth* was probably the Goddess of the Groves.

עשן,**ASHAN**, a City, *Josh*. xv. 42. *Smoak, or that smoaks*.

אשבל,**ASHBEL**, Son of *Benjamin*, Gen. xlvi. 21. The same Person is call'd *Jediael*, 1 Chron. vii. 6. *The Fire of old Age*; from the Word אש *esh, Fire*, and בלהbalah, *to grow old*: otherwise, *one that consumes and extinguishes himself*; from the Word בלאbala, and אישish, *Man*.

ASHDOD, see ,אשדותASHDOTH, the Name of a Country; and a City of the *Amorites*, Joel x. 40. *Effusion*; from the Word אשדeshod, *Inclination*, *Leaning*: otherwise, *a wild open Place*, or *Pillage*; from the Word שודshod, *to pillage, to plunder*.

אשר,**ASHER**, the eighth Son of *Jacob* and *Zilpah*, Gen. xxx. 13. *Happiness*.

ASHES.

אשימא,**ASHIMAH**, the Name of an Idol, 2 *Kings* xvii. 30. *Crime*; from the Word אשם *ashem*: otherwise, *Position*; from the Word שום *shum, to put*: otherwise, *Fire of the Sea*; from the Word עשhesh, and יםjam, *the Sea*. This Word is foreign to the *Hebrew* Language.

אשכנז,**ASHKENAZ**, Son of *Gomer*, Gen. x. 3. Jerem. xv. 27. *A Fire that distils or spreads*; from the Word אשesh, *a Fire*, and נזה *nazah, to imbue*.

,μὰανσὰנהשנא, **ASHNAH**, the Name of a City, *Josh*. xv. 33. *A Fire now*; from the Word אשׁ*esh, a Fire*, and נא*na, now*: otherwise, *a Change*; from the Word שׁנה*shanah, to change*: otherwise, *Duplicity*; from the Word שׁני*sheni*, *double*.

,אשׁפנז**ASHPENAZ**, Chief of *Nebuchadnezzar's* Eunuchs, *Dan*. i. 3. *A Quiver*; from the Word אשׁפה*ashpah*; otherwise, *Interpreter*, or *Astrologer*; from אשׁף*ashaph, Aspersion*, and the Word נזה*nazah*. This Word is *Assyrian*, and 'tis in vain to look for its true Etymology in the *Hebrew*.

,עשׁתרותי**ASHTERATHITE**, a People, 1 *Chron*. xi. 44. Inhabitants of *Asteroth*.

,אשׁתמה**ASHTEMOTH**, a City, *Josh*. xv. 50. *Fire of Admiration*; from אשׁ*esh*, *Fire*, and תמה*thamah, Admiration*: or *Man of Admiration or Perfection*; from תּם*tha-mam*, *Perfection*, and איש*ish, a Man*.

,עשׁות**ASHUATH**, or *Asoth*, Son of *Japhlet*, 1 Chron. vii. 33. *Who makes, or who is made*; from the Word עשׁה*hashah, to make*: otherwise, *the Moth that consumes Garments*; from the Word עשׁ*hash, a Moth* or *Maggot*.

,ῥώσὰאשׁחור, **ASHUR**, Son of *Hezron*, 1 Chron. ii. 24. *Brown, black*; from שׁחר*shacar*: otherwise, *Fire of Whiteness*, or *Fire of the Hole or Cave*; from אשׁ*esh, Fire*, and חור*cur, a Cave*, or חר*car, Whiteness: Fire of Liberty*; from חרר *carar, free*.

,אשׁור**ASHUR**, Son of *Shem*, Gen. x. 21. *One that is happy, that walks, that looks*; from the Word אשׁר*ashar, to be happy, to look, to walk*.

Ἀσία, **ASIA**, one of the Parts of the World, 1 *Macc*. viii. 6. *Muddy, boggy*; from the *Greek* Word ἄσις.

ASIARCHÆ.

,עשׁיאל**ASIEL**, Father of *Seraiah. The Strength of God; the Goat of the Lord*.

,אשׁקלון**ASKELON**, a City, *Judg*. i. 18. *Weight or Balance*; from the Word שׁקל*shacal*: otherwise, *Fire of Infamy*; from the Word אשׁ *esh, Fire*, and קלון*calon, Infamy*.

ASKING.

,ϛοῖαδομσὰאשׁמדי, **ASMODEUS**, the Name of a *Demon*, Tob. iii. 8. *One that measures the Fire*; *Fire*; from the Word עשׁ*esh*, and מרד*madad, to measure*: otherwise, *Crime abounding*; from the Word אשׁם*asham, Crime*, or rather *Destroyer*, *Exterminator*, and שׁמד*shamad*.

ASMONEANS.

,אסנה**ASNAH**, a Man's Name, *Ezr*. ii. 50. *Bush*; from סנה*senah*: otherwise, *Misfortune*; from אסן*ason*.

,אסנפר**ASNAPPAR**, or *Asenaphar*, the Name of a Man, *Ezr*. iv. 10. *Unhappiness, Misfortune of the Bull*; from the Word אסן*ason, Misfortune*, and פר*par, a Bull or Calf*: otherwise, *Fruitfulness, or increase of Danger*; from the Word אסן *asan, Danger*. This is an *Assyrian* Name, and cannot properly derive its Root from the *Hebrew* Tongue.

ASOCHIS, a City.

ASP, a kind of Serpent.

,אספתא**ASPATHA**, Son of *Haman*, Esth. ix. 7. *Assembly*; from אסף*asaph*: otherwise, *to finish*, *to consume*; from ספה*saphah*. This Name is a Stranger to the *Hebrew* Tongue.

Ἄσφαλτος, ἀσφάρ, **ASPHALTUS**, or *Asphar*, the Name of a Lake, 1 *Macc*. ix. 33. *Eagerness of the Bull*; from the Word אוץ*utz, Eagerness*, and פר*par, Bull or Heifer*. But *Asphaltus* rather comes from the *Greek*, in which Language it signifies *Bitumen*.

ASPHALTITES.

ASPHAR, see ASPHALTUS, before.

,אשׁראל, λήρεσὰאשׁריאל, **ASRIEL**, or *Asrael*, a City, 1 *Chron*. iv. 16. *The Beatitude of the Lord, or of the Strong*; from the Word אשׁר*asher*, *Beatitude*, and אל*el, God, strong*.

,אשׁריאל**ASRIEL**, Son of *Gilead*, Josh. xvii. 2. *Blessedness of God, perfect Happiness*; from the Word ,אשׁרי*ashri, happy, Happiness*, and אל *el, God*: otherwise, *the Look of the Strong*; from רוא*revah, Look, Regard*, and אול*ul, Strength*: otherwise, *the Steps of God*; from אשׁור*ashur*, *Steps, Gaite*.

ASS, an Animal.

ASSARON, a Measure of Capacity.

ASSEMON, a City.

,ϛοῖαδισάμחסידים, ASSIDÆANS, a Name of a certain People, 1 *Macc*. vii. 13. *Merciful, pious, religious*; from the Word חסדחסד*chesed, Pity*.

,אסירASSIR, Son of *Jeconiah*, 1 Chron. iii. 17. *Prisoner, fetter'd*; or according to the *Syriac*, *hinder'd, forbid*.

Ἄσσον, **ASSOS**, a City, *Acts* xx. 13. *Approach*; from the Word ἄσσον, *near, approaching*.

ASSUMPTION.

,עשתרותASTAROTH, a City of the Moabites, Deut. i. 4. *The Flocks, the Sheep*; from the Word עשתרbashtar: otherwise, *Riches*, because Flocks were the Wealth of their Owner: otherwise, *the Line of the Law*; from עשhash, *a Line*, and תורהtorah, *the Law*: otherwise, *he that makes inquiry*; from עשהhashah, *to make*, and תוהthur, *an Inquiry*. *Astaroth* also signifies a Goddess of the *Canaanites*, or *Astarte*, the Moon.

ASTARTE, a Goddess of the *Sidonians*, 1 Kings xi. 5. The same as *Astaroth* before.

Ἀστυάγης, **ASTYAGES**, a King of *Persia*, Dan. xiii. 65. *The Chief, or Captain of the City*; from the *Greek* Word ἄστυ, a City, and ἀγήτωρ, *Head, Captain*. This is a *Persian* Name, and its true Etymology is not to be had, either from the *Greek* or *Hebrew* Languages.

Ἄσυλον, **ASYLUM**, a Sanctuary, or Place of refuge.

Ἀσύγκριτος, **ASYNCRITUS**, the Name of a Man, *Rom*. xvi. 14. *Incomparable*. ATABYRIUS *Mons*, Mount *Tabor*.

,אטדATAD, a Place beyond the *Jordan*, Gen. v. 10. *A Thorn*. ,עטרהATARAH, the second Wife of *Jerahmeel*, 1 Chron. ii. 26. *A Crown*.

,עטרותATAROTH, a City, *Numb*. xxxiii. 3. or a Country, *Josh*. xvi. 5. *Crowns*. This is the Plural of *Atarah*.

ארד- ,עטרותATAROTH-ADDER, a City, *Josh*. xvi. 5. *Crowns of Magnificence, or of the Robe*; from the Word ,ארדand *Ataroth*.

,אטרATER, the Name of a Man, *Ezr*. ii. 16. *Enclos'd, shut up*.

,עתךATHACH, a City, 1 *Sam*. x. 3. *Your Hour, your Time*; from the Word תעheth, *Time*, and the feminine Pronoun ךec, *yours*.

ἐεθάהעתיה, **ATHAIAH**, a Man's Name, *Nehem*. xi. 4. *The Time of the Lord*; from תעheth, *Time*, and יהjah, *the Lord*.

,αίλοθονυγהעתליה, **ATHALIAH**, Mother of *Abaziah*, 2 Kings viii. 26. *The Time of the Lord*; from the Word תעheth, *Time*, and יהjah, *the Lord*.

ATHAR, a City, *Josh*. xix. 7. *Prayer, Supplication*.

Ἀθηνόβιος, **ATHENOBIUS**, a Man's Name, 1 *Macc*. xv. 32. *The Bow of Minerva*; from the *Greek* Word Ἀθήναια, *Minerva*, and βίος, *a Bow*.

Ἀθηναῖοι, **ATHENIANS**, *Acts* xvii. 21. Inhabitants of Ἀθῆναι, ATHENS, a City, *Acts* xvii. 16. A *Greek* Word, which takes its Original from *Athene* or *Athenaia, Minerva*.

,עתליATHLAI, the Name of a Man, *Ezr*. x. 28. *My Time*; from the Word תעheth, *Time*, and the Affix יi, *my*.

ATHLETA.

ATHON, a City.

ATLAS.

,ἰθὲיעתי, **ATTAI**, Son of the Daughter of *Sheshan*, 1 Chron. ii. 36. *My Hour, my Time*; from תעeth, *Time*, and the Pronoun יi, *my*. Ἀττάλια, ATTALIA, a City, *Acts* xiv. 24. *That increases or sends*; from ἀτάλλω. Ἀττάλος, ATTALUS, a Man's Name, 1 *Macc*. xv. 22. *Nourished, fed, fatten'd*.

,ἰθεθיעתי, **ATTHAI**, Son of *Reboboam*, 2 Chron. xi. 20. *My Hour, my Time*; from עת *heth*: otherwise, *to prepare*; from עתרbithed.

,אוע**AVA**, the Name of a Country, or of an Idol, 2 *Kings* xvii. 24. *Iniquity*.

AUGUR.

Αὐγοῦστος, **AUGUSTUS**, a *Latin* Name, which takes its Original from the Word *Augur*, or from the Verb *augere, to increase*, Luke ii. 1. *Encreased, augmented*.

,עוים**AVIM**, a City, *Josh*. xviii. 23. *The Wicked*; from the Word אועhava.

AVIMS, or *Hivites*.

,μέθεγעיתי, **AVITH**, a City, *Gen*. xxxvi. 35. *Iniquity*: otherwise, *temporal*; from the Word עויה*baviah*.

Αὐλών, **AULON**, a great Valley or Plain. In *Palestine* there were many known by this Name.

,עוץ**AUSITIDA**, or *Ausitis*, in *Hebrew Uz*, the Name of a Place, *Jerem*. xxv. 20. *Counsel*: otherwise, *Wood, Tree*; from the Word עץ*betz*: or, according to the *Syriac*, *added, fastened to*. This Name is foreign to the *Hebrew*.

AUSTER.

AZA, See *Gaza*.

,עזליהו**AZALIAH**, or *Asalia*, Father of *Shaphan*, 2 Kings xxii. 3. 2 Chron. xxxiv. 8. *Meadow, or deliver'd of the Lord*; from the Word אצל*atsal*, or from the Word הציל*hitzil*, and יה*jah, the Lord*.

,אוניה**AZANIAH**, a Man's Name, *Nehem*. x. 9. *The Ear of the Lord*; from אוזן*ozen, an Ear*, and יה*jah, the Lord*: otherwise, *Arm of the Lord*; from זין*zan, Arm*.

,λήνιρσἐλעוראל, **AZAREEL**, *Ezr*. x. 41. *Succour, or Court of God*. See *Ezra*.

,אוריה**AZARIAH**, Son of *Amaziah*, 2 Kings xiv. 21. Son of *Jobanan*, 2 Chron. xxviii. 12. And Son of *Ethan*, 1 Chron. ii. 8. *Assistance, or Court of the Lord*; otherwise, *he that hears the Lord, or whom the Lord hears*.

AZARIAS, See *Azariah*.

,עוז**AZAZ**, Father of *Bela*, 1 Chron. v. 8. *Strong*. אזל- ,עזAZAZEL, *the Scape-goat*.

,ςαίζὸוזיהו, **AZAZIAH**, the Name of a Man, 1 *Chron*. xxxi. 13. Some Copies of the *Vulgate* have *Azarias*, by a mistake of the Transcriber. *The strength of the Lord*; from the Word עזז*hazaz*, and יה*jah, the Lord*. ,κάβζἐעזבוק, AZBUK, Father of *Nehemiah*, 2 Chron. iii. 16. *A Goat*; from the Word עז*bez*: otherwise, *vain, and useless Strength*: otherwise, *a strong Dissipation*; from the Word עזז*hazaz*, *Strength*, and בקק*bacac, to disperse, exhaust*, *spread*, from the Word בוק*buc, to empty*.

,עזקה**AZEKAH**, a City, *Josh*. xv. 35. *Strength of Walls*; from the Word עזז*hazaz*, *Srength*, and קן*co, a Wall*: otherwise, the Line us'd in laying out the Walls of a City; from the Word עזק*bizec*: otherwise, a Ring, according to the *Syriac*.

,עצל**AZEL**, Son of *Elasah*, 1 Chron. viii. 37. *Near, over-against*; or *separated, and taken away*.

,μέσαעצם, **AZEM**, or *Asam*, a City, *Josh*. xix. 3. *Strength*: otherwise, *shutting*, or *winking with the Eye*; from the Word עצה*batzah*: otherwise, *their Wood*; from the Word עץ*betz*, *Wood*, and the affix ם*mem*: otherwise, their Council; from עוץ*butz*.

,δάγιζἀעזגד, **AZGAD**, one of the chief that returned from *Babylon* with *Zerubbabel*, Ezr. ii. 12. *A strong Army, or the Strength of Fortune*; from עזז*hazaz, Strength*, and גד*gad*, *Fortune*: or *a Gang of Robbers*, or *a Troop of Soldiers*.

,עוזיא**AZIZA**, Son of *Zattu*, Ezr. x. 27. *Strong*. ,עזמותAZMAVETH, or *Azmoth*, the Name of a Man, 2 *Sam*. xxiii. 31. *The Strength of Death, or of the Goat*; from the Word עזז *hazaz, Strength*; or from the Word עז*bez*, and from מות*muth, Death*.

,עצמנה**AZMON**, a City, *Josh*. xv. 4. *Bone*, *or Strength*; *now*; from the Word עצם*batsem*, and ,נא*now*: otherwise, *our Bone, our Force, or Inclosure*; from עצה*hatsah*, and *ours*, from the Affix נה*nah*: otherwise, *Wood*; from עץ*bets*: otherwise, *the Council of him who reckons, or of him that prepares*; from יעץ*jabatz, to counsel*, and מנה*manah, he that reckons or prepares*.

תבור- ,אזנות**AZNOTH-TABOR**, a City near *Tabor*, Josh. xix. 34. *The Ears of Tabor*; from the Word אוזן*ozen, Ears*.

Ἀζώρ, **AZOR**, Son of *Eliakim*, Matth. i. 14. *He that helps*; from the Word עזר*bazar*: or *encompasses*; from the Word עזר*bazar, to surround or encompass*.

,אשדוד**AZOTH**, *Azotus*, or *Asbdod*, a City, Josh. xi. 22. *Pillage, Theft*. ,אשדודיותὠζώτιδου, AZOTIDÆ, or *Asbdodioth*, Women of *Azoth*, Nehem. xiii. 23. *who pillage and destroy*; from the Word אשד*eshed*: otherwise, *the Fire of Affection*; from the Word אש*esh, Fire*, and דוד*dod, Affection*, or *Uncle*.

,אשדודים**AZOTH**, or *Asbdodim*, People of *Azoth*, Josh. xiii. 3. from the same Root.

,μάκιρἐעזריקם, **AZRIKAM**, the Name of a Man, *Nehem*. xi. 15. *My Succour is raised, or my Succour raise you*; from the Word עזר*bazar, Succour*, and the Pronoun י*jod, my*, and קום*cum, to raise*: otherwise, *my Succour has revenged me*; from נקם*nachum, to revenge*.

,אזריאל**AZRIEL**, the Name of a Man, 1 *Chron*. xii. 6. *The Succour of God*; from the Word עזר*bazar, Succour*, and אל*el*, *God*: otherwise, *the Court of God*; from the Word עזרת*bazerah, a Court*.

,עזריאל**AZRIEL**, Father of *Jerimuth*; 1 Chron. xxvii. 19. *Help, or Court of God*; from עזר*nazar, Assistance*, and עזרה*nazarah, a Court*, and אל*el, God*.

,עזובה**AZUBAH**, the Mother of *Jehoshaphat*, 1 Kings xxii. 44. *Abandon'd, forsaken*; from the Word עזב*hazab, to forsake*: otherwise, *Strength is in her*; from the Word עז *hazaz, Strength*, and *bah, in her*: as if it had been, *azuz-bah*. ,עזורAZUR, Father of the Prophet *Hananiah*, Jerem. xxviii. 1. *He that assists, or be that is assisted*; from עזר*bazar*.

Ἄζυμος, **AZYMUS**, unleavened Bread, *Acts* xii. 3. From the privative Particle α, and ζύμος, *Leaven*.

,עזן**AZZAN**, Father of *Paltiel*, Numb. xxxiv. 26. *Their Strength, or their Goat, or their Kid*; from the Word *bazaz* or *bez*, and the Pronoun ן*an, theirs*. B.

Names in B

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,בעל**BAAL**, an Idol of the *Moabites*; *Numb*. xxii. 41. *He that rules and subdues*: otherwise, *Master, Lord, or Husband*.

,בעלה**BAALAH**, the Name of a City, *Josh*. xv. 9. *Her Idol*; from the Word בעל*Baal, Idol*, and the Pronoun ה*ah, hers*: otherwise, *she that is govern'd or subjected, a Spouse*; see above: otherwise, *in Elevation*; from the Preposition ב *beth, in*, and the Word עלח*halab, Elevation*.

,בעלת**BAALATH**, or *Baalath-beer*, a City, *Josh*. xix. 8. from the same.

ברית- ,בעל**BAAL-BERITH**, the Name of an Idol of the *Shechemites*, *Judg*. ix. 4. *Idol of the Covenant*: otherwise, *he that possesses, or subdues the Covenant*: from the Word *Baal* and ברית *berith, a Covenant*.

גד- ,בעל**BAAL-GAD**, a Mountain where *Gad* was worshiped, *Josh*. xi. 17. *The Idol of Fortune, or of the Army*; from the Word *Baal*, and from *Gad, Fortune, Army, Felicity, or Capture*: otherwise, *the Lord is Master of Fortune*.

BAAL-HANAN, Son of *Achbor*, *Gen* xxxvi. 38.

המון- ,בעל**BAAL-HAMON**, the Name of a Place, *Cant*. viii. 11. *a populous Place*; from the Word *Baal*, signifying *one that possesses or rules*, and from המון*hamon, People, Trouble, Multitude, Riches*. חצר- ,בעלBAAL-HAZOR, the Name of a Place, 2 *Sam*. xiii. 23. *The Court of the Idol, the Habitation of Baal*; from the Word חצר*chatzer*, and *Baal, an Idol*: otherwise, *Lord or Master of the Court*.חרמון- ,בעלBAAL-HERMON, a Mountain, *Judg*. iii. 3. *The Possessor or Author of Destruction*; from the Word *Baal, Possessor*, and חרם*cherem, Destruction*. The same Word signifies also *Anathema, devoted or consecrated to God*.

,בעלי**BAALI**, *Hos*. ii. 16. *My Idol*; from *Baal*, and the Affix י *i, my*. ,בעליםBAALIM, *Idols, Masters, false Gods*, 1 Sam. vii. 4. This is the Plural of the Word *Baal*.

,ανωίλισαβבעלים, **BAALIS**, a King of the *Ammonites*, Jerem. xl. 14. *In Joy*, or *in Pride*; from the Preposition ב*beth, in*, עלס*halas, to please ones self*; or from .עלה מעון- ,vῶμλεεβבעל, BAAL-MEON, a City of the *Amorites*, Numb. xxxii. 38. *The Idol, the Master of the House*; from the Word *Baal*, and מעון*mahon, a House or Dwelling*: otherwise, *that rules by Sin*; from the Word *Baal* and עון *havon, Sin*.

פעור- ,בעל**BAAL-PEOR**, or *Beel-phegor*, an Idol of the *Moabites*, Josh. xxii. 17. The Hebrew has only *Peor*. *Master of the Opening*; from the Word בעל*Baal, Master, God*, and פער*pahar*, or *pagar, to open*. See *Hosea* ix. 10. or the God *Orus*.

פרצים- ,בעל**BAAL-PERAZIM**, the Name of a Place, 2 *Sam*. v. 20. *Master, or God of Divisions, or he that possesses and enjoys Divisions and Dissipations*; from the Word *Baal*, and פרץ *paratz, to break or divide*.

שלשה- ,בעל**BAAL-SHALISHA**, a Place, 2 *Kings* iv. 42. *The third Idol, the third Husband*; from בעל*Baal, an Idol, or Husband*, and from שלש*shalash, the third*: otherwise, *that governs or presides over three*; from the same Words.

תמר- ,בעל**BAAL-TAMAR**, a City, *Judg*. xx. 33. *Master of the Palm-tree*; from the Word *Baal*, and תמר*tamar, a Palm-tree*.

BAALTIS, see *Astarte*.

צפון- ,בעל**BAAL-ZEPHON**, or *Beelsephon*, the Name of a City, *Exod*. xiv. 2. *The Idol, or the Possession of the North*; from the Word בעל*Baal, Idol*, or *Possession*, and עפון*tzaphon, the North*: otherwise, *hidden, or secret*; from the Word צפן*tsaphan*.

BAANA, Son of *Abitub*, 1 Kings iv. 12.

,בענה**BAANAH**, Son of *Rimmon*, 2 Sam. iv. 2. *In the Answer*; from the Preposition ב*beth*, *in*, and ענה*hanah, to answer, to sing, to be in Affliction, or in singing*. ,άρααBבערה, BAARA, Wife of *Shaaraim*, 1 Chron. viii. 8. *Burning, Stupidity, Beast, Pasture, Expurgation, in Watching*.

BAARAS, the Name of a Place. *Joseph*.

,αίσαβבעשיה, **BAASEIAH**, or *Basaiah*, Son of *Malchiah*, 1 Chron. vi. 40. *In the Work of the Lord*; from the Preposition ב*beth, in*, and the Word עשה*hashah, to make*, and יה*jah, the Lord*.

,בעשא**BAASHA**, the Name of one of the Kings of *Israel*, 1 Kings xv. 17. *In the Work*; from the Preposition ב*beth, in*, and עשה*hashah*, *to make*: otherwise, *in the Moth*; from the Word עש*hash*: otherwise, *in the Compression*;

from the Word עשש*hashash*: otherwise, *he that seeks and demands*; from the Word בעה*bahah*: or *who lays waste*; from the Word שאה*shaah*.

BABAS, a Man's Name. *Joseph*.

,בבל**BABEL**, or *Babylon*, a City, *Gen*. xi. 9. x. 10. *Confusion or Mixture*; from the Word בלל *balal, to mix, to confound*.

BABYLON, see *Babel* above.

BABYLONIA, a Province.

BACA, a Place. *Joseph*.

BACATHA, a City. *Epiphan*.

Βακχίδης, **BACCHIDES**, the Name of a Man, 1 *Macc*. vii. 8. A *Greek* Word, signifying *Son of Bacchus, or like to Bacchus*.

Βακχηνώρ, **BACENOR**, the Name of a Man, 2 *Macc*. xii. 35. the same as *Bachenor*, Drunkard, or he that loves Wine; from the *Greek* Word *Bacchos*, and *Enor*, a Man of *Bacchus*.

,בכרי**BACHRITES**, the Posterity of *Becher*, Numb. xxvi. 35. See *Becher*.

,μίροχαΒבחרים, **BACHUR**, or *Baburim*, the Name of a City, 2 *Sam*. iii. 16. *Chosen, or young Men*; from the Word בחר*bachar*: otherwise, *in the Holes or Caverns, or in Liberty*; from the Preposition ב*beth*, *in*, and the Word חור*chur, a Cavern, or Liberty*.

BACK.

BAGDAD, or *Bagdet*, a City.

BAGOAS, an Eunuch. *Judith*.

חנן- ,בעל**BAHAL-HANAN**, Son of *Achbor*, the seventh King of *Edom*, *Gen*. xxxvi. 39. *Grace, or Gift of the Idol*; from בעל*baal, an Idol*, and חן*chen, Grace, or Gift*: otherwise, *agreeable to God*.

Βαίνη, **BAHEM**, a *Greek* Word, that signifies a Branch or Sprig of a Palm-tree in gold; from βαΐς. In *Syriack* it is a Vest or Belt: otherwise, *in them*; or *with them*; from the Preposition ב*in*, and the Pronoun הם*am*, *them*.

,בקבקר**BAKBAKKER**, the Name of a Man, *Ezr*. ix. 15. *Who is vain or empty*; from the Word בקק*bakak, to empty*: otherwise, *a vain Search*; from the Word בקר*bikker, to search*: otherwise, *early in the Morning*; from the same Word: otherwise, *Whipping*; from the Word בקרת*bikoreth*: otherwise, *Evacuation of the Oxen*; from the Word בקק *bakab, to empty*, and בקר*baker, an Ox*.

,καβκαΒבקבוק, **BAKBUK**, Head of a Family, *Ezra* ii. 51. *Empty Bottle*.

,ναλαβΒבלע, or βαλαα, BALA, the Name of a City, the same as *Zohar*, Gen. xiv. 2. *Swallow'd up, destroy'd*.

,בלעם**BALAAM**, Son of *Beor*, Numb. xxii. 5. *Old Age, or Absorption*; from the Word בלל*balal*, and עם*bam, a People*: otherwise, *without the People*; from the Adverb בל*beli, without*, and עם*bam*, *People*: otherwise, *their Destruction*; from the Word בלע*balab, swallow'd up*, and the Affix ם*am*, *them, or theirs*.

,בלארן**BALADAN**, King of *Babylon*, 2 Kings xx. 12. *The Lord God*, from *baal* and *adon*; or *Ripeness of Judgment*, from בלל*balal, old Age*, and דון*dun*, *Judgment*: otherwise, *without Judgment*; from the Word בלי*beli, without*: otherwise, *without command*; from the Word ארן*adan, that rules or commands*. This Word is of *Babylonish* Extraction, and therefore its Etymology is not to be found in the holy Language.

,בלק**BALAK**, Son of *Zippor*, Numb. xxii. 2. *Who lays waste and destroys*: otherwise, *who licks or laps*; from ב*beth, with*, and לקק*lakak, to lick*.

BALSAM.

BALTIS. ,במהBAMAH, an Eminence.

,במות**BAMOTH**, the Name of a Valley, *Numb*. xxi. 19. *High Places*; from the Word במה*bamah*, an Eminence: otherwise, *in Death*; from the Preposition ב*beth, in*, and מות*muth, Death*.

,במות־בעל**BAMOTH-BAAL**, a City, *Josh*. xiii. 17. *The high Places of Baal*; from *bamoth* and *Baal*.

,ίεναβבני, **BANI**, the Name of a Man, *Ezr*. x. 34. *My Son, my Building, my Understanding*; from בנה*banah, to build*, or from בון*bun, to understand*.

Βάπτισμος, **BAPTISM**, from βαπτίζω, *to dip or immerge*.

Βαραββᾶς, **BARABBAS**, the Name of a remarkable Thief and Murderer, *Matth*. xxvii. 16. *Mark* xv. 7. *Luke* xxiii. 25. *Son of the Father, or of the Master*; from the *Chaldee* בר*bar, a Son*, and the *Hebrew* Word אב*ab, a Father, or Master*: otherwise, *Son of Confusion and Shame*.

,ברכאל**BARACHEL**, Father of *Elibu*, Job xxxii. 2. *Who blesses God, who bends the Knee before God*; from ברך*barach, to bless, to bend the Knee*, and from אל*el, God*.

,ברכיה**BARACHIAS**, Father of *Zechary* the Prophet, *Zech*. i. 1. *Who blesses the Lord, who bends the Knee before the Lord*; from the *Hebrew barach*; and יה*jah, the Lord*.

,ברק**BARAK**, the Name of a City, *Josh*. xix. 45. And one of the Judges, *Judg*. iv. 6. *Thunder*: otherwise, *in vain*; from the Preposition ב*beth*, *in*; and רק*rik; void, vain*.

Βοσορρά, **BARASA**, the Name of a City, 1 *Macc*. v. 26. *In Poverty*; from the Preposition ב *beth; in*, and רש*rash, Poverty*: or *in the Course*; from רצא*ratza; to run*: or *in good Pleasure*; from רצה*ratzab*: otherwise, *Son of Formation*, or *in Evil*; from רשע*rashab*.

BARBARIANS.

BAR-CHOCHEBA, an Impostor.

,ברחומי**BARHUMITE**, or *Babarumite*; 1 Sam. xxiii. 31. 1 Chron. xi. 33. *Who chuses the Waters*; from בחר*bachar; to chuse*, and מים*majim, Waters*: otherwise, *Choice of Elevation*; from *bachar*, and רום*rum, to raise*. ,αἱερεβηρια, BARIA, Grandson of *Shecaniah*, 1 Chron. iii. 22. *A Bar*, or *Lever*: otherwise, *fugitive*; from ברח*barah*: otherwise, *in the Smell*; from the Preposition ב*beth, in*, and ריח*riah, to scent*.

Βαριησοῦς, **BAR-JESUS**, or *Barjeu*, a false Prophet, *Acts* xiii. 6. *Son of Jesus*; from the Word בר*bar, a Son*, in the *Chaldee*.

Βαριωνᾶ, **BAR-JONA**, the Surname of St. Peter, Matth. xvi. 17. *Son of John*; from the Word בר*bar, a Son*, and *Jona* or *John*: otherwise, Son of the *Pidgeon*; from the Word יונה*jonah, a Pidgeon*. This Word is partly *Hebrew*, and partly *Syriack*.

BARIS.

,ברקוס**BARKOS**, the Father or Head of a Family, *Ezra* ii. 53. *Son of Separation*; from בר *bar, a Son*, according to the *Chaldee*, and קוס*cos, to cut, to cut off*.

BARLEY, a sort of Corn.

,ζαβάναβבר־נבא, **BARNABAS**, the Name of a Disciple of *Jesus Christ*, Acts iv. 36. *Son of the Prophet*; from the Word בר*bar, a Son*, and נבי *nabi, a Prophet*: otherwise, *Consolation*; from the *Syriack* Word יבה*jabab*.

BAR-PANTHER.

BARS.

,ζαβασράβעבר־שב, **BARSABAS**, the Surname of a Disciple of *Jesus Christ*, Acts i. 23. *Son of Return, or of Conversion*; from the Word בר*bar, a Son*, and שוב*shub, Return, Conversion*: otherwise, *Son of Rest*; from the Word שובה*shubah*, or שבא *shuba*, for שבת*shabath, Rest*: otherwise, *Son of swearing*; from the Word שבוע*shabab*.

Βαρθολομαῖος, **BARTHOLOMEW**, the Name of an Apostle, *Matth*. x. 3. *A Son that suspends the Waters*; from the Word בר*bar, a Son*, and תלה*thalah, to suspend*, and מים*majim, Waters*: or, perhaps, *Son of Ptolemy*.

Βαρτιμαῖος, BAR-TIMÆUS, the Name of a Man born blind, *Mark* x. 46. *Son of Timæus*; from the Word בר*bar, a Son*, and תמם*thamam, finish'd*, *perfect*.

,ברוך**BARUCH**, Son of *Neriah*, Jerem. xxiii. 12. *Who is blessed, who bends the Knee*; from the Word ברך*barach*.

BARZAPHERNES, a Man's Name.

,ברזלי**BARZILLAI**, or *Berzellai*, an old Man that went with *David* over *Jordan*, 2 Sam. xvii. 27. Also Father of *Adriel*, 2 Sam. xxi. 8. An Inhabitant of *Gilead*. Ezra ii. 61. *Made of Iron*; from the Word ברזל*barzel*: otherwise, according to the *Hebrew* and *Syriack, Son of Contempt*; from the Word בר*bar, a Son*, and זול*zul*, *to despise*.

BASARA, a City. *Joseph*.

BASCA, a Town.

Βασκαμά, **BASCAMA**, the Name of a Place, 1 *Macc*. xiii. 23. *Infamy, or confusion of Anger*, *or of Heat*; from the Word בושה*boshah, Infamy*, and חמה*chema, Anger*: or, *in the fire of Anger*.

,בשן**BASHAN**, the Kingdom of *Og*, Isai. ii. 13. Numb. xxi. 33. *Deut*. iii. 14. *In the Tooth*, *or in the Ivory*; from ב*beth, in*, and שן*shen, a Tooth, or Ivory*: otherwise, *in the Change, or the Sleep*; from the Word שנה*shanah*.

,בשמת**BASHMATH**, the second Wife of *Esau*, Gen. xxvi. 34. or the Daughter of *Solomon*, 1 Kings iv. 15. *Perfum'd*; from the Word בשם*bashim*: otherwise, *Confusion of Death*; from בושה*bushab, Shame or Confusion*, and מות*muth, Death*: otherwise, *in Desolation*; from the Preposition ב*beth, in*, and from שמם *shamam, to make desolate*.

BASILISK, a kind of Serpent.

,בזיותיא**BASIOTHIA**, the Name of a City; *Josh*. xv. 28. *His Contempt, or his Destruction*; from the Word בזה*bazah*, and the Pronoun ה *hah, his*: otherwise, *in the Olive-yards of the Lord*; from the Word זית*zaith*, and יה*jah, the Lord*.

BASMATH, see *Bashmath*.

BASON, in *Solomon's* Temple.

BASSUS, a Man's Name.

BASTONADE.

BAT, an impure Animal.

BATANÆA, see *Bashan*.

,βατιοξ, **BATH**, or *Bathus*, a kind of *Hebrew* Measure for Liquids, *Ezek*. xlv. 14. Literally this Word signifies *a Daughter*; or *a House*.

בת- ,כול**BATH-KOL**, *the Daughter of a Voice*.

בת- ,שבע**BATH-SHEBA**, Daughter of *Eliam*, 2 Sam. xi. 3. or Mother of *Solomon*, 1 Kings i. 11. *Daughter of Swearing, of Satiety*: or *the seventh Daughter*; from בת*beth, a Daughter*, and שבע*shabah, an Oath, seven, Fullness*, &c.

בית- ,שוע**BATH-SHUA**, the same, 1 *Chron*. iii. 5. *The Daughter of a Cry*; from בת*bath, a Daughter*, and שוע*shava, a Cry*.

BATHYRA, a City. *Joseph*. Βαιθζαχαρία, BATH-ZACHARIAS, the Name of a Place, 1 *Macc*. vi. 33. *The House of Memory, or of Remembrance*; from זכר*zacar*: or *the Habitation of the Male*; from *sacar*.

,ιαβαβιου, **BAVAI**, Son of *Henadad*, Neh. iii. 18. *In Mourning, in Misery, in Sorrow*; from the Preposition ב*beth, in*, and the Interjection חוי *hoi, alas!* or *Misfortune*.

,θωλασαβαβιλου, **BAZLUTH**, Head of a Family of the *Israelites*, Ezra ii. 52. *In the Shade*; from צל*tzel, Shadow*: or *in the Roast*; from צלה*tzalah, roasted*: or *in Prayer*, according to the *Syriack*.

BDELLIUM.

,בעליה**BEALIAH**, the Name of a Man; 1 *Chron*. xii. 5. *The Lord of the Idol*; from the Word *Baal*, and יה*jah, the Lord*: otherwise, *the Lord God is my Master, my Sovereign, my Husband*. ,θωλααβαβιλου, BEALOTH, the Name of a City, *Josh*. xv. 24. *Which are governed, or which govern*; from בעל*baal*: otherwise, *in Elevation*; from the Preposition ב*beth, in*, and עלה *halah, Elevation*: otherwise, *the Mistresses or Sovereigns, the Goddesses of Baal*.

,בען**BEAN**, *in Affliction*, בען*baian*; 1 Macc. v. 4.

BEAR, an Animal.

BEARD.

BEARING, *Iniquity*.

BEAST.

BEAUTY.

,בבי**BEBAI**, Head of a Family, *Ezra* ii. 11. *The Ball of the Eye*; from the Word בבה*babah*, *hollow, void*.

BEBETHEN, a City.

BECAH, or *Bekah*, a Measure.

,בכר**BECHER**, Son of *Ephraim*, Numb. xxvi. 25. *First-born*, and *First-fruits*: otherwise, *in the Ram*; from the Preposition ב*beth, in*, and כר*car, a Ram*.

,בכורת**BECHORATH**, Son of *Aphia*, 1 Kings ix. 11. *Primogeniture, First-fruits*; from the same Root as *Becher*.

BECTILET, a Place. ,δαραβבדד, BEDAD, Father of *Hadad*; the fourth King of *Edom*; Gen. xxxvi. 35. *Alone, solitary*; from the Word בד*bad*: otherwise, *in Friendship, or in the Bosom, or the Nipple*; from the Preposition ב*in*, and דד*ddd, a Nipple*, or דוד *dod, Friend or Friendship*.

,בדן**BEDAN**, a Man's Name; 1 *Sam*. xii. 11. *Only, or Lever*; from the Word בד*bad*: otherwise, *in the Judgment, or according to Judgment*; from the Preposition ב*beth, in*, and the Word דון*dun, Judgment*.

,בדיה**BEDEIAH**, one of the Children of *Bani*, Ezr. x. 35. *The only Lord*; from the Word בד*bad, only*, and יה*jah, the Lord*: otherwise, *the Lever of the Lord*; from the same Word *bad*, &c.

ידע- ,בעל**BEELIADA**, Son of *David*, 1 Chron. xiv. 7. *Manifest Idol, or Master of Science*; from the Word *Baal, an Idol, Master*, and ידע*jadah, to manifest, to know*.

BEEL-MEUS, a Place: See *Baal-meon*.

טעם- ,בעל**BEEL-TEEM**, a Scribe, *Ezr*. iv. 8. *An Idol, or he that possesses; the Taste, Reason, the Discourse*; from the Word טעם*taham*, *the Taste*, and בעל*Baal, the Master*.

זבוב- ,λυοβεζλεεβבעל, **BEEL-ZEBUB**, the Name of an Idol of the *Ekronites*; 1 Kings i. 2. *The God of the Fly*; from the Word *Baal*, and זבב*zebub, a Fly*. ,באר BEER, a City; from באר*beer, a Well*.

BEER-ELIM, a Place: *The Well of the Princes*.

,בארות**BEEROTH**, a City, *Josh*. ix. 17. *Wells*. ,αραβבארה, BEERAH, Son of *Joel*, 1 Chron. vi. 6. *The Well*; from the Word באר *beer*: otherwise, *who explains or illustrates*; from the same Word: otherwise, *in the Light*; from the Preposition ב*beth, in*, and אור*or, Light*.

,ρώεβבאר, **BEERI**, Father of *Judith* the Wife of *Esau*, Gen. xxvi. 34. Also Father of *Hosea*, Hos. i. 1. *My Well*: otherwise, *in the Lion*; from the Preposition ב*beth, in*, and אריה *ariah, a Lion*.

,בארות**BEEROTH**, one of the Stations of the *Israelites* in the Wilderness, *Deut*. x. 6. otherwise, a City of the *Hivites*, Josh. ix. 17. *The Wells* or *Illumination*; from the Word באר *beer, a Well*: otherwise, *in the Lights*; from the Preposition ב*beth, in*, and אור*or, Light*.

שבע- ,באר**BEER-SHEBA**, the Limits of the Land of *Israel* towards the South, *Gen*. xxi. 14. *The Well or Fountain of an Oath*; from the Word באר*beer, a Well*, and שבע*shabah, an Oath*: otherwise, *the seventh Well*, or *the Well of Satiety*; from the same Root.

BEES.

בעשתרה ,**BEESHTERAH**, a City, *Josh*. xxi. 27. *In his Flock*; from the Preposition ב *beth, in*, and עשתר*ashtar*, and the Pronoun ה*a*, *his*. βεεθερά, BEESTERA, see *Bozrah*.

BEGABAR, a City.

BEGGING.

,έυογαβבגוי, **BEGUAI**, a Man's Name, *Ezr*. ii. 2, 14. *Nehem*. vii. 7. See *Biguai*.

BEHANA, a City.

,בהמות**BEHEMOTH**, a Beast, or Elephant, *Job* xl. 10. From the Word בהם*behem*, which signifies Animals in general. 'Tis here in the plural Number.

BEIZA.

,λήβבלע, **BEL**, the name of an Idol of the *Babylonians*, Isai. xlvi. 1. Dan. xiv. 2. *Antient*; from בלה*balah, to grow old, to perish*: otherwise, *nothing*; from the Word בלי*beli, not*, whence comes בלימה*belimah, nothing*.

,בלע**BELA**, Son of *Benjamin*, Gen. xlvi. 21. Also Son of *Beor*, Gen. xxxvi. 33. Also the Name of a City; also *Bala*, or *Zobar*, Gen. xiv. 2. *Which swallows up and destroys*.

,בלעי**BELAITES**, Descendants from *Bela*, Numb. xxvi. 38.

BELEUS, or *Belus*, a River. ,בלגה BELGA, the Head of one of the four and twenty Secerdotal Families. *Refreshment, or renewing*; from the Word בלג*balag*: otherwise, *old Age of the Body*; from the Word בלה*balah*, *to grow old*, and גוה*gavah, the Body*.

,בלגי**BELGAI**, the Name of a Man, *Nehem*. x. 8. from the same: otherwise, *old age of the Valley*; from the Word בלה*balah, to grow old*, and גיא*gei, a Valley*.

,ςομοναραπבליעל or βελίας, BELIAL, *Judg*. xix. 22. *Wicked, of no account*; from the Word בל*bel*, or בלי*beli, not*, or *without*, and יעל *jabal, to do well*; *that is, who does no good*. According to the *Vulgate, without a Yoke, a Libertine*.

BELLS.

BELLY.

Βελμαί, **BELMA**, the Name of a place, *Judith* vii. 3. *Nothing, nullity*; from the Word בל *bel*, or from בלימה*belimah*: otherwise, *an extream old Age*; from the Word בלה *balah*. I think *Belma* to be the same as *Baal-meon, the Master of the Habitation*.

BELMEN, see *Belma*.

ρασάτλαβρצשאבל, **BELSHAZZAR**, or *Balthasar*, Son of *Nebuchadnezzar*, Dan. v. 1. or according to *Josephus*, Son of *Evilmerodach. Master of the Treasure, or who lays up Treasures in secret*; from the Word בעל*baal*, *Master*, and אצר*otzer, Treasure*.

בלטשאצר,**BELTESHAZZAR**, or *Balthasar*, the Surname of *Daniel*, Dan. i. 7. *Who lays up Treasures in secret*; from בלט*balat, secretly*, and אצר*atsar, to lay up*: otherwise, *he that is in the Polisher of the Treasure*; from ב*in*, לטש*latash, the Polisher*, and אצר*atzar*, the *Treasure*: or *he that secretly endures Pain and Pressure*.

BELUS, or *Bel*.

BEMESELIS, a City. *Joseph*.

בן,**BEN**, a Man's Name, 1 *Chron*. xv. 18. *Son*: otherwise, *who builds*; from בנה*banah*; otherwise, *intelligent*; from בון*bun*.

אבינדב- בן,**BEN-ABINADAB**, a Man's Name, 1 *Kings* iv. 11. *Son of Abinadab*. One of *Solomon*'s general Receivers; from the Word בן*ben, a Son*, and *Abinadab*, which signifies, *My Father is a Prince, or my Father is liberal*.

בניהו,ϛαίαναβ, **BENAIAH**, Son of *Jehoiada*, 2 Sam. xxiii. 20. *Son of the Lord*; from בן*ben, a Son*, and יה*jah, the Lord*: otherwise, *the Understanding of the Lord*; from the Word בון*bun, to understand*, and יה*jah, the Lord*.

דקר- ,ράκαδ ϛòíυבן, **BEN-DEKAR**, one of *Solomon*'s general Receivers, 1 *Kings* iv. 9. *Son of him that peirces and divides*; from בן*ben, a Son*, and דקר*dacar, to pierce, to divide*.

BENE-BERAK, a City, *Josh*. xix. 45.

BENEDICTION.

יעקן- ,νάναιαμבני, **BENE-JAAKAN**, one of the Stations of the *Israelites*, Numb. xxxiii. 31. *Son of Jaakan*; from בן*ben, a Son*, and *Jaakan*, a proper Name.

גבר- ,בן**BENGABER**, one of *Solomon*'s general Receivers, 1 *Kings* iv. 13. *Son of Man, or of the Strong and Powerful*; from the Word גבר*gabar*, or גבור*gibbor, stout*.

הדד- בן,**BEN-HADAD**, Son of *Tabrimon* King of *Syria*, 1 Kings xv. 18. *Son of Hadad*. See *Hadad*. חיל- ,vῶτανυδ ϛòíυבן, BEN-HAIL, a Prince of the Court of *Jehoshaphat*, 2 Chron. xvii. 7. *Son of Strength or of Riches, or of Fortifications*: otherwise, *of Grief and Pain*; from חיל*chail*, *Power, Treasure*, &c.

הנם- בן,**BEN-HENNON**, the Name of a Valley, call'd otherwise *Tophet*, 2 Chron. xxviii. 3. *Son of Hennon*; from בן*ben, a Son*, and הון*hon, Riches*: otherwise, *the Son of him that deceives and makes sorrowful*; from הום *hom, to afflict*. חסר- בן,BEN-HESED, the Name of one of *Solomon*'s Receivers-general, 1 *Kings* iv. 10. *Son of Pity, or of Insult*; from חסד*chesed*.

חור- ,ρώνεβבן, **BEN-HUR**, one of *Solomon*'s Treasurers, 1 *Kings* iv. 8. *Son of the Cavern, or the Hole, or Whiteness*; from חור *chur*: otherwise, *of Liberty*; from חרר*charar*, which, which, according to the *Chaldee* and *Syriac*, signifies *to make free*.

בן־ימין,**BEN-JAMIN**, the second Son of *Jacob* and *Rachel*, Gen. xxxv. 18. The Head of one of the Tribes. *Son of the Right-hand*; from ימין*jamin, the Right-hand, and* בן*ben, a Son*.

BENJAMIN *of Tudela*.

בניני**BENINU**, one of those that sign'd the renewing of the Covenant with *Nehemiah*, Nehem. x. 13. *Our Sons, our Architects or Masons*: otherwise, *our Intelligents*; from the same Root.

בנו,**BENO**, Son of *Jaaziah*, 1 Chron. xxiv. 26. *His Son*; from בן*ben, a Son*, and the Pronoun ו*o, his*: otherwise, *his Edifice*; from בניה *benjah*: otherwise, *his Understanding*; from בון *bun*.

υσμ ϛηνύδò ϛòíυνι־בן, **BENONI**, the same as *Benjamin*, Gen. xxxv. 18. *Son of my Pain*; from בן*ben, a Son*, and און*on, Grief, Pain*, and the Pronoun י*i, my* or *mine*.

בנות,**BENOTH**; see *Succoth-benoth*.

,θχαζ ςòíυτחזוב־ךן, **BEN-ZOHETH**, Son of *Ishi*, 1 Chron. iv. 20. *Son of Separation*; from the Word חזקzakak, *to separate*: otherwise, *Son of this Fear, or of this Bruising*; from the Pronoun וזzu, *this* or *that*, and חתcath, or חתת *cathath, Fear*, &c.

,μαιαβ־ךעון, **BEON**, a City of the *Ammorites*, Numb. xxxii. 3. *In Affliction*; from the Preposition בbeth, *in*, and the Word ניעhani or *honi*, *Affliction* or *Misery*: otherwise, *in the Answer*, or *in the Song*; from ענהhanah, *to sing, to answer*.

BEOR, Father of *Bela* King of *Edom*, Gen. xxxvi. 32. Also Father of *Balaam*, Numb. xxii. 5. *Burning*; from בעהרbebe-rah: otherwise, *foolish, mad, Beast*; from בערbabar, or בעירbabir, *stupid, Beast*.

,άχλαβ־ךער, **BERA**, or *Bara*, King of *Sodom*, Gen. xiv. 2. *In evil*; from the Preposition בin, and ערrah, *bad, evil*: or *in the Companion*; from the Word ערעrabe: otherwise, *in crying*; from רועruah.

,ברכה**BERACHAH**, one of those that follow'd *David*, when he fled from *Saul*, 1 Chron. xii. 3. *Benediction*, and *Genuflection*; from ברך *barac*.

,בראיה**BERAIAH**, Son of *Shimbi*, 1 Chron. viii. 21. *The Creature of the Lord*; from ברה *barah*, and יהjah, *the Lord*: or *Fatning*; from בריאbari, *fat, big*: otherwise, *in Vision*; from the Preposition בbeth, *in*, and ראהraah, *to see*.

Βερέα, **BEREA**, the Name of a City, 1 *Macc*. ix. 4. *His Well*; from the Word בארber, *a Well*, and the Pronoun הah, *his* or *hers*.

Βερροία, **BEREA**, a City of *Macedonia*, Acts xvii. 10. *Heavy*; from βάρος, *Weight*.

,ברד**BERED**, or *Barad*, the Name of a Place, *Gen*. xvi. 14. *Hail*: otherwise, *in the Descent*; from the Preposition בbeth, *in*, and ירדjarad, *to descend*: otherwise, *in the ruling*; from רודrud, *to rule*, and the Preposition ,בin. Also the Son of *Shuthelah*, 1 Chron. vii. 20.

Βερνίκη, **BERENICE**, a *Greek* Name of a Woman, *Acts* xxv. 13. *One that brings Victory*; from the *Greek* Word φέρω *I bring*, and νίκος, *Victory*. If we derive it from the *Hebrew*, it may signify *a Well of Perfume*. ,ῆχρὰ νἐ־ראשית, BERESCHITH, the Title which the *Hebrews* give to the Book of *Genesis*, being the first Word by which it begins, *Gen*. i. 1. *In the Beginning*; from the Preposition בbeth, *in*, and the Word ראשיתreshith, *Beginning*.

,בריBERI, Son of *Zopha*, 1 Chron. vii. 37. *My Son*; from the *Chaldean* Word ברbar, *a Son*, and the Pronoun יi, *my*: otherwise, *my Wheat*; from the *Hebrew* Word ברbar, and the same Pronoun: or lastly, *my Well*; from *beer, a Well*.

,בריעה**BERIA**, Son of *Asher*, Gen. xlvii. 17. *In the Company, in Evil, in Clamour*; from the *Hebrew* רועruah, and ,בin.

BERITUS, a City.

BERITH, or *Beruth*, a false Deity. *Covenant*.

,καδωραβ־ךαδ, **BERODACH-BAL- ADAN**, King of *Babylon*, 2 Kings xx. 12. *Isaiah* calls him *Merodach*, xxxix. 1. *Who creates Contrition*; from the Word בראbara, *to create*, and דכאdaca: otherwise, *the Son of Death, or of thy Vapour*; from the Word ברbar, *a Son*, and איד־ךed, *Vapour*, and the Pronoun ךec, *thine*: otherwise, *the Wheat, or the Purity of thy Cloud, or of thy Vapour*; from the same.

BEROSUS.

,νῶτκελι־ךברת, ἐκλεκτῶν, **BEROTH**, the Name of a City, in *Hebrew Berothai*, 2 Sam. iv. 8. *The Wells*; from the Word ,בארbeer: otherwise, *the Purities*; from the Word ברbar, *pure*.

,ברותה**BEROTHAH**, one of the Limits of the Land of the *Israelites*; Ezek. xlvii. 16. *The Wells*.

BERSABA, a Town. *Joseph*.

BERYL, a precious Stone.

BESARA, a City. *Joseph*.

BESETHA, a Mountain. *Joseph*.

BESMOTH, a City.

BESIRA, the Well of *Sira*, 2 Sam. iii. 26.

,בסודיה**BESODIAH**, Father of *Meshullam*, Nehem. iii. 6. *In the Secret, or Counsel of the Lord*; from the Preposition בbeth, *in*, and סודsod, *Secret, or Advice*, and יהjah, *the Lord*.

,בשור**BESOR**, the Name of a Brook of *Palestine*, 1 Sam. xxx. 9. *Evangelization, or Incarnation*; from the Word בשרbisher: otherwise, *in the Ox, or the Wall*; from the Preposition ,בin, and the Word שורshur, *an Ox*, &c.

,καταβמחב, **BETAH**, the Name of a City, 2 *Sam*. viii. 8. *Confidence*; from the Word במחbatach: otherwise, *in the hardening or rubbing*; from the Preposition בbeth, *in*; and the Word טוחtuach, *to harden, or rub*.

,בטן**BETEN**, the Name of a City, *Josh*. xix. 25. *Belly, or Terebinthus*.

BETH-ARABAH, a Place; *Josh*. xv. 6. Βηθαβαρά, BETHABARA, the Name of a Place, which, in the *Greek* of St. *John* the Evangelist, i. 28. the Transcribers, by mistake, have changed into *Bethany. The House of Passage*; from the Word בתbeth, *a House*, and עברhabar, *Passage*: otherwise, *in Anger*; from the Word עברתhaberah: otherwise, *in the Wheat*, according to the *Syriack*.

BETHACAD, a Village. *Euseb*.

הכרם- ,בית**BETH-ACHARA**, the Name of a Village, *Jerem*. vi. 1. *House of the Vineyard*; from the Word בתbeth, *a House*, and כרמkerem, *a Vineyard*: otherwise, *the House of their Knowledge*; from נכרnicar, and the Affix כמam, *theirs*.

BETH-AGABRA, a City.

ענת- ,בית**BETH-ANATH**, the Name of a City, *Josh*. xix. 38. *House of a Song, or of the Answer, or of Affliction*; from the Word בתbeth, *an House*, and ענהhanah, *a Song, an Answer*, or from עניhoni, *Affliction*.

עזמות- ,θωμαζὰבית, **BETH-AZMAVETH**, a City, *Ezr*. vii. 27. *Strong, House of Death*; from עזhazaz, *Force*, and מותmaveth, *Death*.

Βηθανία, **BETHANY**, a little City, *Matth*. xxi. 17. *House of Song, or of Affliction*; from ענה hanah, or עניhoni: otherwise, *House of Obedience*; from ענוhanav: otherwise, *House of the Grace of the Lord*; from the same Word *hanah*, and יהjah, *the Lord*.

BETHANIM, a Village. *Euseb*.

הערבה- ,בית**BETH-ARABAH**, the Name of a City. *The House of the flat Country, or of Mildness, or of Caution, or of the Night, or of the Willow*; from the Word ערבbarab.

הרם- ,μαρκτηβבית, **BETH-HARAN**, a City, *Numb*. xxxii. 38. *The House of Women with Child*; from הרהharah: otherwise, *the House of their Mountain*; from הרbar, *a Mountain*, and the Pronoun םam, *theirs*: otherwise, *the House of Elevation*; from רמםramam. הרן- ,ναρρατιαβבית, *Beth-aran* is also *the House of him that sings*; from רנןranan, *to sing*.

און- ,νεβατιαβבית, **BETH-AVEN**, a City, 1 *Sam*. xiii. 15. *The House of Vanity, of Iniquity, of Trouble, of Strength*; from the Word אוןaven, or *on*, which has all these Significations, according to the diversity of reading.

BETH-BAAL-MEON, *Josh*. xiii. 17. See *Baal-meon*.

ברה- ,בית**BETH-BARAH**, a City, *Judg*. vii. 24. *The House of his Son*; from בבar, *a Son*, and the Pronoun הah, *his* or *hers*: otherwise, *a chosen or pure House, or House of Corn*; from the Word בררbarar, or בבar.

Βαιθβασι, **BETH-BASI**, a City, 1 *Macc*. ix. 62. *The House of Confusion, of Shame, of Bashfulness*; from בושbosh, *to blush, to be ashamed*.

בראי- ,בית**BETH-BIREI**, a City, 1 *Chron*. iv. 31. *The House of my Creator*; from בראbara, *to create*, and the Pronoun יi, *my*: otherwise, *the House of my Health*, or *of my Choice*; from the same Word.

כר- ,בית**BETH-CAR**, a City, 1 *Sam*. vii. 11. *The House of the Lamb*; from כרcar, *a Lamb*: otherwise, *the House of Knowledge*; from the Word נכר nichar.

דגון- ,בית**BETH-DAGON**, a City, *Josh*. xv. 41. *The House of Corn*; from דגןdagon: otherwise, *the Habitation of the Fish*; from the Word דגdag: or rather, *the Temple of the God Dagon*.

BETH-EKED, a Place, 2 *Kings* x. 12, 14.

אל- ,בית**BETHEL**, a City, *Gen*. xii. 8. the same as *Luz*. *The House of God*; from בתbeth, *a House*, and אלel, God.

BETHELLA, see *Bethulia*.

עמק- ,בית**BETH-EMEK**, a City, *Josh*. xix. 27. *The House of the Vale*, or *of the Depth*; from עמק *hamac, hollow, deep*.

,νωτάμωλιοκ ηρὄבתר, **BETHER**, the Name of a Mountain, *Cant*. ii. 17. *Division*; from the Word בתרbathar, *to divide*: otherwise, *in the Turtle*, or *in the Trial*, or *Perquisition*; from the Preposition ב *beth, in*, and the Word תורthor or *thur*, according to several Readings.

Βηθεσδά, **BETHESDA**, the Name of a Pool, *John* v. 2. *House of Effusion*; from the Word אשד *eshed*: or *House of Mercy*; from בית*beth, an House*, and חסד*chesed, Pity* or *Mercy*.

BETHEZOBA, the Name of a Place. *Joseph*.

בית-גדר, ρωδδεγθηβבית, **BETH-GADER**, the Name of a Place, 1 *Chron*. ii. 51. *The House of the Wall*, or *of the Heap*; from גדר*gader*.

בית-גמול, **BETH-GAMUL**, a City, *Jer*. xlviii. 23. *The House of Recompence, or of the Weaned, or the House of the Camel*; from the Word גמל*gamal*, *a Camel*, or *to wean*.

בית-חנן, **BETH-HANAN**, a City, 1 *Kings* iv. 9. *House of Grace*, or *of Mercy, and of Gift*; from חנן*chanan*. בית-הישמות, θωμισθηβבית, BETH-JESHIMOTH, a City, *Josh*. xiii. 20. *The House of Desolation, or of desolate Places*; from בית, *a House*, and ישם*jasham*, *to make desolate*: otherwise, *the House of placing or position*; from שום*shum, to put or place*: otherwise, *the House of Denomination*; from the Word שם *shem, a Name*.

בית-לבאות, **BETH-LEBAOTH**, the Name of a City, *Josh*. xix. 6. *The House of Lionesses*; from לביא*labi, a Lion*.

בית-לחם, **BETH-LEHEM**, a City or Village, *Josh*. xix. 15. *The House of Bread*; from לחם*lekem*: otherwise, *the House of War*; from מלחמה*milkamah, War*.

BETH-EPHTHEPHA, a City. *Joseph*.

BETH-HOGLA, a Place, *Josh*. xv. 61. בית-מעכה, BETH-MAAKA, a City, xx. 14. *A House press'd*; from מעך*mahach*.

בית-מעון, νωάμ ϛοκΐοבית, **BETH-MAON**, a City, *Jerem*. xlviii. 23. *The House of Habitation*: otherwise, *the House of Sin*; from עון*havon, Iniquity*.

בית-מרכבות, θωβαχραμαθηβבית, **BETH- MARCHABOTH**, a City, *Josh*. xix. 5. *The House of Chariots*; from רכב*rachab*: otherwise, *the Habitation of Bitterness extinct*; from מרר *marar, Bitterness*, and כבה*cabab, to extinguish*.

BETH-MAUS, a City. *Joseph*.

בית-מלוא, **BETH-MILLO**, a Place, 2 *Kings* xii. 20. *Plenitude*, or *Repletion*.

BETH-NABRIS, a Place. *Euseb*.

בית-נמרה, αρμαθηβבית, **BETH-NIMRAH**, a City, *Numb*. xxxii. 36. *The House of the Leopard*; from נמר*namar*: otherwise, *of Rebellion*; from מרה *marah*: otherwise, *of Bitterness*; from מרר*marar*.

BETHOANNABA, the Name of a Place. *Euseb*.

בית-חגלה, ϛοίμαχ ϛοκΐοבית, **BETHOGLA**, a City, *Josh*. xv. 6. *The House of the Feast, of the Dance*; from the Word חגג*cagag, a Feast*, or from the Word גלל*galal*, and the Pronoun ה*ab, his* or *hers*.

BETHOM, or *Bethome*, the Name of a Place.

BETHONEA, a Place.

בית-חרון, **BETHORON**, or *Bethora*, a City, *Josh*. xvi. 3. *The House of Wrath*: otherwise, *the House of the Hole, or of the Cave, or of Liberty*; from חור*cor*, or *cur*: or *the Habitation of Whiteness*, derived from the same Word, but according to the *Chaldee* Reading and Expression.

בית־פלט, **BETH-PALET**, a City, *Josh*. xix. 27. *Nehem*. xi. 27. *House of Deliverance, or Expulsion*, or *Lying-in*.

בית־פצץ, **BETH-PAZZEZ**, a City, *Josh*. xix. 21. *The House of Division*, or *of Fraction*; from the Word פצה*patzah*.

בית־פעור, **BETH-PEOR**, a City, *Josh*. xiii. 20. *The House of Opening*; from the Word פער *phar, to open*: or *the Temple of Peor*.

Βηθφαγεὶ ,בית־פגי**BETH-PHAGE**, a Village, *Luke* xix. 29. *The House of the Mouth*, or *the Drain of the Valleys*; from the Word פה*peh*, *an Opening*, and גיא*gebei, a Valley*: otherwise, *the House of early Figgs*; from פגג*pagag*: or lastly, *the House of meeting*; from *phaga, to meet*.

בית־רפא, **BETHRAPHA**, Son of *Eshton*, 1 Chron. iv. 12. *The House of Health*, or *of Physick*: otherwise, *of Loosing*; from רפה*raphah*.

Βηθσαιδά, **BETHSAIDA**, a City, *John* i. 44. *The House of Fruits*, or *of Food*, or *of Hunters*, or *of Snares*; from the Word בית*beth, a House*, and צרה*tsadah*, or צור*tsud*, &c. See *Bethesda* before.

BETH-SHALISHA, the Name of a Place. *Euseb*.

,בית־שן**BETH-SHAN**, a City, *Josh*. xvii. 11. *The House of the Tooth*, or *of Ivory*; from בית *beth, a House*, and שן*shen, a Tooth*: otherwise, *the House of Change*; from שנה*shanah*: or the *Dwelling of Sleep*; from ישן*jashan*: otherwise, *Beth-shean*, Judg. i. 27. as the *Hebrew* has it, *the House of Tumult*; from שען*shanan*, which signifies *calm* and *peaceable*, but which denotes the contrary, by the Figure which the *Greeks* call *Metalepsis*.

,בית־שמש**BETH-SHEMESH**, a City, *Josh*. xv. 10. *The House of the Sun*, Jerem. xliii. 13. otherwise, according to the *Hebrew* and *Syriack*, *the House of Service*, or *of Ministry*; from the same שמש*shamesh*.

,בית־השטה**BETH-SHITTAH**, the Name of a Place, *Judg*. vii. 22. *The House of turning*; from שטה*shatah*: otherwise, *of the Thorn*.

Βαιθσοὺρα, **BETH-SURA**, a City, 1 *Macc*. iv. 61. The same as *Beth-zur*, ,בית־תפוחBETH-TAPPUA, a City, *Josh*. xv. 53. *The House of the Apple*, or *of the Apple-tree*; from the Word תפח*thapbuac*: otherwise, *the Habitation of Swellings*; from נפח*naphac, to puff up or swell*.

,בתואל**BETHUEL**, or *Bathuel*, Son of *Nabor*, Gen. xxii. 22. *Filiation of God*; from בת*bath, a Daughter*, and אל*el, God*.

,בתול**BETHUL**, a City, *Josh*. xix. 4. *Virgin*.

Βεθυλὰ, **BETHULIA**, a City, *Judith* vi. 7. *The Virgin of the Lord*; from the Word בתול *bethoul, a Virgin*, and יה*jah, the Lord*.

BETH-ZACHARIAS.

BETHZAIDA, see *Bethsaida*.

Βηζὶθ, **BETH-ZECHA**, a City, 1 *Macc*. vii. 19. *The House of Chains*, or *Fetters*; from זקק *zackak, to bind, to tie in Chains*: otherwise, according to the *Syriac* and *Hebrew, the House on the farther side*.

,בית־צור**BETH-ZUR**, a City, *Josh*. xv. 58. *The House of the Rock*; from the Word צור*tsur*: otherwise, *the Habitation of Strength*, or *of the Fortress*; from the Word מצור*metsor*: otherwise, *the House of the Band*; from צרר*tzarar, to bind*.

BETOMESTHAM, a City, *Judith* iv. 6. xv. 3.

,μὶναταεΒבטנים, **BETONIM**, a City, *Josh*. xiii. 26. *Nut-trees*, or *Turpentine-trees*: otherwise, *Bellies*; from the Word בטן*beten*.

BEYOND.

,ἰσηΒבסי, **BEZAI**, head of a Family of the *Israelites*, Nehem. vii. 23. *He that despises*; from בוס*bus*.

,ἶασαΒבצי, **BEZAI**, a Man's Name, *Ezr*. ii. 17. *Eggs*; from ביצ*betz, an Egg*: otherwise, *muddy*; from בצ*batz, mud*.

,בצלאל**BEZALEEL**, Son of *Uri*, Exod. xxxi. 2. *In the Shadow of God*; from the Preposition ב*beth, in*, and צלל*tsalal, Shadow*, and אל*el, God*.

,בזק**BEZEK**, a City, *Judg*. i. 4. *Lightning*: otherwise, *in the Chains or Fetters*; from the Preposition ב*be, in*, and the Word זקק*zacak, to chain*.

,בצר**BEZER**, Son of *Zophah*, 1 Chron. vii. 37. Also a City, *Deut*. iv. 43. According to the *Greek*, Βοσὸρ, 1 Macc. v. 26. *Fortification*, or *Vintage*; from the Word בצר*batzar*: otherwise, *to cut, to take away, to defend, to hinder*; from the same Word: otherwise, *in Anguish or Distress*; from the Preposition ב*beth, in*, and צרר *tzarar*.

BEZETH, a City, 1 *Macc*. vii. 19.

BEZETHAH, a part of *Jerusalem*. *Joseph*.

BIBLE.

BIBLIOTHECA.

BIBLUS, see *Byblus*.

,ἰροχοΒבכרי, **BICHRI**, or *Bochri*, Father of *Sheba*, 2 Sam. xx. 2. *First-born*, or *First-fruits*; from בכור*becor*: otherwise, *in the Ram*, or *the Sheep*; from the Preposition ב*beth, in*, and from the Word כר*car, a Ram*.

,ῥὰκεδαΒבדקר, **BIDKAR**, the Name of one of the Chiefs of *Jehu's* Army, 2 *Kings* ix. 25. *In Compunction*, or *in sharp Pain, in the Wound*; from the Preposition ב*beth, in*, and דקר*dacar, to pierce*.

,בגתן, בגתה**BIGTHAN**, or *Bagatha*, the Name of an Eunuch, *Esth*. i. 10. *In the Press*; from the Preposition ב*beth, in*, and גת*gath, a Press*: a *Persian* or *Median* Name, whose true Etymology is not to be had from the *Hebrew*. The *Persians* gave the Name of *Bagoas* to their Eunuchs, which has some relation to *Bagatha*.

,בגוי**BIGVAI**, a Man's Name, *Ezr*. viii. 14. *In my Body*; from the Preposition ב*beth, in*, and the Affix י*i, my*, and the Word גו*gav, Body*: otherwise, *in the Nation*; from the Word גוי*goi*: or, according to the *Syriac, within*.

,בלדד**BILDAD**, one of *Job's* Friends, *Job* viii. 1. *Old Friendship*; from the Word בלל*balal*, *old*, and דוד*dod, Friendship*, or *Breast*; from the same Word: otherwise, *old Motion*; from *balal, old*, and דדה*dadab, to move*, *stir, or walk*. ,בלעם BILEAM, a City, 1 *Chron*. vi. 70. See *Balaam*. ,בלגה BILGAH, see *Belga*.

,בלהה or ,αλλάβλεβ, or βαλὰν, BILHAH, or *Bala*, the Name of a Woman and of a City, *Josh*. xix. 3. *Gen*. xxix. 28. *Who is old*: otherwise, *troubled*, or *confused*; from בלל*balal*: otherwise, *which spreads itself*; from the same Word בלה*balah*.

,μάαλαΒβλεβ, **BILHAN**, Son of *Jediael*, Gen. xxxvi. 27. 1 Chron. vii. 10. *Old*, or *troubled*; from the Word בלל*balal*.

,ναασυλαβλεβ, **BILSHAN**, a Man's Name, *Ezr*. ii. 2. *In the Tongue*; from the Preposition ב*beth, in*, and לשן*lashon, a Tongue*: otherwise, *Calumny*; from לשן*loshen, to backbite*: otherwise, *Oldness of the Tooth, or old Ivory*; from בלה*belah, to be old*, and שן*shen, a Tooth*, or *Ivory*.

,במהל**BIMHAL**, Son of *Japhlet*; or *Chamaal*, as the *Vulgate* has it in some Copies, 1 *Chron*. vii. 33. *In Circumcision, in Confusion, in Mixture*; from the Preposition ב*beth, in*, and מהל*maal, to mix, to confound*: or from מול*mul, to circumcise*.

BINDING, *and Loosing*.

,בנעה**BINEA**, Son of *Moza*, 1 Chron. viii. 37. *In motion*; from the Preposition ב*beth, in*, and נוע *nuah, to move*.

,ιναΒβλεβ, **BINNUI**, the Name of a Man, *Ezr*. x. 30. From *banah, to build*, or *bun, to understand*. Ezr. viii. 33. *Filiation*, or *in my Habitation*; from ב*in*, נוה*navah, Lodging*, and the Pronoun י*i, my*.

BIRD, or *Fowl*.

,ברשע**BIRSHA**, or *Bersa*, King of *Gomorrah*, Gen. xiv. 2. *In Evil*; from the Preposition ב *beth, in*, and רשע*rasha, Evil, Malice*: otherwise, *Son that beholds*; from the Word בר*bar, a Son*, and שעה*shaah, to see*.

,ברזית**BIRZAITH**, Son of *Malchiel*, 1 Chron. vii. 31. *Son of the Corner*; from the Word ,בר*a Son*, and זוה*zazah, a Corner*: or rather, *Son of the Olive-tree*; from *saith*.

,בשלם**BISHLAM**, one of those that wrote to *Artaxerxes*, Ezr. iv. 7. *In Peace*, or *in Recompence*; from the Preposition ב*beth, in*, and שלום *shalom, Peace*, or *Recompence*: otherwise, *their Cookery*; from בשל*bashal, to dress Meat*, and the Pronoun ם*am, theirs*.

BISHOP.

,αίθθαφθιτιβ, **BITHIAH**, Daughter of *Pharaoh*, and Wife of *Mered*, 1 Chron. iv. 18. *Daughter of the Lord*; from the Word בת*bath, a Daughter*, and יה*jah, the Lord*.

,ασυονίεταραπβτρον, **BITHRON**, a City, 2 *Sam*. ii. 29. *Division*; from the Word בתר*bether*: otherwise, *in his Examination*; from the Preposition ב*beth, in*, and תור*thur, Search, Examination*, and from the Pronoun ן*an, his*: otherwise, *Daughter of the Song*; from בת*bath, a Daughter*, and רנה*ranah, a Song*: or *the Habitation of the Song*, or *of Anger*, or *of Good*, or *of Liberty*.

Βιθυνία, **BITHYNIA**, a Province, *Acts* xvi. 7. A *Greek* Word, signifying *violent Precipitation*; from the Word βία, *violent*, and the Verb θύνω, *to make haste*.

BITTERNESS.

BITUMEN.

,בוזתא**BIZTHA**, the Name of an *Eunuch*, Esth. i. 10. *Contempt*; from בזה*bazah*: otherwise, *Spoil*; from בזז*bazaz*: otherwise, *in the Olive*; from the Preposition ב*beth, in*, and זית *zaith, Olive*, or *Olive-tree*: a *Persian* Word, whose Etymology is not easy to find in the *Hebrew*. I take it to be the same as *Bagatha*, or *Bagoas*.

BLASPHEMY.

Βλαστὸς, **BLASTUS**, a Man's Name, *Acts* xii. 20. A *Greek* Word, signifying *one that sprouts and brings forth*.

BLINDNESS.

BLOOD.

Βοανεργὲς, **BOANERGES**; the Surname of the Sons of *Zebedee*, Mark iii. 7. *Sons of Thunder*. St. *Jerom* says, that it ought to be read *Banereem*, from the Word בן*ben, a Son*, and רעם *rahem, Thunder*; or *Banireges*, from the Word רגש*reges* or *regesh, Noise, Tumult*, and thence *Thunder*. By corruption the Word *Boan* has been form'd from

bene or *bane*, and *erges* from *regesh*.

BOAR, an Animal.

BOAZ, see *Booz*.

,בכרו**BOCHERU**, Son of *Azel*, 1 Chron. viii. 38. *His First-born*.

BOCHIM.

BODY.

BOETHIUS, a Man's Name.

,בהן**BOHAN**, *a Stone*, thus call'd by *Reuben*, Josh. xv. 6.

Καλοὶ λιμένες, **BONI PORTUS**, *fair Havens*, Acts xxvii. 8. a *Latin* Word, expressing the Name of a Place.

BONNETS.

BOOK.

BOOTY.

,בעז**BOOZ**, Son of *Salmon*, Ruth ii. 1. This is also the Name of one of *Solomon's* brazen Pillars, 1 *Kings* vii. 21. *In Strength*, or *in the Goat*; from the Preposition ב*beth, in*, and the Word עז *bazaz, strong*, or עז*bez, a Goat*.

,αόπιτρεβ, **BORITH**, a very acrimonious Herb, proper to take out Spots, *Jerem*. ii. 22. from the Word ברר*barar, to purge*.

,בצקת**BOSCATH**, a City, 2 *Kings* xxii. 1. The same as *Bozkath*.

BOSOM.

Βόσφορος, BOSPHORUS of *Thrace*, an Arm of the Sea, thus call'd because *Jupiter* is said to have swam over it, in the shape of a Bull, when he carry'd away *Europa*. The *Hebrew* reads ספרד *Sepharad*.

BOTTLE.

BOW.

BOWELS.

,בצץ**BOZEZ**, or *Boses*, the Name of a Rock, 1 *Sam*. xiv. 4. *Mud, Bog*; from the Word בצץ *bitzatz*: otherwise, *in him the Flower*; from the Preposition ב*beth, in*, and ציץ*zitz, a Flower*.

,בצקות**BOZKATH**, a City, *Josh*. xv. 39. *Mass, Paste, puff'd-up*; from בצק*batsec*: otherwise, *in Distress*; from the Preposition ב*beth, in*, and צוק*tsuc, to be press'd*: otherwise, *in Effusion*; from יצק*jatsac*.

,άρροσοβבצרה, **BOZRAH**, a City, *Gen*. xxxvi. 33. From the same Root as *Bezer*.

BRACCA.

BRANCH.

BREAD. BREAKING *Bread*.

BROOK.

BROTHER.

BRUCHUS, a sort of Locust.

BUBALUS.

,ςοςαβύβπιבסת, **BUBASTUS**, or *Bubaste*, a City of *Egypt. Heb. Pibeseth, the Mouth of Confusion*.

Βαγαῖος, BUGÆUS, a *Greek* Word, *Esth*. xii. 6. which signifies a Man that boasts himself; probably the same as *Bagoas, an Eunuch*.

BUILDING.

,בקי**BUKKI**, or *Bocci*, Son of *Jogli*, Numb. xxxiv. 22. *Empty*, or *Dissipation*; from the Word בקק*bacac*: otherwise, *in the Vomit*; from the Preposition ב*beth, in*, and קיא*ki, Vomiting*.

,ςαίχχοβבקיהו, **BUKKIAH**, Son of *Heman*, 1 *Chron*. xxv. 14. *The Evacuation or Dissipation of the Lord*; from the Word בקי*bukki* above, and יה *jah, the Lord*.

,λαβבול, **BUL**, the Name of a Month of the ancient *Hebrews*, being the eighth of their Year; *Old-age, perishing*; from the Word בלח*balah*.

BULL.

,αναβבונה, **BUNAH**, Son of *Jerahmeel*, 1 Chron. ii. 25. *One that builds, or that understands, or that adopts*; from the Word בנה*banah*, *or ban*.

BURIAL. BURNING *Bush*.

BUTTER.

,ζαβבוז, **BUZ**, the Name of a place, *Jerem*. xxv. 23. otherwise, the Son of *Nabor*, Gen. xxii. 21. *Despised*, or *plunder'd*.

,ίζαβיבוז, **BUZI**, Father of *Ezekiel*, Ezek. i. 3. *My Contempt*.

,ςητίζαβיבוז, **BUZITES**, the Name of a Country, *Job* xxxii. 2. *Descendants from Buz*.

BIBLUS, a City.

BYSSUS.

C. ,קבלהCABBALA, *Tradition*.

Names in C

259 names

CAB, or *Cabus*, a Measure.

,כבון**CABBON**, a City, *Josh*. xv. 40. *Which extinguishes, or which is extinguished*; from the Word כבה*cabah*: otherwise, *as intelligent*; from the Adverb כי*ki, as*, and בון*bun, intelligent*: or *as Building*; from the Word בנה*banah, to build*.

CAD, or *Cadus*.

,קדמים**CADUMIM**, the Name of a Brook, *Judg*. v. 21. *The Ancients, the First, or Orientals*, *or the Waters of the East*; from *Cademoth* or *Kademoth*, and מים*majim, the Eastern Waters*.

Καῖσαρ, CÆSAR, a *Latin* Name, *Matth*. xxii. 17. from the Word *cædo, I cut*, because he was cut out of his Mother's Womb; or from the Word *Cæsaries, a Head of Hair*: otherwise, *one that has blew Eyes*; which, in *Latin*, are call'd *cæsios*, or *glaucos oculos*.

Καισαρεία, CÆSAREA, a City of *Palestine*, *Matth*. xvi. 13.

CÆSAREA PHILIPPI, a City.

,קין**CAIN**, Son of *Adam*, Gen. iv. 1. *Possession*, *or possessed*; from the Word קנה*canah, to enjoy, to possess*.

,קינן**CAINAN**, Son of *Enos*, Gen. v. 9. *Possessor or Purchaser*; from קנה*canah*: otherwise, *one that laments*; from the Word קין*cun: or the Nest*; from the Word קנן*kinnen*.

CAINITES, a sort of Hereticks.

CAIPHA, the Name of a Town.

Καίαφας, **CAIAPHAS**, one of the High-priests of the *Jews*, Matth. xxvi. 57. *He that seeks with diligence*; from the Word חפש*caphash*: otherwise, *Vomit*; from the Word קוא*co, to vomit*, and from the Word פה*phe, a Mouth*: or rather from *Cephas, a Rock*.

Γαίος, **CAIUS**, the Name of a Man, *Rom*. xvi. 23. or *Gaius*, Acts xix. 29. According to the ancient *Latin* this Word signify'd *Lord*, as *Caja* signify'd *Lady*; for *g* is often used for *c*.

CAKES.

CALAH, see *Cale*.

CALAMUS, a Measure.

CALAMUS AROMATICUS.

CALAMUS SCRIPTORIUS.

,כלכל**CALCOL**, Son of *Mahol*, 1 Kings iv. 31. Also the Son of *Zerah*, 1 Chron. ii. 6. *Who nourishes, consumes, and sustains the whole*; from the same Word כלל*calal*, and כל*kal, the whole*.

,χὰλαχ כלה, **CALE**, a City, *Gen*. x. 12. *Favourable, Opportunity*: otherwise, *as the Verdure, or green Fruit*; from the Word לח*lac*, and the Adverb כי*ki, as*: otherwise, *Humility*; from the same Word לח*lac*, or לחח*lakak*: otherwise, *a Table, a Floor*; from the Word לוח*luack*.

,כלב**CALEB**, Son of *Jephunneh*, Numb. xiii. 7. כלב*Caleb*, or *Keleb*, signifies *a Dog*, or *a Crow*, or *a Basket*: otherwise, *as the Heart*; from the Adverb כי*ki, as*, and לבב*lebab, the Heart*.

CALF.

CALLING. CALLING *upon*.

CALLIRHOE, a City.

Καλλισθένης, **CALLISTHENES**, a Man's Name, 2 *Macc*. viii. 33. A *Greek* Word, signifying *handsom Strength*; from the Word καλός, *handsom or great*, and σθένος, *Strength, Power*.

CALMANA, *Cain's* Sister.

,כלנה**CALNEH**, or *Chalanne*, a City, Gen. x. 10. *Our Consummation*, or *all we*; from the Word כלל*chalal*, and the Pronoun נה*neh, us, ours*: or *as Murmuring*; from לון*lun, to murmur*, and the Adverb כי*ki, as*: otherwise, *he that abodes or sojourns*. ,כלנוCALNO, a City, *Isai*. x. 9. *Our Consummation*; from כלה*calah*, or כלל*calal, whole*, and נו *no, ours*.

Καλφί, **CALPHI**, Father of *Judas*, 1 Macc. xi. 70. *Voice of the Mouth*; from the Word קול *col, a Voice*, and פה*pe, a Mouth. Josephus* calls him *Caspbe*, which may be derived from the *Hebrew* Word כסף*cesepb, Silver*.

CALVARY, see *Golgotha*.

CALUMNY.

CAMBYSES, Son of *Cyrus*.

CAMEL, an Animal. ,הכחCAMELION, ,זמרCAMELO-PARDUS, an Animal.

CAMINUS.

,קמוך**CAMON**, a City, *Judg*. x. 5. *His Resurrection*; from the Word קום*cum, Resurrection*, and the Pronoun ג*an, his*.

,קנה**CANA**, a City, *Josh*. xix. 28. *John* ii. 1. *Zeal*, or *Jealousy*; from the Word קנא*kinne*: otherwise, *Possession*; from the Word :קנהotherwise, *Lamentation*; from the Word קן*cun*: otherwise, *the Nest*; from the Word קנן*kinen*: otherwise, *Cane or Staff*; from the same Word *kanah*. ,כנענCANAAN, Son of *Ham*, Gen. ix. 18. *Merchant, Trader*: otherwise, *he that humbles and subdues*; from the Word כנע*cana-nab*: otherwise, *he that answers thus*, or *that afflicts*; from the Word כן*ken, thus*, and ענה*hanah, to answer, or to afflict*.

CANAANITES, People of *Canaan*.

Κανδάκη, **CANDACE**, a Name common to the Queens of *Ethiopia*, Acts viii. 27. *Who possesses Contrition*; from the Word קנה*canah*, to possess, to enjoy, and דכה*dacah, to crush*: or, according to the *Syriac* and the *Hebrew*, *pure Possession*. But this Word being foreign, its Etymology should not be sought for in the *Hebrew* Tongue.

CANDLESTICK.

,νάαναχ כנה, **CANNEH**, the Name of a City, *Ezek*. xxvii. 23. *Base*; from כן*ken*: otherwise, *Rectitude*; from כון*con*, or כן*ken*.

CANON.

CANONICAL.

CANTHARA, a Man's Name.

CANTICLES, or *Cantica*.

Καπερναούμ, **CAPERNAUM**, a City, *Mat*. iv. 13. *Field of Repentance*, or *City of Comfort*; from the Word כפר*kepher, a Village or City*, and נחם*nacham, Repentance*: otherwise, *the Propitiation of the Penitent*; from the same Words: otherwise, *Town of Pleasure, the handsom City*; from נעום*nahum, handsom*, and כפר*kapher, a Field*.

CAPER-NOMA, a Place. *Joseph*. ,כפרCAPHAR, *a Field, or Village*.

CAPHAR-ABIS, CAPHAR-BARUCHA, CAPHAR-ARIA, CAPHARATH, Places in *Palestine*.

CAPHER-DAGON, CAPHAR-ETHAIA, CAPHAR-GAMALA, CAPHAR-IAMA, CAPHAR-ORSA, CAPHAR-SABA, CAPHAR-SALAMA, CAPHAR-SOREK CAPHAR-TOBA, CAPHET-RAMIS, ,כפתריםCAPHTOR, or *Caphtorim*, People call'd *Cappadocians* by the *Septuagint* and *Vulgate*, Gen. x. 14. *A Sphere, a Buckle, a Hand, a Palm, Doves*, or *those that seek and inquire*; from the Word כף*caph, a Sphere*, &c. and תור *thur, to inquire*, or *a Turtle-dove*.

CAPITATION.

CAPITOLIAS, a City.

CAPITOLINA, or *Ælia Capitolina*, *Jerusalem*.

Καππάδοκες, **CAPPADOCIANS**, in *Hebrew Caphthorim*; Deut. ii. 23. This Name is neither originally *Greek* or *Hebrew*.

CAPTIVITY.

,קראים**CARAITES**, a Sect. *Readers*; from קרא*kara, to read*.

CARBUNCLE.

,ςάβακραχ כרכס, **CARCAS**, an Eunuch's Name, *Esth*. i. 10. *Covering of a Lamb*; from the Word כסה*casah, to cover*: or *the Lamb of the Throne*; from the Word כר*car, a Lamb*, and כסא*kisse, a Throne*. But this Word is *Persian*, and therefore its Etymology is not to be sought for from the *Hebrew*.

,ςίεμακραχ כרכמיש, **CARCHEMISH**, a City, *Isai*. x. 9. *A Lamb, as taken away, withdrawn, or carry'd off*; from the Word כר*car, a Lamb*, the Adverb כי*ki, as*, and the Word מוש *moshe*. It is difficult to derive from the *Hebrew* the

Etymology of a Word that is foreign to this Language. 'Tis said, this Name in *Chaldee* signifies *Lead*.

,קרחCAREAH, Father of *Johanan*; 2 Kings xv. 23. *Bald, frozen*; from the Word קרחcarak.

Καρία, κεφαλή, CARIA, the Name of a Province, 1 *Macc*. xv. 23. *Capital*; from κάρη, *the Head*.

,כרמלCARMEL, a City, *Josh*. xv. 55. *A circumcised Lamb*; from the Word כרcar, a Lamb, and מולmul, *Circumcision*: otherwise, *Scarlet*; from the *Hebrew* Word of four Letters, כרמלcarmel: otherwise, *Harvest, full Ears of Corn, Vineyard of God, excellent Vineyard*.

,כרמיCARMI, Son of *Reuben*, Gen. xlvi. 9. *My Vineyard*; from כרמkerem, and the Affix יi, *my*: otherwise, *the Knowledge of the Waters*; from the Word נכרnikkar, *to know*: otherwise, *the Lamb of the Waters*; from the Word כר *car, a Lamb*, and מיםmajim, *Waters*.

,קרניםCARNAIM, a People, *Gen*. xiv. 5. This Word is join'd to *Astaroth, Horns*; from the Word קרךcaran. 'Tis thought to be the Name of the Goddess *Astarte*, who wore a Crescent upon her Head.

Κάρπος, CARPUS, the Name of a Man, 2 *Tim*. iv. 13. A *Greek* Word, signifying *Fruit*, or *fruitful*.

,כרשנאCARSHENA, a Man's Name, *Esth*. i. 14. *A Lamb of a Year*; from the Word כרcar, *a Lamb*, and שנאshana, *a Year*: otherwise, *a Lamb that sleeps*; from ישךjashan, *to sleep*: otherwise, *a Lamb that changes*; from שנהshanah, *to change*. This is a *Persian* Name, and therefore its Etymology is not to be found in the *Hebrew*.

CART.

,כספיאCASIPHIA, a Country, *Ezr*. viii. 17. *Money*, or *Covetousness*; from כסךcasaph, *Silver*.

,תרשישCARTHAGE, or *Carthaginians*, a People. In *Hebrew Tarshish*, Ezek. xxvii. 12. A Word whose true Signification is unknown. As to *Carthage*, or *Cartada*, it may be derived from the *Hebrew* קרתהcartha, *a City*, and חדתהcadeta, *new*. See *Bochart*.

CASIUS, a Mountain. ,כסלחיםCASLUHIM, Son of *Mizraim*, Gen. x. 14. *The Cover of Tables*; from כסהcasab, and לוחluach, *a Table; or Floor*. This Word is foreign to the *Hebrew* Tongue. Κάσπιον, CASPHON, or *Casphin*, a City, 2 *Macc*. xii. 13. *Which is of Silver, or Desire*; from the Word כסךkeseph. Or, in *Syriac, Shame, Bashfulness*: 'Twas the same as *Heshbon*, which see. Κασφώρ, CASPHOR, a City, 1 *Macc*. v. 26. *Of Silver*; from the Word כסךkeseph, *to desire*, and הרhar, *a Mountain*. But its true Root is *Heshbon*.

CASPIAN, *Sea*.

CASPIS, see *Heshbon*. ,קציעהCASSIA, or *Keziah*, *Job's* second Daughter, *Job* xlii. 14. *Surface*: otherwise, *Corner*; from the Word ,קצעcatza: otherwise, *Cassia*, an aromatick Plant, or kind of Perfume; see *Psalm* xliv. 9. different from that which is call'd *Casia*, קרהkidda, or *kadda*, Exod. xxx. 24.

CASSIUS. CASTOR and *Pollux*.

CATA-MANE.

CATARACTS.

CATECHISM.

CATHOLICK. ,קטתCATTATH, a City on the Limits of the Tribe of *Zebulun*, Josh. xix. 15. *Weariness*, *Disgust*; from the Word קוטcut, *dispute*.

CAUDA, an Isle of the *Archipelago*. See *Clauda*.

CAVES.

CAYRO, a City.

CEDAR-TREE.

CELER.

Κεγχρέας, CENCHREA, a Port of *Corinth*, Rom. xvi. 1. A *Greek* Word, signifying *Millet*, *small Pulse*.

Κενδεβαῖος, CENDEBEUS, the Name of a General, 1 *Macc*. xv. 38. *Zealous of Trouble*; from the Word קנאkinna, *zeal*: otherwise, *who possesses Trouble*; from the Word קנהcana, *to possess*, and דאבהdabab, *Trouble, Grief*.

CENDEVIA, a Pool.

CENTURION.

Κῆφας, CEPHA, or *Cephas, Simon Peter*, John i. 42. *Rock*; from the *Chaldee* Word קיף *kif*, signifying *a Stone*; from the Word כיפא *keipha*, in *Syriac, a Rock or Stone*.

Κέρασες, **CERASTES**, a sort of Serpents call'd *ceraste*ε, or *horned*, because they have upon their Head a kind of Horn; from κέρας, *a Horn*.

CEREALIS, a Man's Name.

CEREMONIES.

CESENNIUS GALLUS.

,λαβοχβובכ, **CHABALON**, or *Cabul*, a CESTIUS GALLUS. City, *Josh*. xix. 2. *Which is bound*; from the Word כבלkebel: otherwise, *which grows old, and which decays*; from the Word בלהbalah.

Καβρίμ, **CHABRIS**, a Man's Name, *Judith* viii. 9. *Companion*; from the Word חבר *chabar*: otherwise, *Wound or Scar*, or *Enchanter*; from the same Word.

,כרכר**CHADCHOD**, *Ezek*. xxvii. 16. *Jaspar*, or precious Stone; or a Pitcher, or Vessel.

χαιρέας, CHÆREAS, a Man's Name, 2 *Macc*. x. 32. *Who rejoices*; from the *Greek* Verb χαίρω.

CHALCIS, a City.

,αίαδλαχβשדום, CHALDÆA, a Country, *Jerem*. l. 10. In *Hebrew, Chashdim, as Dæmons*; or *as Robbers*, or *Breasts*, or *Fields*; from the Word שד *shed*, or שדדshaded, or שדהshadab, and the Adverb כיki, *as*. ,ιοΐαδλαχβשדים, CHALDÆANS, a People, *Isai*. xiii. 19. In *Hebrew Casdim*; the same as *Chaldæa*.

CHAMANIM, see *Pyræia*.

CHAMARIM.

,νωέλιαμαΚחכ, **CHAMELEON**, *Levit*. xi. 30. A little kind of Animal, that assumes all Colours; from χαμαί, *the Ground*, and λέων, *a Lion*: as if it were a creeping Lion. The *Hebrew* Word ,חכthey say, may signify *a Toad*.

,כמוש**CHAMOS**, or *Chemosh*, the Name of an Idol of the *Moabites*, Numb. xxi. 29. *As handling or stroaking, or as withdrawing or taking away*; from the Adverb כיki, *as*, and the Word מושmush, *to withdraw*.

CHANTERS. ,תהו בהוCHAOS, *Confusion*; in *Hebrew, tchu bohu*.

CHARABE, a Town. *Joseph*.

Εις χάρακα, **CHARACA**, the Name of a Place, 2 *Macc*. xii. 17. *Covering, Coat*, or *Cloak*; from the Word כרךkeric: or, in *Greek, a Valley*.

CHARAC-MOBA, a City.

CHARACTER.

CHARIOT.

CHEBAR, or *Chobar*, a River, *Ezek*. i. 1, 3. *Force, Strength*: otherwise, *as the Son*, from the Word ,ברa *Son*: or *as pure*, or *as Wheat*; from the Word בררbarar, and the Adverb, כיki, *as*.

,ρῶμογολλοδοχβכדרלעמר, **CHEDOR- LAOMER**, King of the *Elamites*, Gen. xiv. 4. *As a Generation of Servitude*; from the Adverb כיki, *as*, the Word דורdor, *a Generation*, and עמר *hamar, Burden, Servitude*: otherwise, *the Roundness of the Sheaf*; from כדרkidor, *a Ball or Sphere*, and עמרhamar, *a Sheaf*.

,λήλακλλכ, **CHELAL**, the Name of a Man, *Ezr*. x. 30. *Completion*, or *the whole*: otherwise, *as a Night*; from the Word ליל*lail*, *Night*, and the Adverb כיki, *as*: otherwise, according to the *Syriac, a Crown*: otherwise, *perfect Crown*.

CHELCIAS, Father of *Susannah*, Dan. xiii. 2. See *Hilkiah*.

χελλών, **CHELLUS**, or *Chellon*, a Country, *Judith* i. 9. *Consummation, Perfection*, total Destruction; from כלהcalah; otherwise, *that retains Trouble*; from כלאcala, *to keep in*, and the Word אוןaven, *Sorrow, Trouble*. This Word is not *Hebrew*. ,αίκλοχβכלוהו, CHELLUH, a Man's Name, *Ez*. x. 35. *All himself*, or *his Perfection, his Destruction*, or *his Hindrance*; from ,כלהor כלא *cala*, and the Affix ו, *his*.

Κιαμῶνος, **CHELMON**, the Name of a Place, *Judith* vii. 3. *Preparative, or casting up an Army*; from the Word חילchail, *Army, or Provision*, and מנהmanah, *to prepare, to number*: otherwise, *his Dream*; from כלםcalam, *to dream*.

,כלוב**CHELUB**, Father of *Ezri*, 1 *Chron*. xxvii. 26. *Dog*, or *Basket*; from כלבkeleb.

,ιβωλεΚכלוביא, **CHELUBAI**, Son of *Hezron*, 1 Chron. ii. 9. From the same Root as *Caleb*.

CHEMOSH, see *Chamos*.

,כנענה**CHENAANAH**, Father of *Zedekiah*, 1 *Kings* xxii. 24. or Son of *Bilhan*, 1 Chron. vii. 10. See *Canaan*.

,כנני**CHENANI**, a Man's Name, *Ezr*. ix. 4. *My Preparation*; from the Word כוּן*cun, Preparation*: otherwise, *base*; from the Word כן*ken*, and the Pronoun י*i, my*.

,כונניהו**CHENANIAH**, Brother of *Shimei*, 2 Chron. xxxi. 13. *Preparation, or Disposition*, or *Strength*, or *Rectitude of the Lord*; from כוּן*cun*; or כן*ken*, and יה*jah, the Lord*.

,כפירה**CHEPHIRAH**, a City, *Josh*. ix. 17. xviii. 26. supposed to be the same as *Chaphira*. *Little Lioness, Propitiation, hardned, Village*; from כפר*caphar*, or *copher*.

,כרן**CHERAN**, Son of *Dishon*, Gen. xxxvi. 26. *As singing*, or *as crying*; from the Word רנן *ranan, crying*, or *singing*, and the Adverb כי*ki, as*: otherwise, *their Lamb*; from כר*car, a Lamb*: otherwise, *their Knowledge*.

,חרם**CHEREM**, a sort of Excommunication.

,ίθερος כרתי**CHERETHIM**, the Name of a People, 1 *Sam*. xxx. 14. *Who cuts, who tears away and exterminates*; from the Word כרת *carath*. Or the *Cretan* Guards of King *David*.

,θίραχ קריתי**CHERITH**, the Name of a Brook, 1 *Kings* xvii. 3. *Incision*; from the Word כרת*carath, to cut, to pierce, to exterminate*.

,כרוב**CHERUB**, one of the *Nethinims*, Ezr. ii. 59. In the *Chaldee* this Word signifies *as a Child*; from the Adverb כי*ki, as*, and the Word רביא*rabia, a young Man, a Child*: otherwise, *as multiplying*, or *as combating*; from the Word רבב *rabab*: or *abundance*, or *multitude of Knowledge*; from רב*rab, a Multitude*, and נכר*nachar, to know*; otherwise, in *Hebrew*, רבה*rabab* signifies *to grow great, to nourish, to bring up*; in *Syriac, to labour*.

,כרבים**CHERUBIM**, an Angel, *Gen*. iii. 14. Works of *Cherubims*, or in manner of *Cherubims*, Exod. xxvi. 1. Variegated Works, kinds of Grotesque Figures.

,כסלון**CHESALON**, a City, *Josh*. xv. 10. *Confidence, Temerity, Sides*; from כסל*kesel*: otherwise, *Throne of his Habitation*; from כסא*kisse*, *a Throne*, and לון*lun*, or *lon*.

,כשר**CHESED**, Son of *Nabor*, Gen. xxii. 22. *As a Dæmon*; from the Adverb כי*ki, as*, and שד*shed, a Dæmon*: otherwise, *as a Destroyer, as a Breast or Nipple*; from שד*shad*, or שדד*shadad*: otherwise, *as a field*; from שדה*shadah*.

,λήσιλ כסיל**CHESIL**, a City, *Josh*. xix. 19. *Orion, a Star*, Amos v. 8. otherwise, *folly*: otherwise, *the Sides or Flanks*; from the Word כסל *kasal*.

CHESITAH, Lambs. See *Kesitah*.

תבר- ,θώλεσαχα כסלות**CHESULLOTH**, or *Chesulloth-Tabor*, the Name of a City, *Josh*. xix. 12. *The Rashness of the Navel*; from the Word כסל*kesel*: otherwise, *the Sides of Tabor*, a City adjoyning to *Tabor*.

,ιτ̀ισοσ כתים**CHETIM**, Son of *Javan*, Gen. x. 4. otherwise, *the Macedonians*, Dan. xi. 30. *Those that bruise*; from the Word כשת*cashath*: otherwise, *Gold*; from the Word כתם*kethem*: otherwise, *staining or dying*.

CHEZIB.

,כידון**CHIDON**, a certain Threshing-floor, 1 *Chron*. xiii. 9. *a Lance, Dart, Misfortune*: otherwise, *as judging*; from the Adverb כי*ki, as*, and the Word דון*dun, to judge*.

CHILDREN.

,כלאב**CHILIAB**, second Son of *David* and *Abigail*, 2 Sam. iii. 3. *Totality of the Father*; from כלא*kela, the whole, to gather together*, and from אב*ab, a Father*: otherwise, *Consummation or Perfection of the Father*; from the Word כלא or כלה*cala, to consume, or press*.

,כליון**CHILION**, Son of *Elimelech*, Ruth i. 2. *Finish'd, compleat, perfect*; from the Word כלה*chalah, to finish*, &c. or from the Word כלא *chela, the whole*.

,כלמד**CHILMAD**, a City, *Ezek*. xxvii. 23. *As Teaching, or Learning*; from the Adverb כי *ki, as*, and למד*lamed, to teach*: otherwise, *Allmeasuring*; from כל*col, all*, and מדד*madad, to measure*, or *to cover*. This is the Name of a City of *Asia*, whose true Etymology cannot be had from the *Hebrew* Tongue.

,νάαμιχὰ כמהם**CHIMHAM**, a City, *Jer*. xli. 17. or the Name of a Man, 2 *Sam*. xix. 37: *As they*; from the Adverb כי*ki, as*, and the Pronoun הם*hem, they*: otherwise, *as a Trouble*; from the Word המה*hamah, Trouble*.

CHINA.

Κίος, **CHIOS**, an Island, *Acts* xx. 15. *Open*, or *Opening*.

CHIPPUR, see *Expiation*.

,כסלון**CHISLON**, Father of *Elidad*, Numb. xxxiv. 21. *Confidence*, or *Rashness*, or *Flanks*; from the Word כסל*kesel*: otherwise, *the Throne of his Dwelling*; from the Word כסא*kisse*, *Throne*, and the Word לון*lun*.

CHITTIM, see *Chetim*.

CHIUN.

Κλοή, **CHLOE**, the Name of a Matron of *Corinth*, 1 Cor. i. 2. *Green Herb*, a *Greek* Word.

Κοιρογρύλλιος, **CHOEROGRYLLUS**, a Porcupine.

Κοραζίν, **CHORAZIM**, a Village, *Luke* x. 13. *The Secret*, or *here is a Mystery*; from רז *raz, Secret, Mystery*, and the Adverb כי*ki, as*.

CHOZEBA, a Town.

,ςόςιρΚmשיח, **CHRIST**, 1 *Sam*. ii. 10. In *Hebrew, Messiah, anointed*; from the Word משח *mashach, to anoint*. The Word *Christ* is Greek, and signifies *anointed*.

Κριςιανός, **CHRISTIAN**, Disciple of *Christ*.

CHRISTIANS, of St. *John*.

CHRONICLES.

Κρυσόλιθος, **CHRYSOTHO- LITE**, a precious Stone, in *Hebrew, Tharsis*; Exod. xxviii. 20. The *Greek* Word is, literally, *a gilded Stone*.

Κρυσόπρασος, **CHRYSOPRASUS**, *Rev*. xxi. 20. A precious Stone, green; but with a shy of Gold. This is meant by the *Greek* Word *Chrysoprasus*. ςευβίλכוב, CHUB, the Name of a Nation, *Ezek*. xxx. 5. The *Septuagint* render it by *Lybians*. *'Tis literally he that extinguisheth*; from the Word כבה *chabab, to extinguish*. ,כוךCHUN, a City, 1 *Chron*. xxviii. 8. *Preparation: otherwise, Cakes*; from the Word כונים*cavanim*: or, according to the *Syriac, a Window*.

CHURCH.

רשעתים- ,כושן**CHUSHAN-RISHATHAIM**, the Name of a King, *Judg*. iii. 8. *Ethiopian: or Blackness of Iniquities*; from the Word כוש*cush*, and רשע *rashab, Iniquity*.

Κυζα, **CHUZA**, Steward of *Herod's* Household, *Luke* viii. 3. *The Seer, or Prophet*; from the Word חוזה*choza*: or *Ethiopian*; from the Word *Cush*.

Κυτροποδες, **CHYTROPODES**, Caldrons with Feet; from the *Greek* Word χύτρος, *a Pot or Kettle*, and πὸς *a Foot*.

CICER, a Chich-pea. Κιδαρὶς, CIDARIS, *Diadem, Tiara, Bonnet*.

CIGNUS, *a Swan*.

Κιλικια, **CILICIA**, a Province, *Acts* xxiii. 24. *Which rolls or overturns*; from the *Hebrew* Word חלךchalach.

CILICIUM.

CINAMOMUM.

,כנרת, כנרות**CINNERETH**, a City, *Josh*. xix. 35. *Harp, or Guittar*; from the Word כנר *kinnor*: otherwise, *as a Light*; from the Adverb כי *ki, as*, and the Noun נור*nur, Light, Land new plow'd*. ,כנורCINYRA, an Instrument of Musick.

CIRCUMCISION, ,כסלוCISLEU, the ninth Month of the *Hebrew* Year, *Zech*. vii. 1. *Rashness, Confidence, the Flanks*; from the Word כסל*chesel*.

CISTERN. ,כנורCITHARA, see *Cinyra*.

Κλαύδη, **CLAUDA**, an Island, *Acts* xxvii. 16. The *Vulgate* calls it *Cauda, the Tail*. In *Hebrew Clauda*, may signify *a broken Voice*, or *lamentable Voice*; from the Word קול*col, a Voice*, and דוה *davah, to languish*: or from the *Greek* Word κλαυθμος, *lamentation*. But it must be agreed, that this Word is neither *Greek* nor *Hebrew*: in *Latin* the Word *Clauda* signifies *lame*.

Κλαυδία, **CLAUDIA**, a *Latin* Name, 2 *Tim*. iv. 21. *lame*.

Κλαύδιος, **CLAUDIUS**, a *Latin* Name, *Acts* xi. 28. *lame*.

CLAUDIUS LYSIAS.

CLAUDIUS FELIX. Κλαυθμῶν, CLAUTHMON, see *Bochim*.

CLAVUS.

Κλήμης, **CLEMENT**, a *Latin* Name, *Philip*. iv. 3. *Mild, good, modest, merciful*.

Κλεόπας, **CLEOPAS**, one of the Disciples who accompany'd *Jesus Christ* to *Emmaus*; Luke xxiv. 18. *The whole Glory, or Glory altogether*; a *Greek* Word, compounded of two others, κλέος, and πᾶς. It may also be derived from the *Hebrew*, חלף*chalaph, to Change*.

Κλεόπατρας **CLEOPATRA**, Daughter of *Ptolemy*, and Wife to *Alexander* King of *Syria*, 1 Macc. x. 57. *Glory of the Father*, or of *the Country*; a *Greek* Word, compounded of two others, of κλέος, *Glory*, and πατήρ, Father, or πάτρα, *one's Country*. Κλῆρος, CLERUS.

Κλύσμα, **CLYSMA**, see *Colsum*.

Κνίδος, **CNIDUS**, according to the *Vulgate*, *Gnidus*, 1 Macc. xv. 23. *Orach*, a purgative or laxative Herb; from the *Greek* Word κνίδιον.

קוא or ,קוהCOA, the Name of a Place, according to the *Vulgate*; or of an Island, according to some Interpreters; 1 *Kings* x. 28. *Fair or Market*: otherwise, *Hope*: otherwise, *Assembly*; from the Word קוה*cava*: otherwise, *Rule and String*; from the Word קו*cau*. The *Massorites* make only one Word, מקוה*macoah, Assembly*.

COCYTUS, a River.

Κοιλη-συρία, **COELE-SYRIA**, a Province, 2 *Macc*. iii. 5. *Lower Syria, or hollow Syria*; from the Word κοίλη, *low, hollow*.

COENACULUM.

COENOMUYA.

COHORT.

כלחוזה ,εζελακ, **COLHOSEH**, Father of *Shallum*, Nehem. iii. 15. *Wholly a Prophet*: otherwise, *seeing all*: from the Word כל*col, all*, and חוה*cozab, a Prophet*.

Κολόσσας, COLOSSÆ, a City *Coloss*. i. 2. *Punishment, Correction*; from the Word κολάζω, *I punish*.

COLOSSUS.

COLZUM.

COMMON.

COMPUNCTION.

CONCORDANCE.

CONCUBINE.

CONCUPISCENCE.

CONDEMNATION.

CONFESSION.

CONFIRMATION.

CONSCIENCE.

CONSECRATION.

CONSISTORY.

CONSOLATION.

CONSUMMATION.

CONTRADICTION.

CONTRITION.

CONVERTERE.

COPHER, the Cypress-tree.

COPONIUS, a Man's Name:

COPTÆ.

Κορβᾶν, **CORBAN**, or *Corbana*, Mark vii. 11. *Gift, Present*; from קרבן*corban*. See *Josephus's Antiquities*, lib. 4. c. 4.

CORD.

Wind.

COREÆ.

CORIANDER.

Κόρινθος, **CORINTH**, a City of *Greece*, *Acts* xviii. 1. *Which is satisfied*, or *Ornament*, or *Beauty*; from the *Greek* Word κορεία.

CORNELIUS, a Man's Name. *Acts*.

CORNER. הפוך- ,ϛαρέκ ϛαίεθλαμὰקרן, CORNU-STIBII, in *Hebrew*, *keren-apuch*, the Name of *Job's* third Daughter, *Job* xiii. 14. from the Word קרן*keren*, *a horn*, and פוך*puc*, *Antimony*; from whence comes *fucus*, *Paint*.

CORSEUS, a River.

Κωσάν, **COSAM**, in the *Vulgate Cosan*, Father of *Addi*, Luke iii. 28. *He that divines*; from the *Hebrew* Word קסם*casam*.

COSTOBARUS, a Man's Name. *Joseph*.

COTTON. ,בריתCOVENANT.

COVERING, *of the Leggs*.

COUNCIL.

COUNSEL.

COUNTREY.

COURT.

Κῶς, **COUS**, *Cos*, or *Coos*, a famous Isle and City of the *Archipelago*, over against *Caria*, 1 Macc. xv. 23. from the *Hebrew* Word קו*co*, *Thred*, *unty'd*.

,ϛῶκϛוץ, **COZ**, Father of *Arub*, 1 Chron. iv. 8. *Thorn*, *Uneasiness*, *Watching*, from the Word קוץ *cutz*.

COZAR.

,כזבי**COZBI**, Daughter of *Zur*, Numb. xxv. 18. *Liar*; from the Word כזב*cazab*, *to lye*: otherwise, *as sliding away*; from the Adverb כי*ki*, *as*, and the Word זוב*zub*, *to slide away*.

CRASSUS; *Marcus Crassus*.

CREATION.

CRESCENS; a Man's Name, 2 *Tim*. iv. 10.

Κρήτη, **CRETE**, an Island, 1 *Macc*. x. 67. *Carnal*, or *Fleshly*; from the *Greek* Word κρέας: in *Hebrew*, the Isle of the *Caphtorim*, or of the *Cretim*, or *Kerethians*.

Κρῆτες, **CRETANS**, or *Cretensians*, Tit. i. 12. *Acts* ii. 11. in *Hebrew Kerethim*.

CRISPUS, a Man's Name, *Acts* xviii. 8. Κροκόδειλος, CROCODILE.

,פאר**CROWN**, *Heb. Peer*.

CRYING.

CTESIPHON, a City.

,אמה**CUBIT**, *Heb. ammah*, *Mother*. A Measure of Length.

CULON, or *Caulon*, a Town; *Josh*. xv. 60. Gr.

CUMANUS, a Man's Name. *Joseph*.

CUMMIN, a Plant.

CUP.

CURSES.

,ίσυοχכושׁ, **CUSH**, Son of *Ham*, Gen. x. 6. *Ethiopians*, or *black*.

,ίεσυοאיקושׁי, **CUSHI**, Son of *Abdi*, 1 Chron. vi. 44. *Troublesome*, *importunate*; from the Word קשה*cashab*: otherwise, *Forrage*, *Chaff*; from the Word קש*cash*: otherwise, *Cucumber*; from the Word קשא*kisha*. But this Etymology is very dubious.

CUSPIUS FADUS, a Man's Name. *Joseph*.

,θωχהכותה, **CUTHAH**, a Province; 2 *Kings* xvii. 30. *Which is broken or bruised*; from the Word כתתcathath: otherwise, *Combustion*. This being the Name of an oriental Nation, its Etymology can hardly be found in the *Hebrew* Tongue. I think it comes from *Cush* or *Cuth*, from whence is derived *Cuthite*, *Scytha*, the *Scythians*.

CUTHITE, see *Cuthah* above.

CYATHUS, a Measure.

CYAMON, a Place, *Judith* vii. 3.

CYAXARES.

CYDIDA, see *Kadesh*.

CYDOESSA, a Town. *Joseph*.

CYGNUS.

CYPRESSUS, Tree.

Κυπρίαρχος, **CYPRIARCHES**, a Name of Dignity, 2 *Macc*. xii. 2. A *Greek* Word, signifying *Prince of Cyprus*; from the Word κύπρος, *Cyprus*, and ἄρχων, *Prince*: otherwise, *Prince of Beauty*; from ἄρχων and κύπρις, *Venus*, who, according to the Poets, was call'd by the Name *Cypris*.

CYPROS, a Person's Name. Κύπρος, CYPRUS, an Island, 1 *Macc*. xv. 23.

,ϛορπύκפפרא כ, **CYPRUS**, a sort of aromatick Shrub, *Cant*. i. 14. *In Hebrew Copher*, ,כפרa kind of Pitch, or odoriferous Gum, which distils from a kind of Cypress.

,ηνήρυκקירה, **CYRENE**, a City, 2 *Kings* xvi. 9. *Wall*; from the Word קירkir: otherwise, *Coldness*; from the Word קרcor: otherwise, *Meeting*; from the Word קראkara: otherwise, *a Floor*; from the Word קרתkereth. The true Etymology of this Word cannot be found in the *Hebrew* Tongue, it being foreign to it.

Κυρηναῖοι, **CYRENIANS**, People of *Cyrene*, *Acts* xi. 20.

Κυρήνιος, **CYRENIUS**, or *Cyrinus*, Governour of *Syria*; in the *Greek Cyrinius*, Luke ii. 2. *Who governs*; from the *Greek* Word κύριος.

,כורשCYRUS, King of *Persia*, Ezr. i. 1. *As miserable*; from the Adverb כיki, *as*, and the Word ירשjarash, *miserable*, or *Heir*: otherwise, *Belly*; from the Word כרשkeresh. This is a *Persian* Name, whose Etymology cannot be derived from the *Hebrew*. We are assured, that in *Persian* the Word *coresh* signifies *the Sun*. *Ctesias*, *Plut. in Artaxerxe*. *Alii*.

Names in D

146 names

DABBASHETH, a City, *Josh*. xix. 11. *Flowing with Honey*; from the Word דבשdabash: otherwise, *causing Infamy*; from the Word דבהdibbah, *Infamy*, *ill Reputation*, and the Word שות *shuth*, *to impose*, *to put*.

,δαρβαδדברת, **DABERATH**, a City, *Josh*. xix 12. *Word*, *Thing*; from the Word דברdaber: otherwise, *a Bee*, or *submissive and obedient*; from the Word דבראdiberah, or *Deborah*.

,דגון**DAGON**, an Idol of the *Philistines*, Judg. xvi. 23. *Corn*: otherwise, *a Fish*; from the Word דג *dag, a Fish*. ,דלתDALETH, an *Hebrew* Letter.

Δαλμανυθά, **DALMANUTHA**, a Country, *Mark* viii. 10. *A Bucket*; from the Word דלי *dali, a Bucket*: otherwise, *Exhaustion, Leanness*, *Branch*.

Δαλματία, **DALMATIA**, a Country or Province, 2 *Tim*. iv. 10. *Deceitful Lamps*, or *vain Brightness*; from the *Greek* Word δαλός, *a Lamp*, &c. and ματαία, *vain*.

,דלפון**DALPHON**, Son of *Haman*, Esth. ix. 7. *A Drip, or Water that falls from a Housetop*; from the Word דלךdalaph; otherwise, *he that regards the Poor*; from the Word דללdalal, *poor, afflicted*, and the Word פנה *panah, to behold, or regard*.

,צבי**DAMA**, *Heb. tzebi*, an Animal; *Isai*. xiii. 14.

Δάμαρις, a Woman, *Acts* xvii. 34. *Little Woman*; from the *Greek* Word δάμαρ.

,ϛόκσαμαδδמשק, **DAMASCUS**, in *Hebrew Domeshech*, Son of *Abraham's* Steward, *Gen*. xv. 2. *A Sack full of Blood*; from the Word דמdam, *Blood*, and the Word שקshack, *a Sack*: otherwise, *Similitude of Burning, or of the Kiss, or of the Pot, or of the Sack*; from the Word דמהdamah, *Resemblance*, &c.

DAMIETTE, see *Pelusium*.

,דמים**DAMMIM**, or *Ephes-dammim*, a City, 1 *Sam*. xvii. 1. *Which is of Blood, or bloody*; from the Word דם*dam*: otherwise, *that keeps Silence*; from the Word דום*dum*.

,דן**DAN**, the Name of a Place, *Gen*. xiv. 14. The fifth Son of *Jacob*, and of *Bilhah, Rachel's* Maid, *Gen*. xxx. 6. *Judgment*, or *he that judges*; from the Word דיןdajan, or the Word דוןdun, *to judge*.

,דניאל**DANIEL**, the Name of a Prophet, *Dan*. i. 6. *Judgment of God*; from the Word *dan*, and the Word אלel, *God*: or *God is my Judge*.

,άννεῤδנה, **DANNAH**, a City, *Josh*. xv. 49. *Judgment*, or *that judges*; from the Word *dan*. The *Septuagint* read it *Renna*.

Δάφνη, **DAPHNE**, the Suburbs of *Antioch*, 2 Macc. iv. 33. A *Greek* Word, signifying a *Lawrel*.

DAPHNIS, a Fountain, *Numb*. xxxiv. 11. This Word is not read in the *Hebrew*, nor in this Passage of the *Septuagint*. It signifies a Lawrel.

,ήδαραδדרע, **DARA**, Son of *Zerah*, 1 Chron. ii. 6. *Generation, or House of the Shepherd, or of the Companion*; from the Word דור *dor or dur, Generation, or House*, and the Word רעה*robe, a Companion or Shepherd*: otherwise, *Race of Wickedness*; from the Word רוע*raah*.

DARCMONIM, or *Darconim*, probably signifies a *Darick*, a Species of *Persian* Money. See *Darkon*, and *Adarconim*.

,דרדע**DARDA**, Son of *Mahol*, 1 Kings iv. 31. *Generation*, or *Habitation of Knowledge*; from the Word דורdur or *dor, to dwell*, or *beget*, and from the Word ידעjadah, *Knowledge*.

DARE, *to give*.

DARICKS.

,דריוש**DARIUS**, King of the *Medes*, Dan. v. 31. *He that inquires and informs himself*; from the Word דרשdarash.

DARKNESS.

,דרקון**DARKON**, Son of *Giddel*, Ezr. ii. 56. *Purchase of Generation, or of Habitation*; from the Word קנהkanah, *to buy, to possess*, and from the Word דורdor or *dur, Generation, or Habitation*: according to the *Syriack, a Dragon*.

,ϛόκσαμαδϙדרמשק, **DARMASCUS**. 'Tis thought to be the same as *Damascus*, 1 Chron. xviii. 6. See above. The *Vulgate* and *Septuagint* have here read *Damascus*.

DAROMA, or *Darom*, the South.

,δαθαν**DATHAN**, Son of *Eliab*, Numb. xvi. 1. *Laws or Rites*; from the Word דת*dath*.

Δάθεμα, or Διάθεμα, DATHEMA, a City, 1 *Macc*. v. 9. *Preparation of the Law*; from the Word דת*dath, a Law*, and מנה*manah, Preparation*: otherwise, *Present, or Gift of the Law*; from the Word מנח*manach*, or *mincha, a Present*.

,δαβιδ**DAVID**, Son of *Jesse*, 1 Sam. xvii. 12. *Well-beloved, dear*; from the Word דוד*dod, to love*, *to cherish*.

DAY. To DAY. Διάκονος, DEACON, *Minister, Servant*.

DEACONESS, she that ministers.

DEAD.

DEAF.

DEATH.

,ϱύαδβιδ, **DEBIR**, King of *Eglon*, Josh. x. 3. *Oracle, Discourse, Word, Thing*. Also the Name of a Place, *Josh*. xv. 7. Heb. .דברה ,דבורהDEBORAH, *Rebekka's* Nurse, *Gen*. xxxv. 8. Also a Prophetess, the Wife of *Lapidoth*, Judg. iv. 4. *Word, Thing*; otherwise, *Bee*; from the Word דברת*Deborah*.

Δεκάχορδον, **DECACHORDON**, an Instrument of Musick. *Ten-stringed*.

Δεκάλογος, **DECALOGUE**, or *Ten Commandments*.

Δεκάπολις, **DECAPOLIS**, a Country, *Matth*. iv. 25. A *Greek* Word, compounded of two others, of δεκά, *ten*, and πόλις, *a City*, because this Canton contain'd ten Cities.

DECENDERE.

DECURIO.

Their Breasts, or *their Friendship*, or *their Uncle*, &c. from דד*dad*, or דוד*dod*: otherwise, *a Judge*; from דין*din*.

,δεδανιμ**DEDANIM**, Sons of *Dedan*, Isa. xxi. 13.

DEDICATION.

DEER.

,ιοΐαναδϙהוא, **DEHAVE**, *Ezr*. iv. 9. A *Samaritan* Enemy to the *Jews*: a *Syriac* Word, signifying one of the Country of the *Havites*.

,αέλαδϙליה, **DELAIAH**, Son of *Elionai*, 1 Chron. iii. 24. *The Poor, or the exhausting of the Lord*; from the Word דלל*dalal*, and יה*jah, the Lord*: otherwise, *the Branch of the Vine*; from the Word דליות*dalioth*: or *who is made lean*; from the Word דל*dal, made lean*.

,δαλιλה**DELILAH**, a Woman beloved by *Samson*, Judg. xvi. 4. *Poor, small*, or *Head of Hair*; from the Word דלה*dalah*: or *Bucket*.

Δῆλος, **DELOS**, an Island, 1 *Macc*. xv. 23. *Shewn and manifested*; from the *Greek* Verb δηλόω, *I demonstrate*.

DELTA, a Country in *Egypt*.

DELUGE.

Δῆμας, **DEMAS**, the Name of a Man, *Coloss*. iv. 14. *Popular*; from the *Greek* Word δήμιος: otherwise, *corpulent*.

Δημήτριος, **DEMETRIUS**, Son of *Seleucus*, 1 Macc. vii. 1. *Belonging to Ceres*; from the *Greek* Word δημήτηρ, signifying the Goddess *Ceres*, who presided over Corn. Δαίμων, DEMON, *learned, skilfull*.

Δημοφῶν, **DEMOPHON**, the Name of a Man, 2 *Macc*. xii. 2. *Who kills the People, or the Murderer of the People*; from the Word δῆμος, *People*, and φένω, *I kill*.

DENARIUS, a *Roman* Coin.

Δέρβη, ,δερβη**DERBE**, a City of *Lycaonia*, Acts xiv. 6. In *Hebrew darban, a Sting*.

Δερβαῖος, **DERBEUS**, the Name of a Man, Native of *Derbe*, Acts xx. 4.

DESART.

Δεσσάυ, **DESSAU**, the Name of a Castle, 2 *Macc*. xiv. 16. *Fat*; from the *Greek* Word δασύς: otherwise, *Ashes*; from the *Hebrew* Word *dashan*. The *Hebrew* דשא*dasha*, signifies *to bud, to put forth*.

DESTINY.

DESTRUCTION.

,λήυογαρὸλεδ, **DEUEL**, or *Duel*, Father of *Eliasaph*, Numb. i. 14. *Knowledge, or Science of God*; from ידע*jadah, to know*, and אל*el, God*. The *Septuagint* read *Raguel*, by ר*resh*, instead of ד*daleth*.

DEVIL, or *Demon*.

DEVOTING.

Δευτερονόμιον, **DEUTERONOMY**, *the second Law, or Repitition of the Law*. In *Hebrew Elle-haddebarim*.

DEUTEROSIS.

DEW.

DIA, a Town.

Διάβολος, **DIABOLUS**, 1 *Macc*. i. 8. *An Accuser, a Calumniator*; from the *Greek* Word διάβολος, which comes from the Verb διαβάλλω, *to accuse*.

DIAL.

Διάδημα, **DIADEMA**, *a Diadem*, a royal Bandage about the Head; from the *Greek* Preposition διά, and the Verb δέω, *ligo*.

Ἄρτεμις, **DIANA**, the Name of the Goddess worshipped by the *Ephesians*, Acts xix. 24. This *Latin* Word may signify *luminous: Diana* is taken for the Moon. The *Greek* Word ἄρτεμις signifies *perfect*. ,μϊαληβεδבלים, DIBLAIM, Father of Gomer, Wife of *Hosea*, Hos. i. 3. *Heaps or Frails of Figgs*.

,דבלתה**DIBLATHA**, a City, *Ezek*. vi. 14. *A Frail of Figgs*.

,דבלתים**DIBLATHAIM**, a City, *Jer*. xlviii. 22. 'Tis thought to be the same as *Helmon-diblathaim*. See afterwards. The same as *Diblatha, a Frail or Basket of Figgs*.

,דבון**DIBON**, a City of the *Moabites*, Isa. xv. 2. Josh. xiii. 17. *Understanding, abundance of Knowledge, or of Building*; from the Word בנה*banah, to build*, or בונה*binah, to understand*: or, according to the *Syriac, gliding away*.

,νώβιδמון, **DIBON**, or, according to the *Hebrew, Dimon*, Isa. xv. 9. a City, wherein were Waters bearing this Name. *Full of Blood*; from the Word דם*dam*: otherwise, *Dung*; from דמן*domen*.

גד- ,דיבן**DIBON-GAD**, a City that fell to the Tribe of *Gad*. Also one of the Encampments of the Children of *Israel*, Numb. xxxiii. 45. *Abundance of Sons happy and powerful*; from the Word דד*dad, abundance, or fortunate*, and בן*ben, a Son*, and from the Word גד*gad, great, powerful*: otherwise, *happy*, or *great Understanding*, or *Edifice*; from the Word בינה*binah, to understand*, and בנה*banah, to build*: otherwise, *abundance of Sons armed or dressed*; from the same Word גד*gad*.

הימים- ,νωνέμοπιελαραπדברי, **DIBREHA- JAMIM**; so the Books of the *Chronicles*, are call'd by the *Hebrews*. *Words of Days, Annals*; from the Word דבר*dabar, a Word*, and יום*jom, a Day*. In *Greek, Paralipomenon*; that is, *Things omitted or left out*.

,ρίβαδדברי, **DIBRI**, Father of *Shelomith*, Levit. xxiv. 11. *My Word*.

Δίδραχμα, **DIDRACMA**, two Drachms.

Δίδυμος, **DIDYMUS**, the Surname of the Apostle St. *Thomas*, John xi. 16. A *Greek* Word, signifying *a Twin*.

,אצבע**DIGIT**, a Measure; in *Hebrew*, ,דקלהDIKLAH, Son of *Joktan*, Gen. x. 27. *His Diminution*; from the Word דק*dec*, and the Pronoun ה*ah, his*: or rather *decla, a Palm or Palm-tree*.

DILATION.

,νάλλαδלען, **DILEAN**, a City, *Josh*. xv. 38. *Poor, afflicted*; from דלל*dalal*: otherwise, *Answer*, or *Song of the Poor*; from דלל *dalal, poor*, and ענה*nanah, to answer, to sing, to afflict*.

DIMAS, a Man's Name.

,דמנה**DIMNAH**, a City, *Josh*. xxi. 35. *Murder, Silence*; from the Word דם*dam*: otherwise, *his Resemblance*; from דם*dam*, and the Pronoun נה*ena, his*: otherwise, *Dung*; from דמן*domen*.

,דימונה**DIMONAH**, a City, *Josh*. xv. 22. *Dung*; from the Word דמן*domen*: otherwise, *present*, or *number abounding*; from the Word די*dai*, *abounding*, and מנה*manah, to number*, or מנח *manach* or *mincah, a Present or*

Gift.

,דינה**DINAH**, Daughter of *Jacob* and *Leah*, Gen. xxx. 21. *Judgment*, or *who judges*; from the Word דין*din*.

,דיניאDINAITES, a name of a People, *Ezr*. iv.

Judges or *Judgments*; from the Word דין*din*.

,דנהבה**DINHABAH**, a City, *Gen*. xxxvi. 32. *His Judgment in her*, or *she gives Judgment*; from the Word דין*din, Judgment*, and the Pronoun ה*ah, his or hers*, and the Preposition ב*beth*, *in*, and the same Pronoun ה*ah, her*: otherwise, *who gives Judgment*; from the Word דין*din*, and יהב*to give*.

DIOCÆSAREA, a City.

DIODATUS, a Man's Name; see *Tryphon*.

Διονύσιος, **DIONYSIUS**, a learned *Athenian*, converted by the Preaching of St. *Paul*, Acts xvii. 34. *Divinely touched*; from the Word Διῖος, *divine*, and νύω, *to strike*: or rather, *Child of Jupiter*.

Διόρυξ, **DIORYX**, *the Bed of a River*, *Ditch, Brook*, Eccluf. xxiv. 41. from the *Greek* διὰ, and ὀρύσσω, *I digg*.

Διόσκορος, **DIOSCORUS**, *Son of Jupiter*. *Castor* and *Pollux* were so call'd.

Διόσπολις, **DIOSPOLIS**, *the City of Jupiter*. See *Lydia*.

Διοτρεφής, **DIOTREPHES**, 3 Ep. St. *John*, v. 9. *Nourish'd by Jupiter*, or *Jupiter's Foster-child*; from the *Greek* Word διός, *of Jupiter*, and τρέφος, *a Foster-child*.

Διπλοΐς, **DIPLOIS**, *a double Cloak*; from the *Greek* Word διπλᾶς, *double*.

Διπόνδιον, **DIPONDIUM**, two *Oboli*; from the *Greek* δὶς, *twice*, and *pondus, Weight*.

Διψὰς, **DIPSAS**, a Serpent that kills by the Thirst it produces; from the *Greek* Word διψάω, *I thirst*. The *Hebrew* Word *zimam* signifies the same.

DISCERNING, *of Spirits*.

DISCIPLE.

DISEASES.

,דישׁוסוסνώ, **DISHAN**, Son of *Seir*, Gen. xxxvi. 21. *Fat*; from the Word דשׁן*dashen*: otherwise, *Ashes*; from the same Word.

,דישׁון**DISHON**, Son of *Anah*, Gen. xxxvi. 21. *Ashes*, or *Trituration*.

DISPERSION.

DISSOLUTION.

Διθάλασσον, **DITHALASSUM**, water'd by two Seas, or situate between two Seas, *Acts* xxvii. 41. from the *Greek* Word δὶς, *two*, and θάλασσα, *the Sea*. An Epithet belonging to the City of *Corinth*.

DIVIDING.

DIVINATION.

DIUM, a City.

DIVORCE.

Δῶκ, **DOCUS**, a Castle, 1 *Macc*. xvi. 15. *To urge, pound, bray*; from the *Hebrew* Word דוך *duc*. If we read *Dog*, it may be translated by *Fish*.

DODAIM, *Mandrakes*.

,דדנים**DODANIM**, Son of *Javan*, Gen. x. 4. *The Sleep of the Friend or Uncle*, or *Breast of her that sleeps*; from the Word דד*dad*, or דוד*dod*, and נום*num, to sleep*: or *the Loves, the Breasts*.

,רודנים, μίεναδωδסרודנוסם, **DODANIM**, according to some *Hebrew* Copies, *Rodanim*, the same Son of *Javan*, 1 Chron. i. 7. *Sleep of him that descends*, or *commands*; from the Word נום *num, to sleep*, and ירד*jarad, to descend*; or from the Word רדה*radah, to command*. They read a ר *resh*, instead of a ד*daleth*.

,αίδοδωδוסדודוה, **DODAVAH**, Father of *Eliezer*, 2 Chron. xx. 37. *His Friendship, his Uncle*; or *her Breast*; from the Word דד*dad, a Breast*, or דוד*dod, an Uncle*, or *Friendship*, and the Pronoun הו*hu, his*.

,דואג**DOEG**, one of those who had the chief Care of the Flocks of *Saul*, 1 Sam. xxi. 7. *Who acts with Uneasiness*; from the Word דאג*daag*: otherwise, *a Fisherman*; from דוג*dug, to fish*.

DOG.

DOMITIAN.

DONEC.

,ἀκαφαρהקפר, **DOPHKAH**, the Name of a Place where the Children of *Israel* encamped, in the Wilderness of *Zin*, Numb. xxxiii. 12. *Impulse*; from the Word דפקdaphac. The *Septuagint* read it *Raphaca*, by רresh, instead of *Daphca*, by דdaleth.

,דארor ,דורDOR, a City, *Josh*. xi. 2. This Word is differently writ, *Josh*. xvii. 11. *Generation*, or *Habitation*; from the same Word דורdor or *dur*, according to different Readings.

Δορκάς, ,טביתהDORCAS, a Woman, surnam'd *Tabitha in Syriac*, Acts ix. 39. A *Greek* Word, signifying the Female of a Roebuck.

DORIS, a Woman.

Δορυμένης, **DORYMINI**, Father of *Ptolemy*, 1 Macc. iii. 38. *Generation*, or *Habitation of the Right-hand*; from דורdor, *Habitation*, &c. (see above) and the Word ימיןimin, or *jamin, the Right-hand*: or rather, according to the Force of the *Greek* Word, *the Violence of the Dart or Javelin*.

Δωσίθεος, **DOSITHEUS**, one of the Captains of *Judas Maccabeus*, 2 Macc. xii. 19. *Given of God*; from θεὸς, *God*, and δῶσις, *a Gift*.

,דתנor ,דתיןDOTHAN, *Gen*. xxxvii. 17. *The Law*, or *Custom*; from דתdath.

DOUBLE.

DOVE.

DOVES DUNG.

DRACHMA.

DRAGON.

DREAM.

DRINK.

DROMEDARY.

DRUMAH, *Gideon's* Concubine.

DRUMOS, a Plain.

DRUNK, *Drunkenness*.

Δρυσίλλα, **DRUSILLA**, Wife to *Felix* Governor of *Judea*, Acts iv. 29. *Water'd by the Dew*; from δρόσος, *the Dew*.

,ἰαδωδידוד, **DUDIA**, one of the twelve Captains, who each Month of the Year commanded *David's* Army, 1 *Chron*. xxvii. 4. *My Beloved*, or *my Uncle*; from the Word דודdod, and the Pronoun יi, *my*.

,ἀμυδהדומ, **DUMAH**, a Country, *Isa*. xxi. 11. Also a Son of *Ishmael*, Gen. xxv. 14. *Silence*; from the Word דוםdum: otherwise, *Resemblance*; from the Word דמהdamah. Some Copies have ῥυμὰ, *a resh for a daleth*. In the *Vulgate* we read *Rumah*, Josh. xv. 52. and in the *Septuagint* ῥεμνὰ, and in some Copies ῥυμὰ.

,ἀριεδאראד, **DURA**, a Valley, *Dan*. iii. 1. *Generation*, or *Habitation*; from the Word דור *dur*, or *dor*, according to the different Readings.

DUST.

DYNASTY.

Δύσκολος, **DYSCOLUS**, *fretful, pettish*, *humoursome*; a *Greek* Word.

8 F E. EAGL EARTH.

Names in E

236 names

EARTH-QUAKE.

EAST.

EATING.

,λἠβεγλעיבל, **EBAL**. Son of *Shobal*, Gen. xxxvi. 23. *Heap, or Collection of Old-age*; from the Word עי*bi*, and בלה*balah, old: or a Mass that runs away and disperses*.

,δηβἀדבע, **EBED**, Son of *Jonathan*, Ezr. vii. 6. *Servant, or Labourer*.

מלך- ,עבד**EBED-MELECH**, an *Ethiopian* Eunuch, *Jerem*. xxxviii. 8. *The King's Servant*; from עבד*ebed, a Servant*, and מלך*melech, a King*.

העזר- ,אבן**EBEN-EZER**, *the Stone of help*; from the Word עזר*hazar, Help*, and אבן*aben, or eben, a Stone*.

אסף- ,אבי**EBIASAPH**, Son of *Korah*, Exod. vi. 24. 1 Chron. vi. 37. Or Son of *Elkanah*, 1 Chron. vi. 23. *Father that gathers together, or adds, or my Father who has added*; from the Word יסף*jasaph, to add*.

EBODA, a Town.

,νὠρχἀρוברא, **EBRON**, the Name of a City, *Josh*. xix. 28. from עבר*babar, to pass, or Passage*: otherwise, *who is from beyond the River, or which is imported*: according to others, *the Cloud of the Song*. Ἐκβάτανα, ,אחמתאECBATANA, a City, *Ezr*. vi. 2. *Brother of Death*; from the Word אחא*kab, Brother*, and מות*muth, Death*. This Word is *Medish*, therefore its true Etymology cannot be found in the *Hebrew* Tongue.

,ϛἠτσαισηλκκἐτἐקהל, **ECCLESIASTES**, in *Hebrew, Cobeleth*, Eccl. i. 1. *He that assembles and preaches*. The Title of one of the Books of *Solomon*. Ἐκκλησιαστικὸς, ECCLESIASTICUS.

ECDIPPA, see *Achzib*.

ECHO.

ECLIPSE.

,νἐδἀρע, **EDEN**, a People, Children of *Eden*, Isai. xxxvii. 12. *Pleasure, or Delights*.

,עדר**EDER**, Son of *Mushi*, 1 Chron. xxiii. 23. *Flock*: otherwise, *to take away, to cut off*. There was a Tower of this Name near *Bethlehem*, Gen. xxxv. 21. The *Vulgate* has given the Signification of it, by rendering it, *the Tower of the Flock*.

,הדסה**EDESSA**, or *Edissa*, the same as *Esther*, Esth. ii. 7. *Myrtle*; from the Word הדס*hadas*: otherwise, *Joy*, according to the *Syriac*.

,אדום**EDOM**, *Esau*, Son of *Isaac*, Gen. xxv. 30. *Red, earthy*, or *of Blood*.

Ἐδώμ, **EDOM**, *Vulgate Adom*, a City, *Josh*. iii. 16. *Heb. Adam, red, bloody*.

EDOMIA, a Village.

,ἰαρδἀיעדר, **EDREI**, the City of King *Og*, Deut. i. 4. *A very great Mass*; from the Word אדר*adar, great, strong*, and עי*bi, a Heap, or Mass*: otherwise, *Cloud, Death of the Wicked*; from the Word איר*ed, Cloud or Death*, and רוע*ruab*, or רע*rab, wicked*: otherwise, *Death of the Companion*, or *of the Shepherd*; from the Word רעה*robab*.

EDUMA, a Village.

EFFEMINATI.

,עגלה**EGLAH**, Wife of *David*, 2 *Sam*. iii. 5. *Heifer, Chariot, round*. ,עגלוןEGLON, the City of King *Dabir*, Josh. x. 3. Or the Name of a King of *Moab*, Judg. iii. 12. *Heifer, Chariot, round*.

,αἰτπτυγἰαמצרים, **EGYPT**, in *Hebrew*, *Mizraim*, Gen. xxvi. 1. *That binds or straitens*, *or that troubles or oppresses*; from the Word מצר *metzar*. The true Signification of the *Greek* Word *Ægyptos* is unknown.

,מצרי**EGYPTIAN**, *Gen*. xxxix. 1. in *Hebrew*, *Metzeri*.

,אחי**EHI**, Son of *Benjamin*, Gen. xlvi. 21. He is call'd *Rapha*, 1 Chron. viii. 2. *My Brother*; from the Word אחא*kab, Brother*, and the Pronoun י*i, my*.

,אחד**EHUD**, Son of *Simeon*, Son of *Jacob*, Gen. xlvi. 10. Or *Obad*, the same that is call'd *Jaarib*, 1 Chron. iv. 24. *He that praises*; from the Word ידה*jadab, to praise*.

,אהודEHUD, Son of *Bilhan*, Son of *Jediael*, 1 Chron. vii. 11. From the same.

,אחודEHUD, a Man's Name, 1 *Chron*. viii. 6. *Unit*.

,ῥὰκὶρעקEKAR, Son of *Ram*, the eldest Son of *Jeramiel*, 1 Chron. ii. 27. *Barren*: otherwise, *that tears up*; or *cut off, torn*.

,עקרוןEKRON, a City, *Josh*. xix. 43. *Barrenness, tore away*; from the Word עקר*hacar*. אלאor ,ϛὰλὸהאלה, ELAH, a City of the *Idumeans*, Gen. xxxvi. 41. See *Elath* afterwards. *An Oak, a Curse, Perjury, Oath, Imprecation*.

,אלעדהELADAH, Son of *Tabath*, 1 Chron. vii. 20. *Assembly, Congregation of God*; from יעד *jabad, to assemble, to unite*: or עדה*bedah, an Assembly*, and the Word אל*el, God*: otherwise, *the Eternity, the Witness, or the Prey of God*.

Ἐλέδια, ELAI, Father of *Uzziah, Judith* viii. 1. *Strong*; from the Word אלי*eli*: otherwise, *my God*; from the Word אל*el, God*, and the Pronoun י*i, my*, עלם*or* ,עילמELAM, Son of *Shem*, Gen. x. 22. or Son of *Shishak*, 1 Chron. viii. 24. Also the Country of the *Elamites. A young Man, a Virgin*: otherwise, *Secret, or an Age*, from the Word עלם *balam*, or *bolam, Contempt*.

,עילמELAMITES. *Gen*. xiv. 1. *Acts* ii. 9.

ELANITE.

,עילתἐwαλ, ELATH, or *Ailath*, a City of *Idumea*, Deut. ii. 8. The same as *Elab* above. *A Hind*; from the Word איל*ail*: otherwise, *Strength*; from the same Word: otherwise, *Oak*; from אלה*alab*.

,אלדעהELDAAH, Son of *Midian*, Gen. xxv. 14. *Science, or Knowledge of God*; from ידה *jadah, Knowledge*, and אל*el, God*.

,אלדדELDAD, a Man's Name, *Numb*. xi. 26. *Love of God, or favoured of God*; from דוד*dod*, *Love*, and אל*el, God*.

ELDERS, of *Israel*.

,δααλἐאלעדELEAD, Grandson of *Ephraim*, Son of *Shuthelah*, 1 Chron. vii. 21. *Eternity, Testimony, or the Prey of God*; from עד *hed, Eternity*, and אל*el, God*. ,אלעלהELEALEH, a City of the *Amorites*, *Isai*. xv. 4. Numb. xxxii. 37. *Ascension of God*, *or Burnt-offering of God*; from עלה*balah* or *holah, Elevation*, and אל*el, God*.

ELFASA, a City, 1 *Macc*. ix. 1.

,אלעשהELEASAH, Son of *Helez*, 1 Chron. ii. 39. *Creature of God*; from עשה*hashah, to make*, and אל*el, God*.

,אלעזרELEAZAR, Son of *Aaron*, Exod. vi. 22. *Help of God, or Court of God*; from the Word עזר*hazar, help*, or *Court*, and אל*el, God*.

ELECTA, a Woman's Name.

Ἤλεκτρον, ELECTRUM, a precious Metal compounded of Gold and Silver. The true Etymology of this *Greek* Word is unknown. The *Hebrew* Word ,חשמל*chashmal*, signifies melted red-hot Brass.

,φαλἐאלף, ELEPH, a City, *Josh*. xviii. 28. *A thousand, Doctrine, Chief*, or *Ox*; from the Word אלף*alaph*, or *eleph*.

ELEPHANT.

Ἐλεύθερος, ELEUTHERUS, the Name of a River, 1 *Macc*. xi. 7. *Free*.

Ἐλευθερόπολις, ELEUTHEROPOLIS. *Free-city*.

,אלחנןELHANAN, Cousin *German* to *Hajael*, 2 Sam. xxiii. 24. *Grace, Gift*, or *Mercy of God*; from the Word ,חנןnor *chanan*, and אל*el*, *God*.

,אליELI, a Word of Exclamation addres'd to God, *Psal*. xxii. 1. *Matth*. xxvii. 46. *My God*; from אל*el, God*, and י*i, my*.

,עליELI, the High-priest, 1 *Sam*. i. 3. *Elevation, Offering*; from עלה*halah*: otherwise, *a Pestle*; from עלות*haloth*.

,אליאבELIAB, Son of *Pallu*, Numb. xxvi. 8. *God is my Father*; from אל*el, God*, the Pronoun י*i, my*, and אב*ab, Father*: otherwise, *the God of the Father*.

,אליחבאELIABA, the Name of a Man, 2 *Sam*. xxxiii. 32. *God, or the Strong will hide it*; from אל*el, God*, or אול*ul, the Strong*, and חבא *chaba, to hide, to cover*: Or, *God is my covering*.

,אלידעELIADAH, Father of *Rezon*, 1 Kings xi. 23. *Knowledge of God*; from ידע*jadah*, *Knowledge*, and אל*el, God*.

,אליה**ELIAH**, Son of *Harem*, 1 Chron. viii. 27. Ezr. x. 21. *The Lord God*; from אל*el, God*, and יה*jah, the Lord*: Otherwise, *the strong Lord*; from יה*jah, the Lord*, and אול*ul, strong*.

,אליקים**ELIAKIM**, Son of *Hilkiah*, Isai. xxii. 22. Or the Steward of King *Hezekiah's* Houshold, 2 *Kings* xxiii. 34. *Resurrection of God, or the God of the Resurrection, or of Strength*; from קום*cum, to raise up, to strengthen*, and אל*el, God*: otherwise, *God the Revenger*: from נקם*nakam, to revenge*. ,אליעם**ELIAM**, Son of *Achitophel*, 2 Sam. xxxii. 34. *The People of God, or the God of the People*; from the Word אל*el*, and עם*ham, People*. ,אליהו**ELIAS**, see *Elijah*. ,אליסף**ELIASAPH**, Son of *Deuel*, Numb. i. 14. *God that adds, that finishes*, or *compleats*; from the Word יסף*jasaph, to add, to finish*, and the Word אל*el, God*.

,אלישיב**ELIASIB**, Son of *Elionai*, 1 Chron. iii. 24. *The God of Conversion*: otherwise, *my God will bring back*; from שוב*shul, to convert, to recall*, and the Pronoun י*i, my*. ,αθωλήαθιλι, ELIATHAH, Son of *Heman*, 1 Sam. xxv. 4. *Thou art my God*; from the Pronouns את*atha, thou*, י*i, my*, and the Word אל*el, God*: otherwise, *my God comes*; from אל*el*, the Pronoun י*i, my*, and the Word אתה*athah, to come, to arrive*.

Ἐλικοι or ἐλυμαι, ELICIANS, a People, *Judith* i. 6. *Black*: otherwise, *curled, twisted*; from the *Greek* Word ἑλινός. The *Greek* and *Syriac* read *the Elimians*, or perhaps *Elamites*.

,אלידד**ELIDAD**, Son of *Chislon*, Numb. xxxiv. 21. *Favour'd of God*, or, *the Love of my God*; see *Eldad* before. ,אליאל**ELIEL**, Son of *Joah*, 1 Chron. vi. 34. *God, my God*, or *my God is God*; from the Word ,אל*God*, which is repeated, and the Pronoun י*i, my*: otherwise, *the Strength of God*; from the Word אול*ul, Strength*, and אל*el, God*.

,אליעזר**ELIEZER**, Steward of *Abraham's* House, *Gen*. xv. 2. *Help*, or *Court of my God*. See *Eliazar* before.

,אליחרף**ELIHOREPH**, Son of *Shisha*, one of the Captains of *Solomon's* Army, 1 *Kings* iv. 4. *The God of the Winter*; from the Word חרף *horeph, Winter*, and אל*el, God*: otherwise, *the God of Youth*; from the same Word *horeph*: otherwise, *of Shame* or *Reproach*; from the Word חרף*haraph*.

,אליהוא**ELIHU**, Son of *Jeroham*, 1 Sam. i. 1. *He is my God himself*; from the Word אל*el*, *God*, and the Pronouns י*i, my*, and הוא*ha, he*, *himself*.

,אליהו**ELIJAH**, or *Elias*, the Prophet, 1 *Kings* xxvii. 1. *God the Lord*. See *Eliab* before.

,אליקא**ELIKA**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 25. *Pelican of God*; from the Word קאה*caab, a Pelican*, and אל*el, God*; otherwise, *a strong Vomit*; from the Word אול *bul, strong*, and קיא*kia, to vomit*.

,μὶλἰαϑιλι, **ELIM**, a City of the *Moabites*, Numb. xxxvi. 9. Exod. xv. 27. *The Rams*; from the Word איל*ail*: otherwise, *the Strong*, or *the Stags*, or *the Valleys*; from the same Root.

,אלי־מלך**ELIMELECH**, Husband to *Naomi*, Ruth i. 2. *My God is King*; from אל*el, God*, the Pronoun י*i, my*, and מלך*melech, a King*.

עיני- ,ἰαυσοιλἐιὼπλι, **ELIOENAI**, Son of *Neariah*, 1 Chron. iii. 23. iv. 36. Also Son of *Becher*, 1 Chron. vii. 9. viii. 19. *Towards him are my Eyes*; from the Word על*hal*, which signifies *ad*, *apud, juxta*, according to the *Latin*, and the Pronoun י*i, my*, and the Word עין*hen, an Eye*: otherwise, *towards him are my Fountains*; from the same Word: otherwise, *towards him is my Poverty and my Misery*; from the Word עני*honi*.

ELIONEUS, an High-priest.

,אליפל**ELIPHAL**, Son of *Ur*, 1 Chron. ii. 35. *Miracle, or Judgment of God*; from the Word *phala, a Miracle*, or *pillel, Judgment*, and *el, God*.

ELIPHALEH, the Name of a Priest, *1 Chron*. xv. 18. *My God is admirable, or the Judgment of my God*; see *Eliphal*.

ELIPHALETH, Son of *David*, 2 Sam. v. 6. *God of Deliverance*; from the Word *el, God*, and *palat, to deliver*: otherwise, *my God who puts to flight*; from the Pronoun *i, my*, and *el*, *God*, and the same Word *palat, to put to flight*.

ELIPHAZ.

ELISABETH, Wife of *Zechary*, Luke i. 5. *God of the Oath, or the Oath of God*, from the Word *shabua*: otherwise, *of Fullness*; from *shebah*, and the Word *el, God*.

ELISHA, the Name of a Prophet; 1 *Kings* xix. 16. *Salvation of God*, or *God that saves*; from the Word *jasha*, and from the Word *el*, *God*.

ELISHA, Son of *Javan*, Gen. x. 4. Or the Isles of *Elishah*, Ezek. xxvii. 7. *It is my God*; from the Word *jesh, it is, he represents*: otherwise, *Lamb of God*; from the Word *she*: otherwise, *God that gives Help*; from the Word *jashab*, and from *el, God*. These Etymologies, are not very certain, but no better are known.

ELISHAMA, Son of *Ammiud*, Numb. i. 10. *God hearing*; from the Word *shama*, and *el*, *God*.

ELISHAPHAT, Son of *Zichri*, 2 Chron. xxiii. 1. *God that judges*; from the Word *shaphat*, and *el, God*.

ELISHEBA, *Aaron*'s Wife: See *Elisabeth*.

ELISHUA, Son of *David*, 2 Sam. v. 15. *God is my Salvation*.

ELISHUR, Son of *Shedeur*, Numb. i. 5. *God is my Strength, my Rock*; from the Word *tsor, a Rock*, whence comes *matzor, a Fortress*: otherwise, *Stone, or Rock of God*; from the same Word *tsor*.

ELISIAN *Fields*.

ELIUD, Son of *Achim*, Matth. i. 14. *God is my Praise, or the Praise of my God*; from *el*, *God*, and *hod, Glory or Praise*.

ELIZAPHAN, Son of *Uzziel*, Exod. vi. 22. Also the Son of *Parnach*, Numb. xxxiv. 25. *God of the North*; from the Word *tzaphon*: otherwise, *my God is hidden*; from the Word *tzaphan*: otherwise, *my God beholds*; from the Word *tzaphah*, and *el, God*.

ELKANAH, Son of *Rorah*, Exod. vi. 24. Father of *Samuel*, and Husband to *Hannah*, 1 Sam. i. 4. *God the zealous*; from the Word *el, God*, and *kine, to be zealous*: otherwise, *Possession*, or *the Reed of God*; from *canah*.

ELKOTH, or *Elcesai*, the Name of a Village, *Nahum* i. 1. *Hardness of God*; from *cashab*, *troublesome, uneasy*, and *el, God*.

ELLE-HADDEBARIM, that is to say, *these are the Words*; from the Pronoun *alah*, *these*, or *those*, and from the Word *dabar, Word*: the Title and first Words of the Book of *Deuteronomy*, as it is call'd by the *Greeks* and by the *Vulgate*, chap. xvii. 18. of this Book. That is to say, the second Law, or the renewing of the Law.

ELMODAN, Son of *Her*, Luke iii. 28. Some ancient *Greek* Copies have *Elmadad, the God of Measure*; from *el, God*, and *mad, to measure*: otherwise, *the God of the Garment*; from the same Word *mad*, or *madad*.

ELNAAM, Father of *Joshua*, 1 Chron. xi. 46. *Beauty of God*; from *el, God*, and *naham*: otherwise, *God that moves them*; from the Word *nuah, to remove*. and the Pronoun *am, them*.

ELNATHAN, Son of *Achbor*, Jerem. xxvi. 22. *God has given*, or *the Gift of God*; from *el, God*, and *nathan, to give*.

ELOHI, a Name of God.

ELON, Son of *Zebulun*, Gen. xlvi. 14. *Oak, or Grove*: otherwise, *strong*; from *ejal*.

ELONITES, of the Family of *Elon*, Numb. xxvi. 26. from the same Root.

ELPAAL, Son of *Hushim*, 1 Chron. viii. 11. *Work of God*; from *el, God*, and *paal, to make*.

ELTEKETH, a City, *Josh*. xix. 44. *The Ark, the Armory of God*, according to the *Syriac* and *Hebrew*; the same as is call'd *Eltheco* by the *Vulgate*, Josh. xxi. 23.

ELTEKON, a City, *Josh*. xv. 51. *God has assured it*.

ELTOLAD, a City, *Josh*. xv. 30. *Generation of God*; from *jalad, to bring forth*, and *el*, *God*.

ELUL, the sixth Month of the *Hebrew* Year, *Ezr*. vi. 15. *Cry, Outcry*; from the Word *alah*: otherwise, *Watch*. This Word is *Assyrian*, and its Root is not in the *Hebrew*.

ELUZAI, one of *David*'s thirty valiant Captains, 1 *Chron*. xii. 5. *God is my Strength*; from *el, God*, and *bazaz, Force*.

ELYMAIS, the capital City of the Country of *Elam*, 1 Macc. vi. 1. See *Elam*.

ELYMAS, a Magician, *Acts* xiii. 8. A wicked and corrupt Man. In *Arabic* this Name signifies *a Magician*.

ELZABAD, the Name of a Prince, 1 *Chron*. xii. 12. *A Present received from God*, or *given by God*; from *zabad, to endow, to give*, and the Word *el, God*.

EMBALMING.

EMERALD, a precious Stone. *Heb*. *Shohem*.

EMESA, a City. See *Hamath*.

EMIMS, Giants, *Deut*. ii. 11. *Fears of Terrors*; from the Word *am*: otherwise, *formidable*; from the Word *emah*: otherwise, *People*; from the Word *om*.

EMMAUS, or *Emmaum*, a City, 1 *Macc*. ix. 50. *People despised, or obscure*; from *ham*, *People*, and *hamam*, *secret, cover'd*: or rather, *hot*; from חמת*chamath*. This Name was given to Cities, which had Baths of hot Waters.

Ἔμμαûς, ,חמתEMMAUS, the Name of a Castle, *Luke* xxiv. 13. Probably in *Hebrew* it was call'd *Hamath, Heat*, because of its hot Waters.

,עיןEN, a Fountain.

ENABRIS, a Place. *Joseph*.

,μΐανήעינם, ENAIM, a Village, *Josh*. xv. 34. *The two Fountains*, or *the two Eyes*; from the Word עין*bain, a Fountain. Enaim* is of the Dual Number.

,עינן ENAN, a Village, *Numb*. xxxiv. 9. *Clouds, Tricks, Auguries*; from the Word עונן*bonen*: otherwise, *their Fountain*, or *their Eye*; from the Word עין*bain*, and the Pronoun ן*an, their*. Ἐγκαίνια, ENCÆNIA, one of the Feasts of the *Jews*, John x. 22. A *Greek* Word, signifying *Renovation*, or *Dedication*; from καινός, *new*.

END.

דור- ,עיןENDOR, a City. *Fountain*, or *Eye of Generation or Habitation*; from the Word עין*bain*, *Fountain*, or *Eye*, and דור*dor*, or *dur, Generation*.

Αἰνείας, ENEAS, a Man's Name. See *Æneas*.

עגלים- ,μίελαγὰ νὲῒνע, EN-EGLAIM, the Name of a Village, *Ezek*. xlvii. 10. *The Fountain, or the Eye of the Calves, or of the Chariots*, or *of Roundness*; from עין*bain, an Eye, or Fountain*, and the Word עגלים*bagolim, round Things*, or *Wheels*, or *Chariots*; or from the Word עגלה*beglah, an Ox*.

ENGANNA, a Town. *Jerom*.

גנים- ,עיןENGANNIM, the Name of a Place, *Josh*. xix. 21. In the *Vulgate Engannim*, Josh. xv. 34. *The Fountain, or Eye of the Gardens*; from the Word עין*hain, an Eye*, or *Fountain*, and the Word גן*gan, a Garden*.

Ἐγγαστρίμυθοι, ENGASTRIMUTHI, *they that speak out of their Belly*; from the Preposition ἐν *in*, and γαστήρ, *a Belly*, and μύθος, *Speech*.

גדי- ,עיןEN-GEDI, a City, 1 *Sam*. xxiv. 1. *Fountain*, or *Eye of the Goat*, or *of Happiness*; from עין*bain, a Fountain*, or *Eye*, and גדי*gedi, a Goat*.

חדה- ,αδάννὰעין, EN-HADDAH, a City, *Josh*. xix. 21. *Fountain*, or *Eye, sharp, fine, subtle*; from the Word עין*hain, an Eye*, or *Fountain*, and the Word חדח*chadad*, or חח*chad, sharpned, whetted*: otherwise, *joyfull*; from חדה*chadah*: otherwise, *Fountain*, or *Eye of the Point*, or *of Joy*.

חצור- ,ρώσὰ ἠγηπעין, EN-HAZOR, a City, *Josh*. xix. 37. *Fountain*, or *Eye of the Court*, or *of the Habitation*; from עין*bain, an Eye*, or *Fountain*, and חצר*chatzar, a Court*, or *Passage*: or *the Hay or Grass of the Fountain*; from חציר*chatzir*. The *Septuagint* read, *the Fountain of Asor*.

משפט- ,עיןEN-MISHPAT, *Fountain of Judgment*.

,חנוךENOCH, Son of *Cain*, Gen. iv. 18, &c. *Dedicated*, or *disciplined, and well regulated*; from the Word חנך*chanach*.

,χώνΈ ûοτ ςομῆΔחנוכי, ENOCHITES, People descended from *Enoch*, Numb. xxvi. 5.

,νώνìαענון, ENON, the Confines of *Damascus*, Ezek. lvii. 17. *Cloud or Mass of Darkness*, or *his Fountain*, or *his Eye*.

,אנושENOS, Son of *Seth*, Gen. iv. 26. *Mortal Man, sick, despair'd of, forgetful*.

ENOUGH. רגל- ,עיןEN-ROGEL, *the Fuller's Fountain*.

שמש- ,ςέμασ ἠγηπעין, EN-SHEMESH, the Name of a Place, *Josh*. xviii. 17. *Fountain, or Eye of the Sun*; from עין*bain, a Fountain*, or *Eye*, and שמש*shemesh, the Sun*.

ENTHUSIASM.

Ἐπαφρᾶς, EPAPHRAS, one of St. *Paul's* Disciples, *Coloss*. iv. 12. A *Greek* Word, signifying, *cover'd with Foam*.

Ἐπαφρόδιτος, EPAPHRODITUS, an Assistant of St. *Paul's*, Phil. ii. 27. A *Greek* Word, signifying, *agreeable, handsom*; from Ἀφροδίτη, *Venus*.

Ἔπαίνετος, EPENETUS, a Friend of St. *Paul's*, Rom. xvi. 5. A *Greek* Word, signifying *laudable, worthy of Praise*.

,עיפהEPHAH, Son of *Midian*, Gen. xxv. 14, &c. *Weary, tired*; from the Word עיף*haiaph*: otherwise, *to fly in the Air as a Bird*; from the Word עוף*huph, to fly*.

,ἰεφφὸνעופי, **EPHAI**, a Man's Name, *Jer*. xl. 8. *Who is weary*; from יעף*jabaph*: or *that flies*; from עוף*huph, a Bird*: otherwise, according to the *Syriack, that is plaited or interwove*: otherwise, *a Leaf*.

Ἐφήβια, **EPHEBIA**, Places of Exercise, 2 *Macc*. iv. 9. *Belonging to young Men*.

,ῥίεφφὰרעפר, **EPHER**, Son of *Midian*, Gen. xxv. 14. In the *Vulgate Opher, Dust*: otherwise, *a Fawn*, or *Lead*; from עפרת*bophereth*.

דמים- ,פסEPHEZ-DAMMIM, the Name of a Place, 1 *Chron*. xi. 13. See *Aphezdammim*.

Ἔφεσος, **EPHESUS**, a City, *Acts* xviii. 19. *Desire*.

EPHESIANS, the People of *Ephesus*.

,νορτέμιφהעיפ, **EPHI**, or *Ephah*, a Measure of the *Hebrews*, Ezek. xlv. 34. See what is said of it among the *Hebrew* Measures.

,אפללEPHLAL, Son of *Zabad*, 1 Chron. ii. 37. *To judge, to pray*; from פלל*pelel*.

,δύοφὲאפוד, **EPHOD**, a kind of Habit belonging to the Priests, *Judg*. viii. 27. *Exod*. xxv. 7. *Covering the Shoulders, Superhumerale*, as the *Vulgate* has translated it, and which the *Greeks* call ἐπωμίδα. *Ephod* comes from the Verb אפד *aphad*, which signifies *to tye, to fasten, to gird*.

,חפתהEPHPHATA, *be open'd*; an *Hebrew*, or rather a *Syriack* Word, from the *Hebrew* Word פתח*pathach, to open*.

,עפרהEPHRA, a City, *Judg*. vi. 11. 'Tis thought to be the same as *Ophrah*, Josh. xviii. 23. *Ashes, Dust*, or *Lead*.

,אפריםEPHRAIM, the second Son of *Joseph*, Gen. xli. 52, &c. *That brings Fruit*, or *that grows*; from פרה*pharah*.

,אפרתה, θάρφὲאפרת, **EPHRATAH**, or *Ephrath*, the Wife of *Caleb*, 1 Chron. ii. 19. Also the City of *Bethlehem. Abundance*, or *bearing Fruit*, or *increasing*: See its Root under *Ephraim*.

[666] ,ἰθαρφὲיתיאפר, EPHRATHITE, an Inhabitant of *Ephratah*, or a Descendant from *Ephraim*, Judg. xii. 5. From the same.

,עפריןorעפרון, EPHRON, Son of *Zohar*, Gen. xxiii. 8. A City of this Name, 2 *Chror*. xiii. 9. See its Root in *Epher*.

EPICÆRUS, a Town. *Ptol*.

Ἐπικούρειοι, **EPICUREANS**, a Sect of heathen Philosophers, *Acts* xvii. 18. *Who gives Assistance*; from the *Greek* Word ἐπικουρέω, *I help, I assist*.

Ἐπινίκιον, **EPINICIUM**, *the Field of Victory*, 2 Macc. viii. 33. A *Greek* Word; from ἐπὶ, and νίκη, *Victory*.

Ἐπιφανὴς, **EPIPHANES**, *eminent, conspicuous*.

Ἐπιφανία, **EPIPHANIA**, a City; also *the Epiphany, or Manifestation of Christ*.

Ἐπιστολαὶ, **EPISTLES**, the apostolical Letters to the Churches.

Ἐποχὴ, **EPOCH**, or fixt Point of Time in Chronology.

Ἔπωμὶς, **EPOMIS**, see *Ephod. Superhumerale*.

EQUIVOCAL.

,ערER, Son of *Judah*, Gen. xxxviii. 3. *Watch, or Enemy*, according to the different Pronunciations, *Er* or *Ar*: otherwise, *a City*; from the Word עיר*hir*: otherwise, *naked*, *spoil'd*; from the Word ערה*harah*.

,νὲδὲῤῥערן, **ERAN**, Son of *Shuthelah*, Numb. xxxvi. 36. *Their Watch, or their Enemy*; from ער*her, Watch*, or *bar, an Enemy*, and the Pronoun ן*an, theirs*.

,הערניERANITES, Descendants from *Eran*, Numb. xxvi. 36.

Ἔραστος, **ERASTUS**, a Companion of the Labours of St. *Paul*, Acts xix. 22. A *Greek* Word, signifying *lovely*, or *aimable*.

Ἐρεβίνθου οἶκος, **EREBINTHOU OIKOS**, a Village. *The House of Chich-pease*. *Joseph*.

,κὲῤὰךארA, **ERECH**, or *Arach*, a City, *Gen*. x. 10. *Length, or which lengthens*: otherwise, *Health, Physick*; from the Word ארכה*aroccah*.

EREMBON, a Village. *Euseb*.

,ϛἠδηἀἰρ, **ERI**, Son of *Gad*, Gen. xlvi. 16. *He that watches, who is spoiled*, or *who sheds*; see *Er* before: otherwise, *my City*; from the Word עיר*hir, a City*, and the Affix י *i, my*.

ERICIUS, an Animal.

,ערי**ERITES**, the Posterity of *Eri*, Numb. xxvi. 16.

EROGE, a Place. *Josephus*. ,גזזERUCA, *Heb. gazàm*. An Insect. ,ישעיהוESAIAS, see *Isaiah*.

,νἀδρασἀἠδρασ, **ESAR-HADDON**, Son of *Sennacherib*, 2 Kings xix. 37. *That binds Joy, or that closes the Point*; from the Word אסר *asar, to bind*, and חדדח*chadad, to sharpen or whet*; or from the Word חדה*cadah, Joy*: or, according to the *Syriack, who forbids Novelty, or Unity*.

,עשו**ESAU**, the same as *Edom*, the Son of *Isaac*, Gen. xxv. 25. *He that does, or acts, or finishes*; from the Word עשה*hashah*.

Ἔσδρελὼν, **ESDRAELON**, a City, *Judith* i. 8. *The Assistance of Strength*; from the Word עזר*hazar, to assist*, and אול*aul*, or *ul, Strength*. We think it to be the same as *Jesreel*; which see.

,עזרה**ESDRAS**, or *Ezra*, the Name of a Priest and Prophet, *Ezr*. vii. 6. *Aid, Help*; from עזר*hazar, to help*: otherwise, *Court*; from the Word עזרה*hazerah*.

Ἔσδριν, **ESDRIN**, a Captain, 2 *Macc*. xii. 36. *Help*; from עזר*hazar*. See *Esdras*.

,אשבעל**ESHBAAL**, Son of *Saul*, 1 Chron. viii. 33. *The Fire of the Idol*; from אש*esh, Fire*, and בעל*baal, Idol*: otherwise, *he that enjoys*, or *possesses*; see *Baal*.

,νἀβσἀἠδρασ, **ESHBAN**, Son of *Dishon*, Gen. xxxvi. 26. *The Fire of the Son*; from אש *esh, Fire*, and בן*ben, a Son*: or, *he that builds*; from בנה*banah, to build*: otherwise, *the Fire of the Intelligent*; from the Word בון*bun*. ,λὠχσἐλσχ, ESHCOL, Brother of *Mamre*, Gen. xiv. 13. *Bunch of Grapes*: otherwise, *Privation*; from the Word שכל*shachal*.

,עשק**ESHEK**, Brother of *Assur*, 1 Chron. viii. 39. *Violence*, or *Calumny*.

,νἀσἐἠσρασ, **ESHEON**, a City, *Josh*. xv. 52. *Supported, sustain'd*; from the Word ען*shaàn*: otherwise, *the Fire of Affliction*; from the Word אש*esh, Fire*: otherwise, *of the Answer*; from the Word ענה*banah, to answer*. ,אשתאולESHTAOL, a City, *Josh*. xv. 33. *Vulgate, Estaol, stout Woman*; from the Word אשת *esheth, a Woman*, and אול*ul, strong*: or *foolish*; from אויל*evil*: otherwise, *Fire of Labour*; from אש*esh, Fire*, and תלאה*thelah*: otherwise, *Petition, Prayer*; from the Word שאל*shaal*.

,אשתמע**ESHTEMOTH**, or *Esthemo*, a City, 1 *Sam*. xxx. 28. the same as *Esthemoa*. *Which is heard*; from שמע*shamah*: otherwise, *the Bosom of a Woman*; from אשת*esheth, a Woman*, and the Word מעה*mahah, Bowels*.

,νώθκσἀὐρασ, **ESHTON**, Son of *Mehir*, 1 Chron. iv. 11. *Woman*; from the Word אשת *esheth*, and the Pronoun ן*an, his*: otherwise, *the Gift of Fire*; from אש*esh, Fire*, and נתן*nathan*, *Gift*.

Ἔσλὶ, **ESLI**, Son of *Nagge*, and Father of *Nahum*, Luke iii. 25. *Near me*; from the Word צל*etzel, near*, and the Affix י *i, me*: otherwise, *he that separates*.

,חצרון**ESROM**, Son of *Pharez*, Ruth iv. 18. See *Hezron*.

ESSA, a Town. *Joseph*.

ESSENES, or *Essenians*, a Sect of the *Jews*. *Plin. Joseph*.

,אסתר**ESTHER**, the Name of a Woman, call'd also *Edissa*, Esth. ii. 7. *Secret*; from the Word סתר*sathar*: or *that demolishes*; from the same Word, according to the *Chaldee*: otherwise, *Proof of Physick*. This Word is thought to be *Persian* or *Medish*. The *Hebrew* Name was *Edissa*.

ETAM, a Rock; *Judg*. xv. 8.

ETAN, a Place.

ETERNAL, or *Eternity*.

,עיטם**ETHAM**, Head of a Family, 1 *Chron*. iv. 3. *Their Bird*; from the Word עיט*bait, a Bird*, and the Pronoun ם*am*, *theirs*: otherwise, *their Covering*; from עטה*batab*, *to clothe*: otherwise, *their Feather*; from the Word עט*het*.

,μωθσעתם, **ETHAM**, the Name of a Wilderness, which is also call'd *Shur*, by ש*Shin*; Exod. xiii. 20. *Their Strength, their Sign*, &c.

,νασθιαὐρασאיתן, **ETHAN**, Son of *Mahol*, 1 Kings iv. 31. *Strong, Spade*; see *Etham*: otherwise, *the Gift of the Isle*; from אי*i, an Island*, and מתן *mathan, a Gift*.

,μιναθαθανιμ, **ETHANIM**, the seventh Month of the Ecclesiastical Year of the *Hebrews*, 1 Kings viii. 2. *Strong, stout*; see *Ethan*: otherwise, *Gift*; from the Word מתן*mathan*.

,לעתא**ETH-BAAL**, the Name of a King of the *Sidonians*, 1 Kings xvi. 31. *Towards the Idol, or with Baal*; from the Word את*eth, towards, or near, or with*, and בעל*baal, an Idol*; or *he that rules or possesses*: otherwise, *Sign of the Idol, or of him that possesses or rules*; from את*oth, Sign*, and בעל*baal, to govern*.

,איקιθαETHECÆ, *Balconies*, that which jets out before a Building; *Ezek*. xli. 15. Otherwise, *a Portico, Chamber, or Gallery*. St. *Jerome*, on *Chap*. xlii. 5. of *Ezekiel*, has translated the *Hebrew* Word *atikim*, by *Porch*. The *Septuagint* υποφαυσιν.

,רתע**ETHER**, a City, *Josh*. xv. 42. *Stone*.

,שוכ**ETHIOPIA**, in *Hebrew Cush*, the Name of a Man and of a Country, *Gen*. ii. 13. *Blackness*: in *Greek* it signifies *Heat, Burning*; from αιθω, *I burn*, and οψ, *Face*. ,שוכיETHIOPIAN, in *Hebrew Cushi*, 2 Chron. xiv. 9.

,μιεσυοχσιμוכ, **ETHIOPIANS**, in *Hebrew Cushim*, 2 Chron. xii. 3. otherwise, ציים*tziim*, Psal. lxxii. 9. from the Word צי*tsi, ship, dry*, or *the Demon*.

,תישוכETHIOPIAN *Woman*, in *Hebrew Cushith*, Numb. xii. 1. *Black, Burning, Heat*.

,ναθνα**ETHNAN**, Son of *Ashur* and *Heleah*, 1 Chron. iv. 7. *Gift, Recompense, Sign, Arrival of the Son*; from את*eth, or oth, Arrival*, and בן*nin, a Son*.

Εθναρχης, **ETHNARCH**, *Governour of a Country*.

,ιναθαιτνα, **ETHNI**, or *Athanai*, Son of *Zerah*, 1 Chron. vi. 41. *Strong*; from the Word איתי *eth*: otherwise, *Ass*; from the Word איתון*athon*: otherwise, *Giver*; from *nathan*.

Ευαγγελιον, **EVANGELIUM**, *good News*; from ευ, *well*, and αγγελλω, *I declare*.

Ευβουλος, **EUBULUS**, a Friend and Disciple to St. *Paul*, 2 Tim. iv. 21. A *Greek* Word, signifying *prudent, a good Counsellor*. Ευχαρις, EUCHARIS, *courteous, agreeable*.

Ευχαριστια, **EUCHARIST**, *Thanks-giving*. The Lord's-supper.

,ηωζחוה, **EVE**, the first Woman, *Gen*. iii. 20. *Living, or enlivening*; in *Greek, Life*.

Ευεργετης, **EUERGETES**, the Surname of a King of *Egypt*; a *Greek* Word, signifying *liberal*, *beneficent*.

,ιοσιוי, **EVI**, a King of the *Midianites*, Numb. xxxi. 8. *Alas!* from the Word אוי*oi*: otherwise, *my Desire*; from the Word אוה*ivab*, *Desire*, and the Pronoun י*i, my*.

-דךומר ,χαδορεμλιβελιוא, **EVIL-MERO- DACH**, King of *Babylon*, 1 Kings xxv. 27. *The Fool of Merodach*, or *Despising, the Bitterness of the Fool*: otherwise, *the Fool grinds bitterly*; from the Word אויל*evil, a Fool*, and מרר*marar, Bitterness*, and דחה*daceb, to overturn*; or from the Word דוך*duc, to grind, to bruise*. This is a *Babylonish* Name, and it is difficult to give its true Etymology from the *Hebrew* Tongue.

Ευμενης, **EUMENES**, a King, 1 *Macc*. viii. 8. A *Greek* Word, signifying *gracious and Beneficent*.

Ευνικη, **EUNICE**, Mother to *Timothy*, 2 Tim. i. 5. A *Greek* Word, that signifies *good Victory*, from ευ, *good*, and νικη, *Victory*.

Ευνυχος, **EUNUCH**, literally, *a Bed-keeper*; from the *Greek* Word ευνη, *a Bed*, and εχω, *I hold, I keep*. The *Hebrew* Word *Saris* is taken for a real Eunuch, and for a great Officer at the Court of a Prince.

Ευωδια, **EUODIAS**, a Friend of St. *Paul's*, *Phil*. iv. 2. A *Greek* Word, signifying *sweet Scent, or that smells well*; from ευ, *good*, and οζων, *having an odoriferous Scent*.

Ευπατρος, **EUPATOR**, Son of *Antiochus*, 1 Macc. vi. 17. *Good Father*; from ευ, *good*, and πατηρ, *a Father*.

,תרפ**EUPHRATES**, a River, *Gen*. ii. 14. In *Hebrew, pherat, that makes fruitful*, or *grows*; from the *Hebrew* Word פרה*parab*.

Ευπολεμος, **EUPOLEMUS**, Son of *John*, 1 Macc. viii. 17. *A good Combatant, a good Soldier*; from ευ, *good*, and πολεμος, *War*.

Ευτυχος, **EUTYCHUS**, a young Man restor'd to life by St. *Paul*, Acts xx. 9. *Happy, fortunate*; from ευτυχης, compounded of ευ, *good*, and τυχη, *Fortune*.

EXAMPLE.

EXCELSA, *High-places*; which see.

EXCOMMUNICATION.

Εξεδρα, **EXEDRA**, *a Chair, a Seat, a* Place of Assembly where Benches are placed. Εξοδος, EXODUS, *going out*.

Εξορκιστης, **EXORCIST**, *that conjures Devils out of Bodies*.

EXPIATION, EXTREAM.

EYE, ,אזביEZBAI, Father of *Naarai*, 1 Chron. xi. 37. *My Hyssop*; from אזובazob, and the Pronoun י *i* or *ai, my*.

,νωβεσαצבון, **EZBON**, Son of *Bela*, 1 Chron. vii. 7. *Who is eager to hear*; from the Word אוץutz, *to be earnest*, and בינהbinah, *to hear*: otherwise, *he that hastes to build*; from בנה *binah*.

,אצבן**EZBON**, Son of *Gad*, Gen. xlvi. 16. *Precipitation, or Haste of the Son*; from אצuts, *eagar, in haste*, and בן*ben, a Son*: or *he that builds, or understands*.

,יחוקאל**EZEKIEL**, a Priest, 1 *Chron*. xxiv. 16. Also the Prophet, *Ezek*. i. 3. *The Strength of God, or supported of God, or God is my Strength*; from חזקchasac, *Strength, Force*, and אלel, *God*.

,האזלα, **EZEL**, a Stone or Rock, 1 *Sam*. xx. 19. *Going abroad, walk*; from the Word אזלezel: otherwise, *Distillation*.

,עזם**EZEM**, a Place, 1 *Chron*. iv. 29. *Strength*.

,עזר**EZER**, Son of *Hur*, 1 Chron. iv. 4. *Help*; from עזרהbazarah: otherwise, *Court*; from the Word חצרהhazarah.

,ρασʾÄצר, **EZER**, Son of *Seir*, Gen. xxxvi. 21. *Treasure*, or the Place where Provisions are kept. *A Cellar*: otherwise, *that perplexes, that binders*, or *retains Trouble*; from צרtzar, or צור *tzur*, *to shut up, to afflict*.

,עציון־גבר**EZION-GABER**, a City, 1 *Kings* ix. 26. *The Wood of the Man*, or *of the Strong*; from עץ *hets*, *Wood*, and גברgaber, *Man*, or *the strong*: otherwise, *Counsel*; from יעץjabats, *to counsel*.

,אזרה**EZRA**, a Man's Name, 1 *Chron*. iv. 17. *Help*, or *Court*. See *Ezer*.

,אזרחי**EZRAHITE**, one of the Sages in the time of *Solomon*, 1 Kings iv. 31. *Stranger*; from אזרחesrac: otherwise, *Oriental*; from the Word זרחzarac, *he is risen*.

,אצרי**EZRI**, Son of *Chelub*, Overseer of the Gardens and Husbandry of *David* and *Solomon*, 1 Chron. xxvi. 26. *My Help*, or *my Court*; see *Ezer*, and the Pronoun יi, *my*.

F. F ABIUS, a Man's Name. *Joseph*.

Names in F

52 names

FACE.

FADUS, *Cuspius Fadus. Joseph*.

FAITH.

FAMINE.

FASCINATION.

FASTING.

FAT.

FATHER.

,אים, ציים, איוםFAUNI FICARII, *Jerem*. i. 39. Fawns that fed upon wild Figgs. The *Hebrew* reads *ziim*, *with the Isles*.

FEAR.

FEASTS.

FERRET.

FESTIVALS.

FESTUS, *Porcius Festus*; Acts xxiv. 27.

FIG.

FINDING.

FINGER.

FIRE.

FIRMAMENT.

FIRST.

FIRST-BORN.

FIRST-FRUITS.

FISH.

FLAVIUS SYLVA.

FLESH.

FLIES.

FLIGHT, of *Jesus Christ*.

FLOOR.

FLORUS, *Gessius Florus. Joseph*.

FLOUR.

FLUTE.

FOOL.

FOOT.

FORE-SKIN.

FOREST.

FORNICATION.

FORTUNATUS, a Disciple of St. *Paul's*, 1 *Cor*. xvi. 15.

FORTUNE.

FOVEA.

FOUNTAIN.

FOX.
FRIEND.
FROG.
FRONT.
FRONTLETS.
FRUIT.
FULLER.
FULLNESS.
FULVIA.
FUNERAL.
FURROWS.
G.

Names in G

176 names

,געלGAAL, Son of *Ebed*, Judg. ix. 35. *Contempt*, or *Abomination*.

,געשGAASH, the Name of a Mountain, *Josh*. xxiv. 30. *Tempest, Commotion, Tumult*, or *Overthrow*.

,גבעGABA, a City, *Isai*. x. 29. the same as *Gabaa. A Cup, a Goblet*: otherwise, *an Hill*; from גבעהgabaah.

,גבעהGABAAH, or *Gabaath*, the same as *Gaba*; Josh. xv. 57.

Γαβαήλος, GABAEL, a Man's Name. *Tobit's* Kinsman, *Tob*. i. 16. *Limits*; from גבלgabal.

GABARA, a Town's Name. *Joseph*.

GABATHA, a Place's Name. *Euseb. Hieron*.

,גביGABBAI, a Man's Name, *Nehem*. xi. 8. *Elevation, Back*; from גבgab: otherwise, *Grass -hoppers*; from גובgob: otherwise, *Cistern*, *Ditch*; from גבאgheba.

Γαββαθᾶ, GABBATHA, a Place, *John* xix. 13. *High*, or *elevated*. In *Greek lithostrotos*, *paved with Stones*; from λίθος, *a Stone*, and στρώτος, *paved*.

,גבריאלGABRIEL, the Name of an Angel, *Dan*. viii. 16. *God is my Strength*, or *Man of God*, or *Strength of God*, or *my strong God*; from the Word גברgaber, *Man*, or גבורghibbor, *Strength*, the Pronoun יi, *my*, and אלel, *God*.

,גדGAD, the seventh Son of *Jacob*, and of *Zilpah*, Gen. xxx. 11. who is call'd גדיGaddi, 1 Chron. v. 18. according to the *Hebrew*, *happy*, or *armed*, *and prepared*: otherwise, *Goat*, from the Word גדהgadah.

GADARA, a City. See *Gederah*.

Γαδαρηνοὶ, GADARENES, a Country, or People, *Mark* v. 1. *Surrounded, wall'd*; from גדרgedar.

,גדיGADDI, Son of *Susi*, Numb. xiii. 12. or the Name of a Place, 1 *Chron*. xii. 8. *My Happiness, my Army, my Troop*: otherwise, *a Kid*.

,גדיאלGADDIEL, Son of *Sodi*, Numb. xiii. 10. *Goat of God*; from גדיgedi, *a Goat*; otherwise, *the Lord is my Happiness*, or *my Army*, from גדהgadah, *Felicity, Army*, &c. and אלel, *God*.

Γαδδὶς, GADDIS, Son of *Mattathias*, 1 Macc. ii. 2. the same as *Gaddi*: or *a Heap of Corn on the Floor*; from גדישgadish.

,גדיGADI, Father of *Menahem*, 2 Kings xv. 14. otherwise, the Name of a Place; the same as *Gaddi*, 2 Sam. xxiii. 36.

,δάγιδ, GADITES, a People, *Josh*. i. 12. The same as *Gad*.

,αρηδάγδ, GADOR, the Name of a Place, 1 *Chron*. iv. 39. See *Geder*, and *Gederah*.

,νὴαγμ, GAHAM, Son of *Nahor*, and of *Reumah* his Concubine, *Gen*. xxii. 24. *Who conducts them*; from the Word גוחguac, *to guide, to turn out*, and the Pronoun ם*am, them*: otherwise, *their Departure*: otherwise, *going out of Heat*; from גוחguac, *going out*, and חמ*chum, Heat*.

,גחרGAHAR, one of the Heads of the Families which return'd from *Babylon* to *Jerusalem*, Ezr. ii. 47. *The coming out of Heat, or Anger*; from גוחguac, *coming out*, and חרהcharah, *Anger*, or חררcharar, *Fire, Heat*.

Γαΐος, GAIUS, or *Caius*, may signify *earthy*; from γαία, *the Earth*, or *joyful*.

,גלGALAL, one of the chief of the *Levites*, who return'd from *Babylon* to *Jerusalem*, 1 Chron. ix. 15. *Wheel, Ball, Revolution, Frontier*. ,λώλεγγλ, γελολαὶ, GALALAI, one of the Princes of the Tribe of *Judah*, Nehem. xii. 36. *My Wheel, my Frontier*.

Γαλατία, GALATIA, 1 *Macc*. viii. 2. A Province of *Asia Minor*, possess'd by the *Gauls* or *Galatians*.

Γαλάται, GALATIANS, a People, *Galat*. iii. 1. A *Greek* Word, signifying *white*, of the colour of Milk; or who live upon Milk.

GALBANUM, a Gum, *Exod*. xxx. 34.

,αίαλιλαγγλ, GALILEE, a Province, *Matth*. iii. 13. *A Frontier*; derived from *Gilgal*, which see.

GALL.

,גלים**GALLIM**, the Name of a Village, 1 *Sam*. xxv. 44. *Who heap up, who cover, who roll*; from the Word גלgal, or from גלהgalah.

,μίλλαγαλιμ, **GALLIM**, a City, *Heb. Eglaim*, Isai. xv. 8. *Drops, or Drop of the Sea*; from the Word אגלagal, *a Drop*, and יmjam, *the Sea*, or Collection of Waters: otherwise, *which covers*, *which runs, which rolls*; from the Word גלgal.

Γαλλίων, **GALLIO**, Proconsul of *Achaia*, Acts xviii. 12. *He that sucks, or lives upon Milk*.

GALLUS.

GAMALA, a Town.

,גמליאל**GAMALIEL**, Son of *Pedahzur*, Numb. i. 10. *Recompense of God, or Camel of God, or weaned of God*; from the Word גמלgamal, and אלel, *God*. ,גמולGAMUL, Chief of one of the twenty-four sacerdotal Families, 1 *Chron*. xxiv. 17. *Recompence*: otherwise, *to wean*; from *gamal*.

GANGES, a River.

GAONS.

,גרב**GAREB**, the Name of an Hill, *Jer*. xxxi. 39. *Gall*; or, according to the *Syriack, a Pitcher*.

GARIS, a Town. *Joseph*.

GARISMA, a Place's Name.

,גרמי**GARMI**, one of the Sons of *Hodaiah*, Sister of *Naham*. *My Bone, or the Bones*: otherwise, *the Water of the Stranger*; from ימmi, *Water*, and גרgher, *a Traveller*.

,μὸθαγαταμ, **GATAM**, Grandson of *Esau*, Gen. xxxvi. 11. *Their Lowing*; from געה *gaba, to low*, and the Pronoun םam, *theirs*: or *their Touch*; from נגעnagah, *to touch*: otherwise, *the Lowing of the Perfect*; from געהgahah, *to low*, and תמםtamam, or תמtham, *perfect*.

GATE, or *Door*. ,גתGATH, a City, 2 *Chron*. xi. 8. *A Press*.

חפר- ,ῥέφὲ ἀθεγαθ, **GATH-OPHER**, a City, *Josh*. xix. 13. *Who digs at the Wine-press*; from חפרchaphar, *to dig*, and גתgath, *a Press*: otherwise, *he that seeks, or confounds the Press*; from the same Word.

רמון- ,גת**GATH-RIMMON**, a City, *Josh*. xxi. 25. *The Press of the Granate*; from גתgath, *a Press*, and רמוןrimmon, *a Pomegranate-tree*: otherwise, *exalted Press*; from the Word רמםramam, *Elevation*.

,גור**GAVER**, or *Gor, the Young of an Animal*; as, of a Bitch, a Lion: or, *Dwelling*, *Fear*.

,νὰλωγαυλων, **GAULAN**, a City, *Josh*. xx. 8. *Their Transmigration*; from גלהgalah, *Transmigration*, and the Pronoun ן*an, theirs*: otherwise, *their Revolution*.

,ηζάγαζα, **GAZA**, a City, *Gen*. x. 19. *Strong*; from the Word עזhazaz: otherwise, *a Goat*; from the Word עזhez. ,ϛοῖαραβζαγαζβερ, GAZABAR, Father of *Mithridath*, Ezr. i. 8. The *Hebrew* has, *Mithridath*, the Treasurer. The *Vulgate* has put the Name for the Signification; from the Word גדבר *gadaber, Treasurer*, by changing ד*daleth*, into ז *zain*.

GAZARA, see *Gadara*.

,עזתים**GAZATHITES**, People of *Gaza*, Josh. xiii. 3. *Strong*; from עזhazaz: otherwise, *Goats*; from עזhez.

,ἀρεζαγαζερ, **GAZER**, or *Gazara*, a City, *Josh*. x. 33. *Cut, or divided*: otherwise, *Sentence*, *Determination*.

,גזז**GAZEZ**, Son of *Caleb*, 1 Chron. ii. 46. *Shearer, Fleece*.

Γαζοφυλάκιον, **GAZOPHYLACIUM**, the Treasure-Chamber, or the Chest in which the Alms and Offerings were put, *Luke* xxi. 1. From the Word γάζα, which in the *Persian* Language signifies *Riches, Goods*, and the Word φυλακή, *Custody*.

,גזם**GAZZAM**, the Name of one of the Chiefs of the Families which return'd from *Babylon* to *Jerusalem*, Ezr. ii. 48. *A Caterpillar*: otherwise, *their Fleece*; from גזghez: or *he that sheers them*; from the same Word גזghez, and the Pronoun ם*am, them, theirs*.

,ἀαβαγαβα, **GEBA**, a City, *Nehem*. xi. 31. otherwise, *Gaba, Gabaa*, and *Gabaath, Hill*, or *Cup*.

GEBAL, a City, *Psal*. lxxxiii. 7. *Bound*, or *Limit*.

,גבר**GEBER**, Son of *Uri*, 1 Kings iv. 19. *Strong Man*: otherwise, according to the *Syriack*, *a Cock*.

,μὶβεγαβιμ, **GEBIM**, a City, *Isai*. x. 31. *Ditches*: otherwise, *Grass-hoppers*; from the Word גובgob: otherwise, *Height*; from גבgab.

GEDALIAH, see *Gedeliah*.

GEDELIAH, Son of *Pashur*, Jerem. xxxviii. 1. *God is my Greatness, or Fringe of the Lord*; from *gedilim, Fringes*, and *jah, the Lord*.

GEDEON, Son of *Raphaim*, Judith viii. 1.

GEDER, a City, *Josh*. xii. 13. It is call'd *Gederah*, ib. xv. 36. *Wall, dry Wall, or Hedge*.

GEDERAH, a City, *Josh*. xv. 36. *Dry Wall or Hedge*: See *Geder*.

GEDEROTH, a City, 2 *Chron*. xxviii. 18. *Walls, Hedges, Inclosures*.

GEDEROTHAIM, a City, *Josh*. xv. 36. *The two Walls*. See *Geder*.

GEDOR, see *Gador*.

GEDRUS, a Place. *Euseb. Jerom*.

GEHAZI, *Elisha's* Servant, 2 *Kings* iv. 12. *Valley of Sight, or Vale of the Breast*.

GEHENNA, the Name of a Place, *Matth*. xviii. 9. *The Vale of Vanity, or of Deceit*; from *ghei, a Valley*, and *on, Vanity*: otherwise, *of Riches*; from *hon*: otherwise, *of Sorrow*; from *anah*: or *Hell*, according to the *Syriack*.

GEHENNON, the Name of a Place. *The Vale of their Sorrow, or of their Riches, or of their Deceit*; from the Word *ghei, a Vale*, and *on*, or *hon*, or *anah*.

GELBUS, a Place.

GELILOTH of *Jordan, Hills or Windings of Jordan*.

GELMON, a City, 2 *Sam*. xxiii. 34.

GEMALLI, Father of *Ammiel*, Numb. xiii. 12. *My Recompence*: otherwise, *who has weaned me*: otherwise, *my Camel*.

GEMARA.

GEMARIAH, Son of *Hilkiah*, Jerem. xxix. 3. *Completion, or Accomplishment of the Lord*; from the Word *gamar, Accomplishment*, and *jah, the Lord*.

GEMELLI, a Vale, 2 *Sam*. viii. 13. *Valley of Salt-Pits*; from *ghie, Valley*, and *melac*, *Salt*, or *Brine-Pits*: otherwise, *the Vale of Mariners*; from the same Word.

GENEALOGY.

GENERATION.

GENESAR, the Name of a Place, *Matth*. xiv. 34. otherwise, *Genesareth*, Luke v. 1. *Garden of the Prince*; from *gan, a Garden*, and *shar, a Prince*: otherwise, *Protection of the Prince*, or *of him that governs*; from the same Roots.

GENESIS.

GENNEUS, Father of *Apollonius*, 2 Macc. xii. 2. *Generous*; from the *Greek* Word γενναῖος, *noble, generous*.

GENTILES.

GENUBATH, Son of *Hadad*, 1 Kings xi. 20. *Theft, Robbery*; from the Word *ganab*: otherwise, *Garden*, or *Protection of the Daughter*; from *gan, a Garden*, &c. and *bath*, *a Daughter*.

GERA, Son of *Benjamin*, Gen. xlvi. 21. call'd *Abara*, 1 Chron. viii. 2. *Pilgrimage*; from *gur*: otherwise, *Combat, Dispute*; from *garah*: otherwise, *to ruminate*; from *garar*.

GERAR, a City, *Gen*. x. 19. from the same.

GERASA, a City.

GERGESENES, *Matth*. viii. A Country, or People. See what has been said of this Country in the *Dictionary*. *Those who come from Pilgrimage; from Fight, or Consummation*; from *nagash*, and the Word *gera*.

GERIZIM, a Mountain, *Judg*. ix. 7. *Cutters*; from the Word *garaz*.

GERRHENIANS, People of *Gerar*, 2 Macc. xiii. 24. *Inhabitants, Pilgrims, or Disputants*. See *Gera*, and *Gerar*.

GERSAN, in the *Vulgate Gersam*, Son of *Moses*, Exod. ii. 22. *Heb. Gersom. A Stranger here*; from *gher, a Stranger*, or *Traveller*, and *sham, here*: otherwise, *a Traveller of Reputation*; from the same Word *gher*, and *shem*, *Name, Reputation*.

GERSHOM, the same, 1 *Chron*. vi. 20.

GERSHON, Son of *Levi*, Gen. xlvi. 11. 1 Chron. vi. 1. *His Banishment*; from the Word *garash, Exile*, and the Pronoun *an, his*: otherwise, *the Change of Pilgrimage*; from *shanah, to change*, and *gher, Pilgrimage*.

GERUTH, the Name of a Place, *Jerem*. xli. 17. *Pilgrimage*, or *he that travels*. The *Vulgate* has put the Signification instead of the Name, and the *Septuagint* have read a *Beth*, instead of a *Gimel*.

GERZI, the Name of a Place, 1 *Sam*. xxvii. 8. *Hatchet, Wedge*: otherwise, *he that cuts and hews*; from the Word *garaz*.

GESHAN, Son of *Jobaddai*, 1 Chron. ii. 47. *That approaches*; from *nagash*: otherwise, *the Vale of Change*; from *ghie, a Vale*, and *shanah, Change*: or *of Ivory*; from *shen*: otherwise, *of Sleep*; from *shenah*, and *jashan*.

GESHUR, a Country or Land, 2 *Sam*. iii. 3. *The Sight of the Valley*; from *ghie, a Valley*, and *shur, to behold, to view*: otherwise, *the Vale of the Ox*; from the same Word *shur*: otherwise, *the Vale of the Wall*.

GESHURI, a Country, *Deut*. iii. 14. The same as *Geshur*.

GESHURITES, a People, *Deut*. iii. 14. *Josh*. xii. 5.

GETHER, Son of *Amram*, Gen. x. 23. *The Vale of Trial, or of Searching*; from *ghie*, *a Valley*, and the Word *thur, Examination*: otherwise, *the Valley of the Turtle*; from the same Word *thur*: otherwise, *the Press of Inquiry, or of Contemplation*; from the Word *geth, a Press*, and *thur, Contemplation*.

GETHSEMANE, otherwise *Ge-semani*, *Heb*. Isai. xxviii. 1. *A very fat Vale*: otherwise, *the Vale of Oyl*; from the Word *ghie, a Valley*, and *shemen, Oyl, Perfume, Incense*.

Ἀσαρημὼθ, or γαζηρῶν, as it is in other Manuscripts: GAZERON, a City, 1 *Macc*. iv. 15. *Cutting off*, or *Division*, or *Sentence of Pain*, or *of Strength*; from *gezer, to cut off*, and on, *Strength*; or from *anah, Pain*, or *Trouble*. *gie*, GIAH, a Valley, 2 *Sam*. ii. 24. *To guide, draw out, produce*; from the Word *guac*: otherwise, *Sigh*, or *Groans*; from the Word *anac*.

GIANTS.

GIBBAR, *Ezr*. ii. 20.

GIBBETHON, a City, *Josh*. xxi. 23. *His Back, his Eminence, his Elevation*, *his Eye-lid*; from the Word *gab*, and the Pronoun *an, his*: otherwise, *elevated Gift*; from the Word *gab, to lift up*, and *nathan, a Gift*, Josh. xix. 44.

GIBEAH, a City, *Josh*. xviii. 24. xxi. 17. See *Gabeath*.

GIBEATH-PHINEHAS, a City.

GIBEON, a City, *Josh*. xviii. 25. *Hill*, or *Cup*: otherwise, *that which is without*, or *that which is lifted up*; from the Word *gabab*: otherwise, *the Elevation of Iniquity*; from *gab*, *Elevation*, and *haven, Iniquity*.

GIBEONITES, People of *Gibeon*, 2 Sam. xxi. 1. From the same.

GIBLII, People of *Biblos* in *Phenicia*, 1 Kings v. 18. otherwise, *Gebal*, Psal. lxxxiii. 7. *End, Limits*, or *Borders of the Sea*; from *gkebol*, and *jam, the Sea*.

GIDDALTI, Son of *Heman*, 1 Chron. xxv. 4. *My Frindge, my Greatness*; from *ghedalim*.

GIDDEL, a Man's Name, *Ezr*. ii. 47. *Great, powerful*: otherwise, *Frindge, Ribbon*; from *gedalim, Frindges*, or *Ribbons*.

GIDEON, Son of *Joash*, Judg. vi. 29. *He that bruises and breaks*, from *gadab*: otherwise, *cutting off Iniquity*, according to the *Syriack* and the *Hebrew*.

GIDEROTH, a City, *Josh*. xv. 41. *Wall*, *dry Walls* or *Hedges*; from the Word *gadar*.

GIDGAD, one of the Encampments of the *Israelites*, Numb. xxxiii. 32. *Happiness of Happiness*, or *Army prepar'd to Battle*.

GIHON, a River, *Gen*. ii. 13. *Valley of Grace*; from *ghie, a Valley*, and *chen* or *ben*, *Grace*: or *of the Habitation*; from the Word *chanah*: or *Breast*, or *Impetuous*.

GILBOA, a Mountain, 1 *Sam*. xxvii. *Revolution of Inquiry*; from the Word *gal, Revolution*, and *babah, Inquiry*: otherwise, *Collection of Swelling and Inflammation*; from the same Word *gal, Collection*, and *babah*: otherwise, *he that overturns his Prayer*, according to the *Syriack* and *Hebrew*.

GILEAD, Son of *Machir*, Numb. xxvi. 29. Also a Mountain, and a Country; *Gen*. xxxi. 21. *The Heap*, or *Mass of Testimony*; from *gal*, *a Heap*, and *bud, Testimony*.

GILEADITES, People of *Gilead*, 2 Kings xv. 25.

GILGAL, a City, *Hos*. ix. 15. *Wheel, Revolution, Heap*: otherwise, *Revolution of the Wheel*, or *Heap of Heap*.

GILOH, a City, *Josh*. xv. 51. *He that rejoices, that overturns, that passes, that reveals*, or *discovers*.

GILONITE, a People, 2 *Sam*. xxiii. 34. *That lifts himself up, that rejoices, that discovers, that repasses*; from *galal, galah*, or *gil*.

GIMZO, a City, 2 *Chron*. xxviii. 18. *Also that*; from *gam, also*, and the Pronoun *zo, that*: otherwise, *this Rush, this Reed*; from *gama, a Rush*, and the Pronoun *zo* or *zu, this*.

GINEA, a Village. *Joseph*.

GINETH, Father of *Tibni*, 1 Kings xvi. 21. *Garden*, or *Protection*; from the Word *gan*.

GINNITHO, a Man's Name, *Ezr*. xii. 4. *Garden* or *Orchard*, or *his Protection*; from the Word *gan*, and the Pronoun *an, his*.

GIRDLE.

GIRGASHITES, a People, *Gen*. xv. 21. *Who arrives from Pilgrimage*; see *Gergesenes*.

GISCALA, a City. *Joseph*.

GISON, *Joseph*.

GISPA, a Place, *Nehem*. xi. 21. *Approach or touching of the Mouth*; from *gashash, to touch*, and *pe, the Mouth*: otherwise, *who approaches here*; from the same Word *pe* or *po*, *here*.

GITH, a sort of Grain, *Isai*. xxviii. 25.

GITTITH.

GIZONITE, who is of *Gizon*, 1 Chron. xi. 34. *Who shears*; from *gazaz*: otherwise, *that passes*; from *mazon, Passage*.

GLAPHYRA, a Woman. *Joseph*.

GLASS.

GLORY.

GNIDUS, see *Cnidus*.

GNOSTICKS.

GOAT, an Animal.

GOATH, the Name of a Place, *Jerem*. xxxi. 39. *His Touch*, or *his lowing*; from *nagab, to touch*, and *gaab, to low* or *bellow*.

GOB, the Name of a Place, 2 *Sam*. xxi. 18. *Cistern*; from *gheba*: otherwise, *Grass-hopper*; from *gob*: otherwise, *Eminence, Elevation*, from *gab*.

GOD.

GOG, the Name of a King, or Kingdom, *Ezek*. xxxviii. 2. *Roof, Covering*; from the Word *gag*.

GOI, or *Goiim, the Gentiles*.

GOING, *in and out*.

GOLAN, a City, *Deut*. iv. 43. otherwise, *Gaulon*, Josh. xx. 8. *Passage*, or *Revolution*; from *galah*.

GOLGOTHA, or *Golgolta*, a Mountain, *Matth*. xxvii. 33. In *Greek* cranium, or *Calvary*; from the *Latin* Word *calva*, the top of the *Skull*, or *Head*. The Word *Golgotha* is *Syriac*, and signifies an Heap of Skulls; from *gul, an Heap*, and *golatha, a Skull*, or *Head*.

GOLIATH, the Name of a Giant, 1 *Sam*. xvii. 4. *Passage, Revolution, Discovery, Heap*; from *galal*, and *galab*.

,גמר**GOMER**, Son of *Japheth*, Gen. x. 2. *To finish, compleat, accomplish*. ,עמרGOMER, *Homer*, or *Omer*, a kind of Measure, or a Sheaf, or the tenth Part of an *Ephi*; Exod. vi. 36.

,עמרת**GOMORRHA**, one of the Cities of *Pentapolis*, Gen. xix. 24. *Rebellious People*; from the Word עם*ham, a People*, and מרת*marab, rebellious*, or *revolting*: or *the People that fear*; from ירה *irab, to fear*.

GONORRHŒA.

GOOD.

GOPHNA, a City, and Country. *Joseph. Euseb*.

Γοργίας, **GORGIAS**, the Name of a Man, 1 *Macc*. iii. 38. *Terrible, or diligent*; from the *Greek* Word γοργός.

Γωρτύνα, **GORTYNA**, the Name of a Place, 1 *Macc*. xv. 24. *Quiver*; from the *Greek* Word γοργυτός.

,גשן**GOSHEN**, in the *Vulgate Gessen*, the Name of a Country, *Gen*. xlvi. 28. *Approach*; from the Word נגשnagash, גשמgoshem, *Rain*.

GOSPEL.

,עתניאל**GOTHONIEL**, the same as *Othniel*, a Man's Name, 1 *Chron*. xxvii. 15. *God is my Hour, and my Time*; from עתbeth, *Time*, the Pronoun יi, *my*, and אלel, *God*.

GOVERNOUR.

GOURD.

GOUT.

,גוזן**GOZAN**, a River, 2 *Kings* xvii. 6. *Fleece, or Pasture*; from גזgazaz: otherwise, *who nourishes the Body*; from the Word גוה *guab, the Body*, and זוןzun, *to nourish*.

GRACE.

GRAPES.

GRATUS, a Man's Name.

GREAT.

GREECE, the Country of the *Greeks*.

GREEK.

,ςενηλλἔיונים, **GREEKS**, a People, *Dan*. viii. 21. In *Hebrew Javanim*, that is to say, *dirty, muddy*; from the Word יוןjavan: otherwise, *Doves, Pidgeons*; from יונהjonab, *a Dove*: otherwise, *Deceivers*; from יגהjanab. In *Greek, Hellenes, strong, robust*.

GRIEVING.

GRIFFIN. Γρύψ, GRYPHUS, or *Gryps*, a *Griffin*.

,λἐιδαγלאואג, **GUEL**, Son of *Machi*, Numb. xiii. 16. *Ransom or Redemption*, or *Exaltation of God*; from גאלgaal, *to redeem*, and גאהgaah, *to lift up, to glorify*, and אלel, *God*.

GUITAR.

,גוני**GUNI**, Son of *Naphthali*, Gen. xlvi. 24. *My Garden, he that protects me*; from the Word גנgan. ,גורGUR, or *Gaver*, a Mountain, or the Descent of the Mountain of *Jiblaim*, 2 Kings ix. 27. *The Young of a Beast*: otherwise, *Dwelling, Assembly*, or *Fear*.בעל- ,גורCUR-BAAL, the Name of a Place, 2 *Chron*. xxvi. 7. *The Young of the Idol, or of him that rules or possesses*; from גורgur, *the Young of a Beast*, and the Word בעלbaal, *Idol*, *or he that governs*, &c. otherwise, *the Dwelling, the Assembly*, or *the Fear of the Idol*, or *of him that rules*; from the same Words, *gur* and *baal*.

GYMNASIUM.

H. ,ιεραθσεἀריאחשתר, HAAHASHTARI, Son of *Ashur* and *Naarah*, 1 Chron. iv. 6. *Runner*, *Courier*: otherwise, *Diligence*, or *Haste of the Turtle*; from חושcush, *to go quick*, and תורthor, *a Turtle*: otherwise, *of the Sentinel*, or *of the Employment*: otherwise, according to the *Syriack* and *Hebrew, Prince of the Turtle, or Sentinel*.

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,κύοκαβμὰקוקבח, **HABBAKUK**, the Name of a Prophet, *Hab*. i. 1. *He that embraces*; from the Word חבקchabak: otherwise, *Wrestler*; from the Word נאבקnebac, *to wrestle*.

,חביה**HABAIAH**, Chief of one of the sacerdotal Families, *Nehem*. vii. 63. *Secret, or hidden of the Lord*; from the Word חבהchabab: otherwise, *Love or Affection of the Lord*; from חבב *chabab, Affection*, and יה*jab, the Lord*.

HABITS.

,חבור**HABOR**, the Name of the River *Chaboras*, 2 Kings xvii. 6. *Companion, Associate, Enchanter*.

,μιεσαβαχהחבצניה, **HABAZZINIAH**, Father of *Jeremiah*, Jerem. xxxv. 3. *The Debt of the Buckler of the Lord*; from the Word חוב *chob, a Debtor*, and צנה*tsanab, a Buckler*, and יה*jab, the Lord*: otherwise, *Friendship, Secret*, or *Love of the Buckler of the Lord*; from חבה *chabab, secret*, &c. or from חבבchabab, *to love*.

,νὰτακὰτηקהה, **HACCATAN**, or *Eccetan*, Father of *Johanan*, Ezr. viii. 12. *Little, or very little*; from the Word קטוןcaton.

,חכליה**HACHALIAH**, Father of *Nehemiah the Tirshatha*, Nehem. x. 1. *Who waits for the Lord*; from חכהchakah: otherwise, *the Hook of the Lord*; from חחcach, *a Hook*, and יה*jah, the Lord*.

,αίλαχὰהחכילה, **HACHILAH**, a Hill, 1 *Sam*. xxiii. 19. *My Hope is in her*; from ,חכהto *wait, to hope*: otherwise, *Hook in her*; from חחcach: otherwise, *in his Palace*; from the same Word, חחcach. ,ἰναμαχὰחכמוני, HACHMONI, Father of *Jashobeam*, or of *Jebiel*, 1 Chron. ix. 11. xxvii. 32. *Wise, or very wise*; from חכם*chacam*: otherwise, *Hook of the Account*; from *cach, a Hook*, and מניnumber, *Account*: otherwise, *Expectation of a Present*; from חכהchachach, *Expectation*, and מנחה*mincha, a Present*.

,δὰδὰדדח, **HADAD**, Son of *Ishmael*, 1 Chron. i. 30. The same who is call'd *Hadar*, Gen. xxv. 15. *Sharpned*; from חדדchadad: otherwise, *Joy*; from חדהchadah, *to rejoice*.

,הדד**HADAD**, Son of *Bedad*, the fourth King of *Edom*, Gen. xxxvi. 36. *Noise, Clamour, Cry of Mariners*: otherwise, *Nipple*, or *Friendship*; from the Word דדdod, or *dud*.

,אדד**HADAD**, the Name of an *Idumean*, 1 Kings xi. 17. *Death*, or *Vapour*; from the Word איד*ed*.

,הדר־עזר**HADADEZER**, Son of *Robab* King of *Zobab*, 2 *Sam*. viii. 3. Some Copies have *Adadezer. Beauty of Assistance*; from הדרadar, *Beauty*, and עזר*ezer, Assistance*.

,עדין**HADAN**, or *Adin*, ,עדן*voluptuous, delicious*.

,הדר**HADAR**, or *Hadad*, 1 Chron. i. 46. The eighth King of *Edom*, Gen. xxxvi. 39. *Glory*, *Beauty, Splendor*: otherwise, *Habitation*; from דור*dur*, according to its *Chaldaick* Etymology, or from the Word דר*dor*.

,חדשה**HADASHA**, a City, *Josh*. xv. 37. *Renewing*, or the first day of the Month. According to the *Syriack* and *Hebrew, a Ram*.

HADASSAH, *Esther*.

,δωδὰידח, **HADID**, a City, *Nehem*. xi. 34. See *Hadad*. ,חדלי‎HADLAI, Father of *Amasa*, 2 Chron. xxviii. 12. *My Rest, my Defence*, or *my Defect*; from חדלchadal.

HADORAM, Son of *Joktan*, Gen. x. 27. See *Adoram*.

,χὰρδὲרךחד, **HADRACH**, a City or Country, *Zech*. xi. 1. *Point, or Joy of Tenderness*; from חדד *chadad, Point*, and חדהchadah, *Joy*, and רכך *racac, to be tender*: otherwise, *your Chamber*; from חדרkeder, *a Chamber*, and the Pronoun ך*ec, yours*: or, according to the *Syriack* and *Hebrew, Unity*, *and the Novelty of Tenderness*.

,חגב**HAGAB**, one of the chief of the *Nethinims*, Ezr. ii. 46. *Grashopper*; from the Word חגב *chagab*.

,חגבה**HAGABAH**, one of the chief of the *Nethinims*, Ezr. ii. 45. From the same.

,הגר**HAGAR**, *Abraham's* Servant, *Gen*. xvi. 1. *Stranger, or that fears*; from the Word גר*ger*, or גור*gur*: or *that ruminates*; from the Word גרה *gerah*.

,ιονηραγὰהגראים, **HAGARIMS**, or *Hagarenes*, in the *Vulgate Agarei*, of the Family of *Agar*, 1 Chron. v. 10. From the same Root.

,ϛοιάγγὰחגי, **HAGGAI**, or *Aggeus*, the Name of a Prophet, *Hag*. i. 1. *Feast, Solemnity*; from חגג *chagag, to dance, to turn round, to celebrate a Festival*.

,הגריאָחqוqו, **HAGGERI**, a Man's Name, 1 *Chron*. xi. 33. From the same as *Agar*.

,חגיאָqוץ, **HAGGI**, Son of *Gad*, Gen. xlvi. 16. Also the *Haggites* of the Family of *Haggi*, Numb. xxvi. 15. From the same.

,חגיה**HAGGIAH**, Son of *Merari*, 1 Chron. vi. 30. *The Feast, or the Solemnity of the Lord*; from חגגchagag, *Feast, Rejoicing*, and יהjah, *the Lord*: otherwise, *the Wheel of the Lord*. ,חגיתqוץ, HAGGITH, Mother of *Adonijah* the Son of *David*, 2 Sam. iii. 4. *Rejoicing*; from the same Root as *Haggai*. Ἁγιόγραφα, HAGIOGRAPHA, *sacred Writings*. ,עיqαι, HAI, or *Ai*, a City, *Gen*. xii. 8. *Josh*. vii. 2. Otherwise, *Aiath*, Isai. x. 28. *Mass, Heap*; from the Word עיbi. ,עיןHAIN, a City. *Fountain*.

HAIR. ,הקוץHAKKOZ, one of the Children of *Joasib*, 1 Chron. xxiv. 10. *Thorn, or Summer*; from קוץ cotz, *Trouble, Watching*: otherwise, *End*, or *Extremity*; from קצkets, or *ketsa*.

,קרחים**HAKORCHIM**, the Name of a Place, 1 *Chron*. xii. 6. *Bald, icy*.

,ἁφυκἀπחקופא, **HAKUPHA**, one of the Chief of the *Nethinims*, Ezr. ii. 51. *The Command, or Decree of the Mouth*; from חקkok, *Statute, Decree*, and פהpe, *Mouth*. ,ααλἐהחלח, HALAH, the Name of a River, 2 *Kings* xvii. 6. *Infirmity*, or *Pain of the Jaw*; from the Word חלהchalah, *Infirmity*: otherwise, *Principle of Humility and Tenderness*; from the Word תחלהthekilah, *the Beginning*. This Word is not *Hebrew*, for it is the Name of a River of *Media*, or of *Colchis*. ,חלחולHALHUL, a City, *Josh*. xv. 58. *Trouble*; from the Word חלחcalah, or חילkil: otherwise, *Beginning of Sorrow*, or *of Impurity*; from תחלה *thekilah, Principle, Beginning*, and חלהcalah, *Trouble*, and from חללchalal, *impure, profane*: otherwise, *the Pain of Child-birth*; from the Word חולhal, *to bring forth*: or *Expectation of Pain*; from the Word חוללcholel, *to wait with Pain and Impatience*.

,חלי**HALI**, a City, *Josh*. xix. 25. *Infirmity*: otherwise, *Prayer*; from חלחchalah: otherwise, *Bracelet*; from חליהchelia.

Ἁλικαρνασσός, **HALICARNASSUS**, a City of *Caria*, 1 Macc. xv. 25. *Head of the Sea*, that is, a Passage of the Sea; from two *Greek* Words, ἁλς, which signifies *the Sea*, and κεφάλαι, which signifies *the Head*.

ἁλιάετος, ,עזנינהHALIÆTUS, *a Sea-Eagle*, Levit. xi. 13. The *Hebrew* Word *hazninah* may denote *the black Eagle*.

HALLELUIAH, see *Allelujah*. ,עלמהHALMA, *a Virgin*.

,חלוחש**HALOHESH**, Father of *Shallum*; Nehem. iii. 12. *Enchanter*; from the Word לחש *lachash*: otherwise, *one that keeps Silence*; from חשהchashah.

HALTING.

,חם**HAM**, or *Cham*, Son of *Noah*, Gen. v. 3. *Hot, Heat*, or *brown*. The Land of *Ham* is *Egypt*.

,המן**HAMAN**, the Name of a Prince, *Esth*. iii. 1. *Noise, Tumult*; from חמהhamah: otherwise, *he that prepares*; from מנהmanah. This Name is not *Hebrew*, and therefore its Etymology is not to be look'd for in that Language.

,חמת**HAMATH**, a City, 2 *Kings* xiv. 25. *Anger, Heat*; from חמkam, probably because there were Baths of hot Waters: otherwise, *Wall*; from חמהchomah.

,ιθαμἀתיחמ, **HAMATHITES**, *Hamathæus*, Son of *Canaan*, Gen. x. 18. *Vessel, Bottle*; from חמתchemeth: otherwise, *Wall*; from חמהchomah: otherwise, *Heat of Anger*; from חמםchamam.

,המדתא**HAMMEDATHA**, Father of *Haman*, Esth. iii. 1. *He that troubles the Law*; from הום *hum, to trouble*, and דתdath, *the Law*: otherwise, *Measure*; from מדדmadad. This is a *Persian* Name, whose Etymology cannot easily be had from the *Hebrew*. ,חמוןHAMMON, a City, *Josh*. xix. 28. *His Anger, his Heat, his Sun*. ,ρωδθαμἀר־דארחמת, HAMMOTH-DOR, a City, *Josh*. xix. 35. xxi. 32. *Anger*, or *Heat of Generation*; from חמcham, *Heat*, and the Word דורdor, *Age, Generation*.

,עמונהor ,νοιρδνἀυλοπהמונה, HA- MONAH, a City, *Ezek*. xxxix. 16. *A Multitude, Tumult, or that reckons*; from ,חמנand עמוןhamon, *Truth*, according to the *Syriack*.

,חמור**HAMOR**, Father of *Shechem*, Gen. xxxiii. 19. *An Ass, or Clay, or Wine*; all from the same Word, according to different Readings.

,חמואל**HAMUEL**, Son of *Mishma*, 1 Chron. iv. 26. *Heat, or Anger of God*; from חמ*Heat*, &c. and from אלel, *God*: otherwise, *Father-in-law*; from חמהchamah: otherwise, *God is his Father*.

,λἠομεἰחמול, **HAMUL**, Son of *Pharez*, Gen. xlvi. 12. *Pious, pitiful*; from חמלchamal, *to forgive*.

,חמיטל**HAMUTAL**, Mother of *Zedekiah* Son of *Josiah*, 2 Kings xxiii. 31. *The Shadow of his Heat*; from חמcham, *Heat*, and טללtilel, *the Shadow*; or deriving it from טלtal, *Dew, the Heat of the Dew*.

,חנמאלHANAMEEL, Son of *Shallum*, Jerem. xxvii. 17. xxxii. 7. *The Grace which comes from God, or Pity, or Gift of God*; from חנken, or חנן *chanan*, and the Prepositon ממem, *from*, and אל *el, God*.

,חנן**HANAN**, Son of *Maachah*, 1 Chron. xi. 43. *Favourable, liberal, pious, or merciful*; from חן *ken*, or חננkenan. ,חנגאלHANANEEL, the Name of a Tower, *Nehem*. iii. 1. *Grace, Mercy, Gift of God*; from חן *ken*, or חננhanan, and אלel, *God*.

,ἰενανάνιחנני, **HANANI**, Father of *Jehu* the Prophet, 1 *Kings* xvi. 7. *My Grace, my Mercy*: otherwise, *he has shew'd me Mercy*.

,חנניהHANANIAH, *Jerem*. xxxvii. 12. *Grace, Mercy, Gift of the Lord*; from חנken, or חננkanan, and יהjah, *the Lord*.

,חנתוןHANNATHON, a City, *Josh*. xix. 14. *Grace, Mercy*, or *Gift*; from *ken*, or *kanan*: otherwise, *nathon, Gift*; from the Word *nathan, to give*: otherwise, *Encampment*; from חנהcanah.

,ϛιενάθחנם, **HANES**, a City, *Isa*. xxx. 4. *Temptation, or Standard of Grace*; from נוה *nazah, Standard*: and *Temptation, or Flight of Grace*; from נוסnus, *Flight*, and חנken, *Grace*. ,חניאלHANIEL, Son of *Ulla*, 1 Chron. vii. 39. *Grace, Mercy, Gift, or Rest of God*; from חנken, &c. and אלel, *God*.

,חנה**HANNAH**, the Wife of *Elkanah*, 1 Sam. i. 2. *Gracious, merciful*: or *he that gives*; from חנן *kanan*.

HANNEKEL, a City, *Josh*. xix. 33.

,חניאל**HANNIEL**, Son of *Ephod*, Numb. xxxiv. 23. See *Haniel*.

,νῶννάνוחנ, **HANUN**, Son of *Nahash*, 2 Sam. x. 1. *Gracious, merciful*, or *he that rests*; see *Hanan*.

,μέραφάפחרים, **HAPHARIM**, a City, *Josh*. xix. 19. *They that dig, examine, or confound*; from the Word חפרkaphar.

,הרא**HARA**, a City of the *Assyrians*, 1 Chron. v. 26. *Mountain*; from the Word הרbar: otherwise, *ready to bring forth*; from הרהharah: otherwise, *Demonstration*.

,ἰαδαραχחרדה, **HARADAH**, one of the Encampments or Stations of the *Israelites*, Numb. xxxiii. 24. From הרדhared, *Astonishment, Fear*.

HARAKKAHIM, Father of *Hananiah*, Nehem. iii. 8.

,νάράחרן, **HARAN**, *Gen*. xi. 32. The same as *Charræ*, a City of *Mesopotamia*. See *Charan*.

,הרן**HARAN**, Son of *Terah*, Gen. xi. 26. *Mountain, or mountainous Country*; from הר *bar*: otherwise, *which is inclosed*; from הרה *harah*: otherwise, *Song, Cry*; from רנן*ranan*.

,הררי**HARARITE**, of the City *Harar*, 2 Sam. xxiii. 33. *Country of Hills, or Rocks*; from הררherer. The *Septuagint* read *Arodi*. ,ἀνωβεραγחרבונה, HARBONAH, the Name of an Eunuch, *Esth*. i. 10. *His Destruction, or his Sword, or his Dryness*; from חרבcarab or careb, *Destruction, Sword*, and the Pronoun וo, *his, or hers*: *otherwise, the Anger of him that builds, or that understands*; from חרהkarah, *Anger*, and בינהbinah, *Understanding*, or בנהbanah, *to build*. This being a *Persian* Name, its Etymology is not easily found in the *Hebrew* Tongue.

HARD. ,ארנבתHARE, an Animal. *Heb. Arnebeth*.

,חרד**HARED**, the Name of a Fountain, *Judg*. vii. 1. *Astonishment, Fear*.

,βεράχתחרת, **HARETH**, the Name of a Forest, 1 *Sam*. xxii. 5. *To engrave*: otherwise, *Liberty*; from חריםkorim, *Freemen*.

,ϛαίγαράהחרהיה, **HARHOHIAH**, Father of *Uzziel*, Nehem. iii. 8. *Heat, or Anger of the Lord*; from חרהcharab, *Heat*, and יהjah, *the Lord*. ,ῥὴράחרחור, HARHUR, the Name of a Man, *Ezr*. ii. 51. *Burnt, fry'd*; from חררcharar: otherwise, *Anger, or Heat of Whiteness*; from חרהcharab, *Anger or Heat*, and חורchur, *Whiteness, Hole or Cavern*, and the Word חריםkorim, *Freemen*.

,μὶραχחרים, **HARIM**, Head of the third sacerdotal Family, 1 *Chron*. xxiv. 8. *Destroy'd*, *anathematized*; from חרמcharam, *Anathema*.

,חרף**HARIPH**, Son of *Hur*, 1 Chron. ii. 51. Nehem. vii. 24. *Winter, Affront, Youth*; from חרף *karaph*, or *koreph*; or, according to the *Syriack*, *sharp, pointed, subtle, ingenious*.

,חררי**HARITE**, *Vulgate, Ararites*, a People, 1 *Chron*. xi. 34. *Who is of the Mountains*; from הר *bar, a Mountain*.

,ἰεφανράחרנפר, **HARNEPHER**, Son of *Zophah*, 1 Chron. vii. 36. *The Anger of the Bull*; from חרהcharah, *Anger*, and פרphar, *a Bull*: otherwise, *the Anger which grows and increases*; from פרהpharah, *to grow, to increase*:

otherwise, *the Liberty of the Bull*, according to the *Syriack* and *Hebrew*.

,ἰραρἀחרדי, **HAROD**, or *Harodi*, a City, 2 *Sam*. xxiii. 25. *Astonish'd, surprized*; from חרד *charad*: otherwise, *Abundance of Heat and Anger*; from חרה*charab, Heat and Anger*, and the Word די*di, Plenty or Sufficiency*.

HARODITE, 2 *Sam*. xxiii. 25. See *Harod* above.

,θὼτσιρἀתחרשת, **HAROSHETH**, a City, *Judg*. iv. 2. *Agriculture, Silence, Deafness*, or *Vessel of Earth*; from the Word חרש*cha rash*, or *cheresh*: or *a Forest*, according to the *Syriack*.

,כנר**HARP**, *Heb. Cinnor*, an Instrument of Musick.

,אחרשא**HARSHA**, one of the Chief of the *Nethinims*, Ezr. ii. 52.

,μίρἀהרום, **HARUM**, Father of *Abarbel*, 1 Chron. iv. 8. *Exalted, great*; from the Word רום *rum*: otherwise, *he that rejects or drives away*; from רמה*ramah*.

,חרומף**HARUMAPH**, Son of *Jedaiah*, Nehem. iii. 10. *Destruction, or Anathema of the Mouth*; from חרם*karam, Destruction, Anathema*, and פה*pe, Mouth*: or, according to the *Syriack, the Anger of the Covering*.

,חרופי**HARUPHITE**, Descendant from *Haruph*, or *Hariph*, 1 Chron. xii. 5. See *Hariph* above.

,חרוץ**HARUZ**, Father of *Meshullemeth*, 2 Kings xxi. 19. *Cut, or pure, or trod down, or careful*; from חרץ*charatz*.

,חסדיה**HASADIAH**, Son of *Zerubbabel*, 1 Chron. iii. 20. *Mercy of the Lord*; from חסד *kesed, Mercy, Goodness*, and יה*jah, the Lord*.

,ἀενασσαהסנא, **HASENUAH**, Father of *Hodaviah*, 1 Chron. ix. 7. *Bush*; from סנה*senah*: otherwise, *Enemy*, according to the *Syriack*.

,αἰβαβἀהחשביה, **HASHABIAH**, Son of *Amaziah*, 1 Chron. vi. 45. *Reckoning, or Account of the Lord*; from חשב*chashab*, and יה*jah*, *the Lord*.

,חשבנה**HASHABNAH**, a Man's Name, *Nehem*. x. 25. *Account, Thought, Haste of the Intelligent, or of him that builds*; from חשב*chosheb*, and חוש*cush, to hasten*. See the next Word.

,חשבניה**HASHABNIAH**, a Man's Name, *Nehem*. ix. 5. *Account, Intelligence, or Silence*, (see *Hashabnah*) and from *jah, the Lord*: otherwise, *Haste of the Son of the Lord*; from חוש *chush, to hasten*, בן*ben, a Son*, and יה*jah, the Lord*.

,ἀναδβυσσἀחשברנה, **HASH- BADANA**, a Man's Name, *Nehem*. viii. 4. *Who makes Haste*; from the Word חוש*cush*: otherwise, *he that thinks, or reckons judiciously*; from חשב *chosheb*, and דינה*dinah, Judgment*: otherwise, *he that conceals his Judgment*; from חשה*chashab, to keep Silence*, and דין*din, Judgment*, and the Pronoun ה*ah, his*.

,νίσσἀחשם, **HASHEM**, one of the principal Heads of the *Jews*, who return'd to *Jerusalem*. *Their Silence, or their Eagerness*; from חשה *cashab, to keep Silence*, or from the Word חוש*cush*, *to make Haste*, and the Pronoun ם*am, theirs*.

,חשם**HASHEM**, a Man's Name, 1 *Chron*. xi. 34. *Name, or Fame*; from שם*shem, a Name*: otherwise, *placed or put*; from שום*shum, to place*.

,ἀνομεσσἀחשמנה, **HASHMONAH**, one of the Stations of the *Israelites* in the Wilderness. *Diligence, or Enumeration*; from חוש*chush*, *to hasten*, and מני*meni, Reckoning*: otherwise, *Embassy, or Present*; from חשמן*cashman*.

,חשוב**HASHUB**, Son of *Pahath-Moab*, Nehem. iii. 11. *Reckon'd, esteem'd, labour'd with Care*; from the Word חשב*chashab*: otherwise, *Artifice, or Art*; from the same Root.

,חשבה**HASHUBAH**, Son of *Zerubbabel*; *Vulgate, Hasaban*, 1 Chron. iii. 20: *Enumeration*, *Estimation, Thought, Industry*; from the Word חשב*chashab*.

,μήσσἀחשם, **HASHUM**, a Man's Name; *Ezr*. x. 33. *Their Silence, their Haste*; from חשה *chashab*; or from חוש*cush, to hasten*; and the Pronoun ם*am, theirs*. ,ῥήσσἀהחסרה, HASRAH, Father of *Tekoah*; 2 Chron. xxxiv. 22. *Defect, Want*; from חסר *chasar, to want*.

,חשוב**HASSHUB**, Son of *Azricam*; 1 Chron. ix. 14. *Estimated, reckon'd, work'd with Care*; from חשב*chashab*: otherwise, *Artifice or Art*; from the same Word:

,חסנאה**HASSENAAH**, a Man's Name; *Nehem*. iii. 3. *Bush*; from the Word סנה*senah*: or, according to the *Syriac, Enemy*.

,θάφυσαἀחשיפא, **HASUPHA**, one of the Chief of the Families of the *Nethinims*, Ezr. ii. 43. *Spoil'd exhausted*; from חשפ*chashaph*.

,התך**HATACH**, the Name of an Eunuch, *Esth*. iv. 5. *He that strikes*. This Name is foreign to the holy Language, and therefore its Etymology cannot be derived from thence.

,θέθάτηחתת, **HATHATH**, Son of *Othniel*, 1 Chron. iv. 13. *Breaking, Bruising, or Astonishment*. The *Septuagint* read *Athet*.

HATING.

,חטיפא**HATIPHA**, one of the Heads of the Families of the *Nethinims*, Ezr. ii. 54. *Pillage*, *Rapine*; from חטף*chataph*: otherwise, *the Remains of Sin*; from חטא*chatah*, *Sin*.

,חטיטא**HATITA**, one of the Descendants of the Porters of the Temple, *Ezr*. ii. 42. *The Declensions of Sin*; from the Word חטא*cata, Sin*, and נטה *natah, to decline*.

,חטיל**HATTIL**, one of the Chief of the Families of the *Nethinims*, Ezr. ii. 57. *The Cry of Sin*; from חטא*cata, Sin*, and יליל*jalil, to cry*.

,חטוש**HATTUSH**, Son of *Shemaiah*, 1 Chron. iii. 22. *He that forsakes Sin*; from חטא*chata, to sin*, and טוש*tush, to fly away*.

,άλιενἐחוילה, **HAVILAH**, the Name of one of the Sons of *Cush*, Gen. x. 7. Also a Son of *Joktan*, Gen. x. 29. Also a Land, or Country, *Gen*. ii. 11. *That suffers Pain*; from חולל*kolel*; otherwise, *that brings forth*; from חול*chul*: otherwise, *that speaks, or declares to her*; from חוה*kivah*, and the Pronoun לה*lah, to her*.

,ρήαιθωὐαרחותיאיר, **HAVOTH-JAIR**, Villages, *Deut*. iii. 14. *The Villages that enlighten*, *or that shew forth Light*; from the Word חיות *chavoth, a Village*, and אור*or, Light*, and from the Word חוה*kivah, to shew forth*, These Places were the Portion of *Jair*, and his Children.

,חורן**HAVRAN**, a Place, *Ezek*. xlvii. 17. *A Hole, hollow, Whiteness*; from the Word חור *chor*, or *hor*, according to different Readings: otherwise, *Liberty*.

,חואל**HAZAEL**, King of *Syria*, 1 Kings xix. 17. *That sees God*; from חזה*chazah, to see*, אל*el*, *God*.

HAZAR-ADDAR, a Village, *Numb*. xxxiv. 4.

גדה- ,חצר**HAZAR-GADDA**, the Name of a Town, *Josh*. xv. 27. *The Court of the Goat*; from חצר*chatzar, a Court*, and גדי*gedi, a Goat*: otherwise, *the Dwelling of Happiness*: otherwise, according to the *Syriack* and *Hebrew, the Court of his Incision, or of his Slit*; from צדד *tzadad, a Slit*.

שועל- ,חצר**HAZAR-SHUAL**, a City, 1 *Chron*. iv. 28. *Josh*. xix. 3. *Town, or Village, or Court, or Dwelling of the Fox*; from חצר *chatzar, a Court*, and שועל*shual, a Fox*.

מות- ,θώμρασάחצר, **HAZAR-MAVETH**, Son of *Joktan*, Gen. x. 26. *Court, or Entry, or Dwelling of Death*; from חצר*catzar, a Court*, and מות*maveth, Death*: or *Hay of Death*; from חציר*chatzir, Hay*.

סוסים- ,חצר**HAZAR-SUSIM**, a City, 1 *Chron*. iv. 31. *Court of Horses*; from חצר*chatzar, a Court*, and סוס*sus, a Horse*.

HAZAZEL, see *Azazel*.

,αίζὸחזיה, **HAZAIAH**, Son of *Adaiah*, Nehem. xi. 5. *Who sees the Lord*; from חזה*chazah, to see*, and יה*jah, the Lord*.

,חצללפוני**HAZELELPONI**, Daughter of *Etam*, 1 Chron. iv. 3. *Shade, and Sorrow of Countenance*: otherwise, *Submersion of the Face*: from צלל*tzalal, to make sorrowful*, and *Shadow*, and from פנים*panim, the Face*.

,θώρησάחצרים, **HAZERIM**, a City, *Deut*. ii. 23. *Villages, Hamlets*: otherwise, *Hazeroth*, *Courts, Entries, Porches*; from the Word חצר *chatzer*: otherwise, *Arrows lifted up*; from חצץ *chatzatz, an Arrow or Dart*, and רמם*ramam*, *lifted up*. ,νόλὺαחצרות, HAZEROTH, the Name of a Wilderness, *Deut*. i. 1. *Villages, Hamlets*: otherwise, *Court, or Porch*; from חצר*chatzar*.

,חזיאל**HAZIEL**, Son of *Shimei*, 1 Chron. xxiii. 9. *Who sees God*; from חזה*chazah, to see*, and אל*el, God*.

תמר- ,חצצון**HAZEZON-TAMAR**, the Name of a Village, *Gen*. xiv. 7. call'd otherwise *Engedi*, 2 Chron. xx. 2. *Sand, or Flint, or Stone of change*: from חצץ*chatzatz, Sand*, &c. and מור*mur, Change*: otherwise, *Division of the Palm*; from חצה*chatzah, to divide*: or from the Word חץ*chetz, an Arrow or Dart*, and תמר *thamar, a Palm*.

,חזו**HAZO**, Son of *Nabor*, Gen. xxii. 22. *Prophet, or Seer*.

,חצרHAZOR, in the *Vulgate Asar*, Josh. xix. 36. *Court, or Hay*; from the Word חצרchatzer, *a Court*, or חציריchatzir, *Hay*.

HEAD.

HEART.

HEARING.

HEAVEN.

HEAVINESS.

,עברHEBER, Son of *Salab*, Gen. x. 24. *One that passes, or a Passage*: otherwise, *Anger*, *Wrath*. ,חברHEBER, Son of *Beriah*, Gen. xlvi. 17. *Companion, Associate, Enchanter*: otherwise, *Wound, Scar, Swelling*; from חבורהchaburah.

,ϛοῖαρβέιριעברי, HEBREW, descended from *Heber* the Son of *Salah*, Gen. xli. 12. See *Heber* above.

,νώρβεχιחברון, HEBRON, a City of the *Amorites*, Gen. xiii. 18. *Society, Friendship*, *Enchantment*.

,עברנהHEBRONA, the Place of one of the Encampments of the *Israelites*, Numb. xxxiii. 34. *Which passes, or is in Anger*. See *Heber*.

,ίνωβεχιניחברי, HEBRONITE, Descendant of *Hebron*, Numb. xxvi. 58. *Friend, Ally, Enchanter*.

HEDER, a Place.

HEDGE-HOG, an Animal.

,הגאHEGAI, or *Hegse*, the Name of an Eunuch, *Esth*. ii. 8. *Meditation, Word, taking away, Separation, Groaning*; from חגהbagah. This Name is *Persian*, and therefore its true Etymology is not to be found in the *Hebrew* Tongue.

HEIFER.

חילמor ,άμααλαχαμחלאם, HELAM, a City. 'Tis written *Chelam*, 2 Sam. x. 16, 17. *Their Army, or their Trouble, their Strength*; from חיל *bail, or kail, an Army, Trouble, Strength*, and the Pronoun ם*am, theirs*: otherwise, *Expectation*; from חוללcholel: otherwise, *Dream*; from חלם *chalam, to dose, to dream*. ,חלבהHELBAH, a City, *Judg*. i. 31. *Milk, or Fatness*; from the Word חלבchalab: otherwise, *he has dwelt in her*; from the Word חולchul, *to abide*, and the Preposition בbeth, *in*, and the Pronoun הah, *her*.

,θάκλέτחלקת, HELCATH, a City, *Josh*. xix. 25. *Portion, Inheritance, Division*; from חלק *calac*: otherwise, *Softening, or Flattery*; from the same Word.

חלדיor ,חלדהHELDAI, 1 *Chron*. xxvii. 15. A Man of the Race of *Othniel. The World*, &c. ,άαλέהחלא, HELEAH, Wife of *Asher*, 1 Chron. xiv. 5. *Infirmity*; from חלהchalah: otherwise, *Scum, Rust*; from חלאchale.

HELEB, Son of *Baanu*, 2 Sam. xxiii. 29.

,חלקHELEK, Son of *Gilead*, Numb. xxvi. 30. *Portion, Lightness, Slippery*.

,ίνελεχיקחלי, HELEKITES, Descendants of *Helek*, Numb. xxvi. 30. From the same Root.

,חלםHELEM, a Man's Name, *Zech*. vi. 14. *He that dreams or cures*: otherwise, *their Expectation, or their Trouble*; from חוללcholel, or חילchil, and the Pronoun ם*am, theirs*.

,חלםHELEM, Brother to *Shamar*, 1 Chron. vii. 35. *Bruising*.

HELENA, a Woman's Name. *Joseph*.

,φέλεεμקלחי, HELEPH, a City, *Josh*. xix. 33. *Passage, Change*; or *to trace, to cleave, to pierce, to cut*.

,ϛחלHELEZ, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 26. *Armed, or spoiled and discomfited*.

HELI, see *Eli*.

Ἡλιόδωρος, HELIODORUS, Lieutenant- General of the Armies of *Seleucus* King of *Syria*, 2 Macc. iii. 8. *Gift of the Sun*; a *Greek* Word, compounded of two others, of ἥλιος, *the Sun*; and the Word δώρον, *a Gift*. ,ϛιλοπόιλήἠ῾א, HELIOPOLIS, in *Hebrew On*, or *Aven*, a City of *Egypt*, Gen. xli. 50. Ezek. xxx. 17. *Heliopolis* is compounded of two *Greek* Words; of ἥλιος, *the Sun*, and πόλις, *a City*. The *Hebrew* Word *On* signifies *Force, Riches, Iniquity*.

,חלקתHELKATH, a City, *Josh*. xxi. 31. xix. 29. *Portion, Division, Partition*, or *that which is softned, made sweet*; from the Word חלקchalack, *to soften, to slip*.

,ἑκλεὶ חלקי, **HELKAI**, one of the Priests, or *Levites*, who return'd from *Babylon* to *Jerusalem*; Nehem. xii. 15. *My Portion*.

HELL. Ἑλλάς, HELLAS, *Greece*; 1 Macc. viii. 9.

Ἑλληνίσται, **HELLENISTS**; from Ἕλλην, a *Greek*.

,μάλὰὰ חלון, **HELON**, Father of *Eliab*, Numb. i. 9. Or the Name of a City, the same mention'd *Jerem*. xlviii. 21. *Window*: otherwise, *Profanation*; from the Word חללchalal: otherwise, *Sickness* or *Infirmity*; from חלתchalah.

,μιμαν חימם**HEMAN**, Son of *Lotan*, Gen. xxxvi. 22. 1 Chron. i. 39. *Their Trouble*, or *their Tumult*; from the Word המהhamah, *Trouble*, and the Pronoun ם*am, theirs*.

,μιμαν הימן**HEMAN**, Son of *Mahol*, 1 Kings iv. 31. *Much*, or *in great number*: otherwise, *Tumult*; from המהhamah, *Trouble*: or, according to the *Syriack, faithful*: otherwise, *Faith, Trust, Confidence, Credit*; from the Word האמיןamen.

,άδαβὰρμαν חמרן, **HEMDAN**, Son of *Dishon*, Gen. xxxvi. 26. He is call'd ,חמרן*Amram*, 1 Chron. i. 41. where there is found a ר*resh*, instead of a ד *daleth*. *Desire*, or *Heat of Judgment*; from the Word חם*cham* or *chum, Heat*, and from חמד *chemed, Desire, Lust*, and דין*din, Judgment*.

,άφαρακαμονα עמונה, or καφαραμμωνά, HE- MONA, a City, *Josh*. xviii. 24. In the *Vulgate*, *Emona*. *Popular*, or *of our People*; from the Word עם*ham, a People*, and the Pronoun נו*nu*, *ours*.

,μαν חן**HEN**, in the *Vulgate Hem*, a Man's Name, *Zech*. vi. 14. *Grace*; from the Word חן*ken*: and *Pity*; from חנן*chanan*: otherwise, *Quiet*, or *Rest*; from חנה*chanah*.

,ανα הנע**HENA**, an Idol, 2 *Kings* xviii. 34. *Motion, Trouble*. This Idol is thought to be the *Anais* of the *Persians*: otherwise, *Nanæa, Venus*, the Star of *Venus*, or *Lucifer*. Its Root is not properly *Hebrew*. ,άδάννὰדד חנדד, HENADAD, Father of *Bavai*, Nehem. iii. 18. *Grace, Mercy of the Well-beloved*; from חן*chen*, or חנן*chanan*, and from דוד *dod, beloved*.

HEPHA, a Town's Name.

,φερ חפר**HEPHER**, Son of *Asher*, 1 Chron. iv. 6. Also a part of the Land of Promise, *Josh*. xii. 17. *He that seeks, or treads under*: otherwise, *Disgrace, and Confusion*; from חפרchaphar.

,φαρι חפרי**HEPHERITES**, Descendants from *Hepher*, Numb. xxvi. 32. The same Root.

,άθαφφὲὰθαχ הפתח, **HEPHETHACH**, *in* the *Vulgate Ephphetha*, an Expression which signifies *to open*: otherwise, *open thou*, in the Imperative. See *Mark* vii. 34.

,άβιψὲὰβαχ חפציבה, **HEPHZIBAH**, the Mother of *Manasseh*, 2 Kings xxi. 1. *My Will in her*; from the Word חפץchaphatz, *to will*, and the Preposition ב*oeth, in*, and the Pronoun ה*ah, her*. See *Isaiah* xlii. 4.

HEPTATEUCH.

Ἡρακλῆς, **HERCULES**, in *Greek, Heracles*, 2 Macc. iv. 19. *The Glory of Juno*, or *of her that governs*; from the Word ἥρα, *Juno*, and κλέος, *Glory*.

,ςερᾶσαχ חרס, **HERES**, the Name of a Mountain, *Judg*. i. 35. *Sun*: otherwise, *an earthen Vessel*; from the Word חרשcheresh.

Αἵρεσις, **HERESY**. Ἑρμαφροδίτης, HERMAPHODITE, *of Mercury and Venus*.

Ἑρμῆς, **HERMES**, a Friend of St. *Paul's*, *Rom*. xvi. 14. A *Greek* Word, signifying *Mercury*, or *Gain*, or *Refuge*.

Ἑρμογένης, **HERMOGENES**, an Adversary of St. *Paul's*, 2 Tim. i. 15. A *Greek* Word, signifying *born of Mercury*, or *Generation of Lucre*, or *Refuge of Generation*; from the Word ἑρμῆς, *Mercury*, and γένεσις, *Generation*.

,μαρχ חרמון**HERMON**, a Mountain, *Deut*. iii. 8. *Anathema, Destruction*.

,μιμαρχ חרמונים**HERMONIIM**, the Mountains of *Hermon*, Psal. xli. 7. Ἑρμόπολις, HERMOPOLIS, *the City of Mercury*.

Ἡρώδης, **HEROD**, a King of the *Jews*. According to the *Greek, the Glory of the Skin*; from the Word ἥρος, *Favour, Glory*, and δέρας, *the Skin*: or rather, *Son of the Hero*: or, according to the *Syriack, a Dragon in the Fire*.

Ἡρωδιανοί, **HERODIANS**, Courtiers, or Subjects of *Herod*, or Officers commission'd by him for levying the Tributes, *Matth*. xxii. 16. From the same Root.

Ἡρῳδιάς, **HERODIAS**, the Wife of *Herod*, Matth. xiv. 3. Ἡρῳδίων, HERODION, a Cousin of St. *Paul's*, *Rom*. xvi. 11. *Song of Juno*; from ἥρα, *Juno*, and ἡρωϊκῶν, *an heroick Song*: or rather, *the Conqueror of Heroes*.

HERODIUS.

HEROON, a City.

,ρώσσάרצחן, **HESER**, a City, 1 *Kings* ix. 15. *Village*: otherwise, *Court*, or *Hay*.

,חשבון**HESHBON**, a City of the *Moabites*, Numb. xxi. 30. *Invention, Industry*, or *Thought*; from the Word חשבן*chashab*: otherwise, *he that hastens to understand*, or *to build*; from the Word חושch*ush*, and from בינה*binah, to understand*, or בנה*banah, to build*.

,חשמון**HESHMON**, a City, *Josh*. xv. 27. *Number*, or *Account ready*, or *abridg'd*; from חוש *cush, Haste*, and מני*meni, Enumeration*: or *Silence of Number*, or *of the Portion*; from חשה *chashah, Silence*, and מנה*manah, Portion*.

,ἑρασσάריצחן, **HESRAI**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 35. the same who is call'd *Hezro*, 1 Chron. xi. 36. *The Court, the Habitation*, or *the Hay*; from the Word חצר *chatzar, Court*, or *Entry*, and from חציר*chatzir*, *Hay*.

HESRON, see *Hezron*.

,θἐκתחן, **HETH**, the Name of a Man and People, *Gen*. xxiii. 3. *Trembling, or Fear*; from the Word חתch*ath*, or חתתch*athath*: or, according to the *Syriack, Descent*.

,μὼλαθιὰדוחתלן, **HETHLON**, a City at the northern Confines of *Judea*, Ezek. xlvii. 15. *Fearful Dwelling*; from the Word חתch*ath, to bruise, or fear*, and מלון*malon, Lodging, Habitation*; or from the Word לן*lun, to lodge, to pass the Night*: otherwise, *his Covering*; from חתל *cathal, to cover, to wrap up*, and the Pronoun ן *an, his*.

HEXAPLA.

,חזקיה**HEZEKIAH**, King of *Judah*, Son of *Abaz*, 2 Kings xviii. 1. *Strength of the Lord*; from the Word חזקch*azac, Strength*, and יה*jah*, *the Lord*: otherwise, *taken and supported by the Lord*; from the same Words.

,νώιζὰחזיון, **HEZION**, Father of *Gabrimon*, 1 Kings xv. 18. *Vision, or Prophecy*; from the Verb חזהch*azah, to see, to prophesy*.

,ρίεζηχחזיר, **HEZIR**, one of the Heads of the twenty-four Classes of the *Levites*, 1 Sam. xxiv. 15. *Hog*: or, according to the *Syriack, converted*, or *return'd*.

,חצרו**HEZRO**, the same as *Hesrai* before; 1 *Chron*. xi. 36.

,חצרון**HEZRON**, Son of *Reuben*, Gen. xlvi. 9. *The Dart of Joy*; from חץ*kets, a Dart*, and from רנן*ranan, a Cry of Joy*: otherwise, *Division of the Song*; from חצהch*atzab, to divide*, and *ranan*: otherwise, *Court*; from חצרch*atzar*: otherwise, *Hay*; from חצירch*atzir*. Also a City, *Josh*. xv. 13.

,חצרוני**HEZRONITES**, the Posterity of *Hezron*, Numb. xxvi. 6.

,חרי**HIDDAI**, a Man's Name, 2 *Sam*. xxiii. 30. otherwise, *Hurai*, 1 Chron. xi. 32. *Praise*, *or Cry*; from the Word הודh*od, Praise*, and from הדדh*edad, Cry*: otherwise, *to sharpen*; from the Word חדדch*adad*.

HIDING.

,λήιαχיאל, **HIEL**, he that rebuilt *Jericho*, 1 Kings xvi. 34. *God lives, or the Life of God*; from the Word חיהch*ajah, to live*, and אלel, *God*. Ἱεράπολις, HIERAPOLIS, a City, *Coloss*. iv. 13. *Holy City*; from the two *Greek* Words, ἱερὸν, *holy*, and πόλις, *a City*.

Ἱερώνυμος, **HIERONYMUS**, a Man's Name, 2 *Macc*. xii. 2. *Holy Name*; from the *Greek* Word ἱερὰ, *holy*, and ὄνομα, *a Name*.

HIERUSALEM, see *Jerusalem*. ,במותHIGH-PLACES.

HILEN, a City. See *Holon*.

,חלקיהor ,ςαίκλεχחלקיהו, HILKIAH, Father of *Eliakim*, 2 Kings xviii. 18. 'Tis variously written in the *Hebrew*: Isa. xxii. 20. *God is my Portion*; from the Word חלקתch*elcath*, and יה *jah, the Lord*.

,חללה**HILLEL**, Father of *Abdon*, Judg. xii. 12. *He that praises*; from the Word הלולh*illul*: otherwise, *Folly*; from the Word הללh*alal*: otherwise, *Lucifer*; from היללh*elel*.

,הין**HIN**, an *Hebrew* Measure of Things liquid, *Ezek*. iv. 11.

HIND.

HINDERING.

,הנם**HINNOM**, a Valley, *Josh*. xv. 8. *There they are*; from the Adverb הן*hen, there*, and the Pronoun ם*am, they*: otherwise, *their Riches*; from the Word ,הון*Riches*, and the Pronoun ם*am, theirs*.

HIPPOPOTAMUS. Ἵππος, HIPPOS, a City. *Joseph. An Horse*.

Ἱππικὸς, **HIPPICOS**, a Tower. *Belonging to an Horse*.

,μάριεχחירם, **HIRAM**, King of *Tyre*, 2 Sam. v. 11. otherwise *Huram*, according to the *Hebrew*; see afterwards. *Elevation*, or *Exaltation of Life*; from the Word חיה*chajah, Life*, and רום*rum, Elevation*.

,חורם**HIRAM**, or *Huram*, according to the *Hebrew*, King of *Tyre*, 2 Chron. ii. 3. *Their Whiteness*; from the Word חור*cur, Whiteness*, and the Pronoun ם*am, theirs*: otherwise, *their Hole*, or *their Liberty*; from the same Word, and the Pronoun ם*am, theirs*: otherwise, *he that destroys*, or *anathematizes*; from the Word חרם*charam*.

,ςάρὶεהירח, **HIRAS**, the Name of an *Adullamite*, Gen. xxxviii. 1. *Liberty*, or *Anger*; from the Word חרר*chorar, to deliver*, or חרה*charah*, *to be angry*.

Ἱρκανὸς, **HIRCANUS**, the Name of a Man, *Hircanian*, 2 Macc. iii. 11. *The Taker of the City*; from the Word קנה*canah, Possessor*, and עיר*hir, a City*. But this is rather a Surname borrow'd from the *Greeks*. His proper *Hebrew* Name was *John*: He was call'd *Hircanian* upon the occasion of some Event, which to us is unknown.

Ἱρκανεῖον, **HIRCANION**, a Castle. *Joseph*.

שמש- ,עיר**HIR-SHEMESH**, a City, *Josh*. xix. 41. *The City of the Sun*; from עיר *hir, a City*, and שמש*shemesh, the Sun*.

HISSING.

,μίττεχחתים, **HITTITES**, or *Hethim*, Descendants from *Heth* the Son of *Canaan*, Gen. x. 15. *Who is broken, or fears*: or, according to the *Syriack, who descends*.

,ςοῖαὐεחוי, **HIVI**, Son of *Canaan*, Gen. x. 17. *My Life*; from חוה*chevah, Life*, and the Pronoun י*i, my*.

,αῖαβέעוים, **HIVITES**, or *Hevim*, a People, *Deut*. ii. 23. *Wicked, bad*, or *Wickedness*; from עוה*havah, Iniquity*.

,חזקי**HIZKI**, Son of *Elpaal*, 1 Chron. viii. 17. *Strong*, or *that takes*; from חזק*chazak, to seize, to take*.

,חבב**HOBAB**, the Son of *Reuel*, Numb. x. 29. *Favour'd and belov'd*; from the Word חבב *chabab, to love*.

,λάβωχחובה, **HOBAH**, a Country, *Gen*. xiv. 15. *Love, Friendship*; from the Word חבב*chabab*: otherwise, *Secrecy*; from the Word חבה*chabab*: otherwise, *Debtor*; from the Word חוב*chub*.

,הוד**HOD**, Son of *Zophab*, 1 Chron. vii. 37. *Praise, Glory*. ,הודיהHODAIAH, Sister of *Naham*, 1 Chron. iv. 9. *The Lord is my Praise*, or *Praise, or Confession of the Lord*; from הוד*hod, to praise*, and יה*jah, the Lord*.

,αίυοδὼהודויה, **HODAVIAH**, *Odeviah*, or *Odoia*, Nehem. x. 13. 1 Chron. v. 24. *The Lord is my Praise, Praise, or Confession of the Lord*; from the Word הוד*hod, to praise*, and יה *jah, the Lord*.

HODIJAH, a Man's Name, *Nehem*. viii. 7. From the same.

HODOVIAH, see *Hodaviah* above. ,ςεδόχחרש, HODESH, Wife of *Shabaraim*, 1 Chron. viii. 9. *Month*; from חרש*chodesh, Month*, or *Novelty*; from חרש*chadash*.

,חרשי**HODSHI**, the Name of a Place, 2 *Sam*. xxiv. 6. *Renewing*, or *the first Day of the Month*: or, according to the *Syriack*, a *Present*, or *a new Present*. ,חגלהHOGLAH, Daughter of *Zelophehad*, Numb. xxvi. 33. *His Festival, or his Dance*; from the Word חגג*chagag*, and the Pronoun ה*ah*, *his*.

,μὰλέהום, **HOHAM**, King of *Hebron*, Josh. x. 3. *Woe to them*; from הוי*hoi*, and the Pronoun ם*am; them*: otherwise, *he that troubles and disquiets*; from the Word הום*hum*.

HOLINESS. Ὁλόκαυστον, HOLOCAUST, *intirely burnt*; from ὅλος, *the whole*, and καίω, *to burn*. חרנה- ,ςηνρέφολόפלח, HOLOFERNES, Lieutenant-General of *Nebuchadnezzar's* Army, *Judith* ii. 5. *Strong and courageous Captain*; from the *Hebrew* Word חיל*chail, strong*, and *phernes*, *Captain*, according to the *Syriack*. This is a *Persian* Name, and therefore it is difficult to find its Root in the *Hebrew*. One might also explain it by *he that breaks Anger*, or *the Officer of the Serpent of the Devil*.

,ναλχחלון, **HOLON**, a City, *Josh*. xv. 51. In the *Vulgate Olon. A Window*: otherwise, *Profanation*; from the Word חל*chol*: otherwise, *Trouble*; from the Word חלה*chalah*.

,μαμἔחמם, **HOMAM**, Son of *Lotan*, 1 Chron. i. 39. *Their Tumult*, or *their Noise*; from המה*amah, a Tumult* or *Noise*, and the Pronoun ם *am, theirs*.

HOMONÆUS, a Place. *Joseph*.

HONEY.

HONOUR.

HOPE.

,חפניHOPHNI, Son of the High-priest *Eli*, 1 Sam. i. 3. *He that covers*; from the Word חפף *chaphaph*: otherwise, *my Fist*; from the Word חפן *chophen*.

,הפרעהHOPHRAH, King of *Egypt*, Jerem. xliv. 30. An *Egyptian* Name, whose Etymology it would be in vain to seek for in the *Hebrew* Tongue.

,הרHOR, a Mountain, *Numb*. xx. 22. *Who conceives*, or *shews*.

,חורמHORAM, King of *Gezer*, Josh. x. 33. *Their Mountains*, or *who conceives them* or *shews them*; from the Word חר*chor*, and the Pronoun ם*am, theirs, them*. The *Septuagint* read a ל*lamed* instead of a ר*resh*.

,חרבHOREB, a Mountain or Rock, *Exod*. iii. 1. xvii. 6. *Desart, Solitude, Destruction*; *Dryness, the Sword*.

,חרמHOREM, a City, *Josh*. xix. 38. *Destruction, Anathema, Nets, Snares; a Thing devoted or consecrated to God*.

,חריHORI, Son of *Lotham*, Gen. xxxvi. 22. *Prince, Free-man*, or *who is in a Passion*: from חרה*charah*.

,חוריםHORITES, a People, Gen. xiv. 6. *Princes, Heroes*, or *Free-men*: otherwise, *who are in a Passion*; from חרה*charah*.

,חרמהHORMAH, a City, *Josh*. xix. 29. *Which is lifted up*; from the Word רמם*ramam*, or רום*rum*: otherwise, *to reject*; from the Word רמה *ramah*.

,חרמהHORMAH, the Name of a Place, *Numb*. xxi. 3. The same as *Hormah*; Josh. xv. 30. and as *Beth-alarma*, or as *Arma*; for the *Vulgate* takes them for two different Cities; *Josh*. xix. 4. *Destruction, Anathema*. See *Horem* before.

HORN. ,חרוןHORON, a City.

,חרניHORONITE, of the City *Horon*, Nehem. ii. 10. *Anger*, or *Fury*; from the Word חרה*charah*: otherwise *Liberty*, according to the *Syriack*.

,חרנימHORONAIM, two Towns or Cities of the *Moabites*, Isai. xv. 5. *Anger, Rages*; from חרה*karah*: otherwise, *Hole, Care*; from חור *cur. Liberty*, according to the *Syriack*.

HORSE.

HORSE-LEACH.

,חסהHOSAH, a Man's Name, 1 *Chron*. xxvi. 10. *He that relies on*, or *he that protects*.

,חוזיHOSAI, a Prophet, 2 *Chron*. xxxiii. 19. *Seeing*; from חזה*chazah, to see*.

נא- ,הושיעHOSANNA, a Cry of Joy, *Matth*. xxi. 9. *Hebrew, Hoshiah-na, Save me, I pray*; from the Word ישע*jashab, to save*, and from נא*na, I pray you*: otherwise, *save me presently*.

,הושעHOSEA, the Prophet, Son of *Elah*, 2 Kings xv. 30. *Saviour*, or *Safety*; from the Word ישע*jasha*.

,הושעיהHOSHAIAH, a Man's Name, *Nehem*. xii. 32. *The Lord is my Saviour*, or *let the Lord save*, or *Salvation of the Lord*; from ישע*jasha, Saviour*, and יה*jah, the Lord*.

,הושמעHOSHAMA, Son of *Jeconiah*, Son of *Joakim*, 1 Chron. iii. 18. *Who is heard*, *who hears*, or *who obeys*; from the Word שמע *Shamah*.

HOSPITALITY.

,חותםHOTHAM, Son of *Heber*, 1 Chron. vii. 32. *Seal*, or *Enclosure*.

,הותירHOTHIR, Son of *Heman*, 1 Chr. xxv. 4. *Excellent*, or *Posterity*, or *that which remains*; from יתר*jathar*.

HOURS.

,חקקהHUKOK, or *Hukkok*, a City, *Josh*. xix. 34. *Engraving*; from the Word חקק *chakak*: otherwise, *Statutes, Laws*; from חק *chok*. ,חולHUL, Son of *Aram*, Gen. x. 23. *Pain, Infirmity, bringing forth Children, Sand*, or *Expectation*; from the Word חולל*cholal*, or חול*chol*.

,חלדהHULDAH, the Prophetess, 2 *Kings* xxii. 14. *The World*.

HUMILITY.

HUMLAH, a City, *Josh*. xv. 54.

,חמטאHUMTAH, a City, *Josh*. xv. 54. *Lizard*, or *Snail*; from חמט*chomet*.

HUNTING.

,μἀλόφοחופם, **HUPHAM**, Son of *Benjamin*, Numb. xxvi. 39. *Their Bed, their Covering*, from the Word חפךchaphaph, and the Pronoun ם*am, theirs*. [680] *An* E T Y M O L O G I C A L D I C T I O N A R Y ; *o r* HUPHAMITES, Descendants of *Hupham*, Numb. xxvi. 39.

HUPPAH, one of the Heads of the twenty-four Sacerdotal Families, 1 *Chron*. xxiv. 13. *A Bed*: otherwise, *Covering*; from the Word *chaphaph*: or else, *his Shore*, or *his Harbour*; from the Word *chopb*, and the Pronoun *ab, his*.

HUPPIM, Son of *Machir*, 1 Chron. vii. 15. See the next.

HUPPIM, Son of *Hur*, 1 Chron. vii. 12. *Their Bed*, or *their Covering*; from the Word *chaphaph*, or *chapha*, and the Pronoun *am*, *theirs*: or *Sea-shore*; from *chuf*, and *jam, the Sea*.

HUR, Son of *Judah*, 1 Chron. iv. 1. *Liberty*; from the Word *chorim*: otherwise, *Whiteness, Hole, Cavern*; from the Word *chur*.

HURAI, one of the thirty valiant Captains of *David*'s Army, call'd *Haddai*, 2 Sam. xxiii. 30. a *daleth* being put for a *resh*; derived from the same Root as *Hur*.

HURAM, Son of *Balak*, 1 Chron. viii. 5. *Their Liberty, their Whiteness, their Hole*, or *their Cavern*; from the Word *chur*, and the Pronoun *am, theirs*. See *Hur*.

HURI, Father of *Shaphat*, Numb. xiii. 6. *Who is in Anger*; from *charab*: otherwise, *Liberty, Hole, Cavern*; see *Hur* before.

HUSHAH, a Man's Name, 1 Chron. iv. 4. *Who holds his Tongue*; from *cashab*: otherwise, *who hastens*; from *cush*: otherwise, *sensual*; from the same Word.

HUSHAI, the Friend of *David*, 2 Sam. xv. 32. See the next.

HUSHAM, the third King of *Edom*, Gen. xxxvi. 34. *Their Haste*, or *their Sensuality*; from the Word *chush*: otherwise, *their Silence*; from *chashab*, and *am, theirs*.

HUSHATH, a City. 2 *Sam*. xxi. 18. See *Husham* before.

HUSHATHITE, an Inhabitant of *Hushath*, 1 Chron. xxvii. 11.

HUSHIM, Son of *Aber*, 1 Chron. vii. 12. *That hold their Tongue*: or *that make Haste*; from *chashab, to keep Silence*; or from *chush, to make Haste*.

HUSHIM, the second Wife of *Shaharaim*, 1 Chron. viii. 8. See *Husham* before.

HUSKS.

HYACINTH.

HYÆNA.

HYADES, a Constellation of Stars that portended Rain, *Job* ix. 9. From ὑετὸς, *Rain*.

HYMENÆUS, the Name of an Apostate from the Faith of *Jesus Christ*, 2 Tim. ii. 17. A *Greek* Word, signifying *nuptial*, or *Marriage, or the God of Marriage*.

HYMN, *a Devout Song*.

HYPOCRITE, *an Actor, a Dissembler*.

HYSSOP, an Herb. *Heb. Esob*. I.

Names in I & J

356 names

JAAKAN, Son of *Ezer*, or *Akan*, Gen. xxxvi. 27. *Tribulation, Labour, Pain*: otherwise, *he that takes away, or rejects the Nest, or the Possession*; from *jabab, to reject*, and *canan, Nest*: or from the Word *kinan*, *Possession*; or *canah, to possess*.

JAALA, one of the Chief of the *Nethinims*, who return'd from *Babylon* to *Jerusalem*, Nehem. vii. 58. *He that ascends*; from *balah, to go up*: otherwise, *Kid or Goat*; from *jabalah*.

JAALAM, Son of *Esau* and *Aholibamah*, Gen. xxxvi. 5. *Vulgate, Ihelon. Who is hidden*: or *young Man*; from the Word *halam*, or *helem*, according to different Readings: otherwise, *their Kids*; from *jabalah, a Kid*, and the Pronoun *am, theirs*: otherwise, *the Age*; from *holam*.

JAASAU, a Man's Name, *Ezr*. x. 37. *Who makes me, or my Creator*; from the Word *hashab, to make*, and the Pronoun *i, my*.

JAARESHIAH, Son of *Jeroham*, 1 Chron. viii. 27. *Bed of the Lord*; from *heresh*, *a Bed*: otherwise, *the Lord has deliver'd him from Poverty*; from the Verb *jabah, to drive away*, and *rashash, Poverty*, and *jah, the Lord*: otherwise, *Plant, Herb of the Lord*; from *heresh*.

JAAZANIAH, Son of *Jeremiah*, Jerem. xxxv. 3. *Whom the Lord will hear, or who is attentive to the Lord*; from the Word *izen*: or *the Balances of the Lord*; from the Word *moznaim, Balances*, and *jah, the Lord*: otherwise, *the Arms of the Lord*; from *zenan*, *Arms*: or *Nourishment of the Lord*.

JAAZIAH, Father of *Beno*, 1 Chron. xxiv. 26. *Strength of the Lord*.

JAAZIAH, Son of *Izrabaiah*, 1 Chron. vii. 3. *The Lord is*; from the Word *jesh, he is*, and *jah, the Lord*.

IAASIEL, or *Jasiel*, the *Mesobaite*, 1 Chron. xi. 47. *Work, or Creature of God*; from *hashab, to make*, and *el, God*.

IAAZIEL, the Name of a Priest, 1 *Chron*. xv. 18. *God is my Strength, or the Strength of God*; from *hazaz, strong*, and *el, God*.

JABAL, Son of *Lamech* and *Adah*, Gen. iv. 20. *Which glides away*; from the Word *jubal*: or *that brings*; from *jabal*: or *that produces*; from *jabul*: or *the Trumpet of the Jubilee*; from *jobel, a Ram*.

JABEZ, Father of *Shellum*, 2 Kings xv. 10. *Driness*: otherwise, *Confusion, Shame*; from the Word *bosh*.

JABEZ, the Name of a Place, 1 *Chron*. ii. 55: or the Name of a Man, *ibid*. iv. 9. *Sorrow or Trouble*; from the Word *hatsab*, by a Transposition of the Letters.

JABIN, King of *Hazor*, Josh. xi. 1. *He that understands, he that builds*; from *binah*, *to understand*, and *banah, to build*.

,Λήιναβαὶλיבנאל, **JABNEEL**, a City, *Josh*. xix. 33. *Building of God*; from the Word בנה*banah*: or *understanding of God*; from the Word בינה*binah*, and אל*el, God*.

,άνβαὶνהיבנה, **JABNEH**, a City, 2 *Chron*. xxvi. 6. *He that builds, or understands*.

,יבק**JABOK**, the Name of a Brook or Ford, *Gen*. xxxii. 22. *Evacuation, or Dissipation*; from the Word בקק*bakak*. ,νάχαωὶνיעכ, JACHAN, one of the Children of the Tribe of *Gad*, 1 Chron. v. 13. *He that bruises or presses, or that takes away and rejects the Foundation*; from יעה*jahab, to reject*, &c. and from the Word כן*ken, Foundation*.

,יכין**JACHIN**, Son of *Simeon*, Gen. xlvi. 10. *He that strengthens and makes stedfast*; from the Word כון*cun*. Also the Name of a Pillar of *Solomon*'s Temple, 1 *Kings* vii. 15.

,ίενιεχαὶνיכיני, **JACHINITES**, Descendants from *Jachin*, Numb. xxvi. 12.

,יעקב**JACOB**, Son of *Isaac*, Gen. xxv. 27. *He that supplants or undermines*: otherwise, *the Heel*; from עקב*bacab*.

,άβεκεὶהיעקב, **JACOBAH**, the Name of a Prince, 1 *Chron*. iv. 36. From the same Root.

,יד**JADA**, Son of *Onan*, 1 Chron. ii. 28. *Knowing, skilful*.

,ίαδαὶידי, **JADAU**, Son of *Nebo*, Ezr. x. 43. *My Hand*; from the Word יד*jad, a Hand*: otherwise, *my Praise*; from the Word ידה*jadah*, *Praise*, and the Pronoun י*i, my*.

Ἰδάσπης, **JADASON**, a King subdued by *Nebuchadnezzar*, Judith i. 6. *Knowledge of the Sheep, or of the Change*; derived from the Word ידה*jadah, to know*, and ,צאן*tzon, a Sheep*. This Word is foreign to the *Hebrew* Tongue.

,ידוע**JADDUA**, or *Jaddus*, a High-priest, *Joseph. Who has Knowledge*; from ידע*jadah, to know*. ,ידעאלJADIAEL, Son of *Benjamin*, 1 Chron. vii. 6. The same who is call'd *Ashbel*, Gen. xlvi. 21. *Science, or Knowledge of God*; from ידע *jadah, Science*, &c. and אל*el, God*. ,νόρισὰ ידון, JADON, a Man's Name, *Nehem*. iii. 7. *He that judges, or pleads*; from the Word דון *don, or dun*: otherwise, *his Hand*; from יד*jad*, and the Pronoun ן*an, his*. The *Septuagint* have read *Jaron*, a ר*Resh*, for a ד*Daleth*.

JADUR, see *Jagur*.

JAFA, see *Joppa*.

,יגור**JAGUR**, a City, *Josh*. xv. 21. *Stranger, or Traveller*; from the Word גר*ger*: otherwise, *he that fears, or assembles*; from the Word גור *gur*.

,יחת**JAHATH**, Son of *Libnah*, 1 Chron. vi. 20. *To bruise, or astonish*; from the Word חתת *chathath*.

,יהצה**JAHAZ**, or *Jahoz*, a City, *Numb*. xxi. 23. the same that is call'd *Jahazah*, Josh. xiii. 18. *Quarrel, Dispute*; from the Word נצה *natzah*: or *the going out of the Lord*; from the Word יצא*going out*, and יה*jah, the Lord*.

,יחזיה**JAHAZIAH**, Son of *Tikvah*, Ezr. x. 15. *Vision of the Lord*; from the Word חזה *kazah, to see*, and יה*jah, the Lord*.

,λῃέζεἰλיחזיא, **JAHAZIEL**, third Son of *Hebron*, 1 Chron. xxiii. 19. *He that sees God, or Vision of God*; from חזה*chazah, to see*, and אל*el*, God. The *Vulgate* reads *Jaziel*, 1 Chron. xvi. 6.

,ἰδαὶיחדי, **JAHDAI**, Father of *Regem*, 1 Chron. ii. 47. *With me, or I am alone*; from the Word יחד*jachad*, and the Pronoun י*i, me*: otherwise, *sharp*; from חד*chad*: or *that rejoices*; from חדה*chadah*: or *my Unity*, according to the *Syriack*.

,יחדיאל**IAHDIEL**, the Name of a Prince, 1 *Chron*. v. 24. *The Unity of God*; from יחד*jacad*, *one alone*: otherwise, *Joy of God*; from חדה*cadah*, *Joy*: otherwise, *Point of God*; from חדד*cadad*, *Point*, and אל*el, God*: or, according to the *Syriack* and *Hebrew, Renewing of God*.

,יחדו**IAHDO**, Son of *Buz*, 1 Chron. v. 14. *He alone, or he himself*; from יחד*jakad*, and the Pronoun ו*o, him*: otherwise, *his Joy*; from חדה *kadah, Joy*: otherwise, *his Point*; from חדד *cadad*: or, according to the *Syriack, his Novelty*.

,יעל**JAHEL**, or *Jael*, the Wife of *Heber*, Judg. iv. 7. *He that ascends*; from עלה*balah, to ascend*: otherwise, *Kid*; from יעלה*jabalah*. ,λήοχὰלאליחי, JAHLEEL, Son of *Zebulun*, Gen. xlvi. 14. *Who waits on God*; from יחל*jikel, to wait*: or *who prays to God*; from חלה*chalah*: otherwise, *God that begins*; from the Word חלל *chalal, to begin*.

,ἰμαὶיחמי, **JAHMAI**, Son of *Tola*, 1 Chron. vii. 2. *He that warms, or is warm*; from the Word יחם*jacham*.

,יחציאל**JAHZEEL**, Son of *Naphthali*, Gen. xlvi. 24. *God that divides*; from חצה*chatzah*: or *that divides into half*; from חצי*chatzi*: otherwise, *that makes Haste*; from חוש*cush, to hasten*, and אל*el, God*.

,יחציאלי**JAHZEELITES**, the Descendants of *Jahzeel*, Numb. xxvi. 48. From the same Root.

,יאיר**JAIR**, Son of *Segub*, 1 Chron. ii. 22. *Who diffuses Brightness, or who is enlightned*; from אור*or, to enlighten*.

,ἰραὶיאירי, **JAIR**, or *Jairi*, Father of *Mordecai*, Esth. xi. 2. *My Light*; from the Word אור *or*, and the Pronoun י*i, my*: otherwise, *who diffuses Light, or is enlightned*.

,ϛήραὶיאירי, or ἰαειρεί, JAIRITES, Descendants from *Jair*, 2 Sam. xx. 26. *Who is enlightned*; from אור*or, Light*: otherwise, *River, or Stream*; from the Word יאר*jeor*.

Ἰάειρος, **JAIRUS**, a Man's Name, *Mark* v. 22. From the same Root.

,μίεκαὶיקים, **JAKIM**, Son of *Shimei*, 1 Chron. viii. 19. *Who raises himself*; from the Word קום*cum*: or *who confirms*; from the same.

,ילון**JALON**, Son of *Ezra*, 1 Chron. iv. 17. *Who remains, or who murmurs*; from the Word לון*lun*.

Ἰαμβρῆς, **JAMBRES**, or *Mambres*, a Magician, 2 *Tim*. iii. 8. *The Sea with Poverty*; from ים*jam, the Sea*, and the Conjunction ב*beth, in, with*, and רש*rash, poor*. This is an *Egyptian* Word, and its Etymology is not to be had from the *Hebrew*. Ἰαμβρὰ, JAMBRI, a Man's Name, 1 *Macc*. ix. 36. *Who makes bitter*; from מרר*marar*: otherwise, *who revolts or changes*; from the Word מרה*marah*.

Ἰάκωβος, **JAMES**, the Apostle, Son of *Zebedee*, Matth. iv. 21. Of the same Signification as *Jacob*; which see before.

,ימין**JAMIN**, Son of *Simeon*, Gen. xlvi. 10. *The Right-hand, or who is at the Right-hand*: otherwise, *the South*. ,Ἰνιεμαὶ ימני, JAMINITES, Descendants from *Jamin*, Numb. xxvi. 12. See *Jamin*.

,ימלך**JAMLECH**, the Name of a Prince, 1 *Chron*. iv. 34. *He that rules*; from מלך*malac*.

Ἰαμνεία, **JAMNIA**, the Name of a City, 1 *Macc*. iv. 15. *God is my Right-hand, or who builds, or who understands*; reading it *Jabnia*.

Ἰαμνεῖται, **JAMNITES**, Inhabitants of *Jamnia*, 2 Macc. xii. 9. See *Jamnia*.

Ἀναυίας, or ἥλιος, JAMNOR, one of the Ancestors of *Judith*, Judith viii. 1. *The Light of the Sea*; from the Word אור*or, Light*, and ים *jam, the Sea*: otherwise, *the Right-hand of the Light*; from ימין*jamin, the Right-hand*, and אור *or, Light*.

,ἰναωὶ ינני, **JANAI**, Son of *Gad*, 1 Chron. v. 12. *Who speaks, or who answers*; from the Word ענה*hanah*: otherwise, *Affliction, Misery*; from the Word עני*hani*: otherwise, *impoverished*.

Ἰαννὰ, **JANNA**, Father of *Melchi*, Luke iii. 24. See *Janai* before.

Ἰαννῆς, **JANNES**, the Adversary of *Moses*, 2 Tim. iii. 8. From the same.

JANNÆUS, *Alexander Jannæus*.

,ωχάναὶ יננוחה, **JANOHAH**, a City, *Josh*. xvi. 6. *Who rests or abides*; from the Word נוח *nuac*: otherwise, *who leads and guides*; from נחה *nachah*.

Ἰάνθινος, ,תחשים**IANTHINUS**, the Colour of Violets; from the *Greek* Word ἴος, and ἄνθος, *a Flower*. The *Hebrew* Word *Techashim* signifies also Violet.

,ינום**JANUM**, a City, *Josh*. xv. 53. *He that sleeps*; from the Word נום*num, to sleep*.

JAPHA, a City. *Joseph*.

,יפת**JAPHETH**, Son of *Noah*, Gen. v. 31. *He that persuades, or extends*; from פתה *pathath*: otherwise, *handsome*; from יפה*japhah*.

,εἰφαὶ יפיע, **JAPHIA**, a Son of *David*, 2 Sam. v. 16. and the Name of a City, *Josh*. xix. 12. *Which enlightens, appears, or shews*; from the Word יפע*japha*: otherwise, *which groans*; from the Word פעה*pahah*.

,τέλφαὶ יפלט, **JAPHLET**, Son of *Heber*, 1 Chron. vii. 32. *He that delivers, or drives away*; from פלט*phálat*. ,יפלטי JAPHLETI, the Name of a People, whose Country fell to the Lot of the Children of *Joseph*, Josh. xvi. 3. See *Japhlet* above.

JAR, or *Jiar*, the Name of a Month.

,ἐὸραὶ ירוח, **JARA**, Son of *Gilead*, 1 Chron. v. 14. *Which breathes*; from רוח*ruac*: otherwise, *Moon, or Month*; from ירח*jarach*: otherwise, *to smell*; from the Word ריח*ric*.

,ἀδωὶ יערה, **JARAH**, Son of *Abaz*, 1 Chron. ix. 42. *He that spoils and makes naked, or that scatters*; from ערה*harah*: otherwise, *Forests, or Honey-combs*; from יער*jahar*: otherwise, *to awaken*; from עור*hur*. The *Septuagint* have read a ד for a ר. ,θώμρεὶ ירמות, JARAMOTH, a City, *Josh*. xxi. 29. *Eminences*; from the Word רום*rum*: otherwise, *he that fears Death*; from the Word ירה*jarah, to fear*, and מות*maveth, Death*: otherwise, *he that deceives or rejects Death*; from the Word ירה*jarah, to cast*, and רמה*ramah, to cast and deceive*.

JARDEN, see *Jordan*.

,ירד**JARED**, Son of *Mahalaleel*, Gen. v. 15. *He that descends*: otherwise, *he that rules or commands*; from רוד*rud*.

,ἐερεὶ ירה, **JARHA**, the Servant of *Shesban*, 1 Chron. ii. 34. *Moon, or Month*; from ירח*jerac*: otherwise, *to blow*; from the Word ריח*ric*.

,יריב**JARIB**, Son of *Simeon*, 1 Chron. iv. 24. *He that multiplies*; from the Word רבב *rabab*: otherwise, *he that fights, disputes, or pleads*; from the Word רב*rub*.

,ישן**JASHEN**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 32. *Old, ancient, or that sleeps*.

,ישבעם**JASHOBEAM**, Son of *Hachmoni*, 1 Chron. xi. 11. *The People that sits, or he that sits with the People*; from ישב*jashab, to sit*: or *the Conversion, the Return of the People*; from שוב*shub, to be converted, to return*: otherwise, *Breathing or Respiration of the People*; from נשב*nashab*: otherwise, *Captivity of the People*; from שבה*shabab, to be captive*, and עם*ham, the People*.

,ישובJASHUB, Son of the Prophet *Isaiah*, Isai. vii. 3. *He that remains, or sits down*; from the Word ישבjashab: otherwise, *he that shall return*; from the Word שובshub, *to come back, to return*.

JASHUBI-LEHEM.

Ἰάσων, JASON, a Man's Name, 1 *Macc*. viii. 17. *He that cures, or that gives Medicines*; from the *Greek* Word ἴασις, *Health, or Cure*. 'Tis the same as *Jesus, Saviour*.

JASPER.

,יתניאלJATHNIEL, the fourth Son of *Meshelemiah*, 1 Chron. xxvii. 2. *Gift, or Recompence of God*; from תנהthanah, and אלel, *God*.

,יתר, יתירJATTIR, a City, 1 *Sam*. xxx. 27. *Josh*. xv. 48. *Which excels, or which remains*; from יתרjathar: otherwise, *that examines and searches*; from תורthur: otherwise, *a Cord, or Line*. ,Ἰαυὰν, JAVAN, Son of *Japheth*, Gen. x. 4. *He that deceives, or makes sorrowful*; from און aven: otherwise, *Clay, Dirt*; from יוןjaven, *or javan*. ,יעזרJAZER, a City of the *Amorites*, Numb. xxxii. 35. *Assistance, or he that helps*; from the Word עזרhazar, *to help*.

,יזיזJAZIZ, *David's* chief Shepherd, 1 *Chron*. xxvii. 31. *Brightness*; from the Word זיזziz: otherwise, according to the *Syriack*, *Departure, Retreat*.

IBEX, an Animal.

,יבהרIBHAR, or *Jebahar*, Son of *David*, 2 Sam. v. 15. *Election, or he that is chosen*; from בחרbachar, *to chuse*.

IBIS, a Bird.

,Μὰαλβεὶμ יבלעם, IBLEAM, a City, *Josh*. xvii. 11. *Old-age of the People*; from בלהbalah, *to grow old, to decay*: otherwise, *Production of the People*; from יבולjebul, and עמham, *the People*: otherwise, *which swallows them up*; from the Word בלעbalah, and the Pronoun ם *am, them*.

,Ϛαίνοχεὶ יבנוה, IBNAH, Father of *Reuel*, 1 Chron. ix. 8. *Building of God*; from בנהbanah: or *Filiation of God*; from בן*ben, a Son*: otherwise, *Understanding of God*; from בינהbinah, and אלel, *God*.

,ἀινβεὶ יבניה, IBNEIAH, Son of *Jeroham*, 1 Chron. ix. 8. *The Building of the Lord*; from בנהbanah, *Building*: otherwise, *Filiation of the Lord*; from בן*ben, a Son*: otherwise, *Understanding of the Lord*; from ,בינה*Understanding*, and יה*jah, the Lord*.

,ἰραβὲρ עברי, IBRI, Son of *Merari*, 1 Chron. xxiv. 27. See *Heber*. ,Ἰαὰσβαὶ יבשן, IBZAN, Son of *Tola*, 1 Chron. vii. 2. *He that perfumes*; from the Word בשם *beshem*: otherwise, *their Drought*; from יבש *jabesh, to be dry*: otherwise, *their Shame*; from בושbosh, *to blush with Shame*, and the Pronoun ם*am, their*.

,אבצן IBZAN, the Name of one of the Judges of *Israel*, Judg. xii. 8. *Father of the Buckler, or the Buckler of the Father*; from ,אב*Father*, and צן*tzan, a Buckler*.

,θὼβαχὶ איכבוד, ICHABOD, Son of *Phinehas*, 1 Sam. iv. 21. *Where is the Glory?* from the Adverb איךeic, *where*: or otherwise, *Wo to the Glory*; from the Adverb ,אוי or איoi, *Misfortune*; or *alas*, and the Word כבדkabod, *Glory*.

Ἰκόνιον, ICONIUM, a City, *Acts* xiv. 1. From the *Greek* Word ἵνω, *I come*.

,ידאלהIDALAH, a City, *Josh*. xix. 15. *Hand of the Oath, or of the Curse*; from ידjad, *a Hand*, and אלהalah, *to swear*: otherwise, according to the *Syriack* and *Hebrew*, *the Hand of God*.

,ידבשIDBASH, Son of *Elam*, 1 Chron. iv. 3. *Honey, or Sweet*; from דבשdebash: or *Hand of Confusion*; from יד*jad, a Hand*, and בושbosh, *Shame*.

,ἰεαδδὰω אדו, IDDO, a Man's Name, *Ezr*. viii. 17. *His Vapour, his Death, or his Cloud*; from אידed, *Vapour*, and the Pronoun ו*vau, his*.

,ידוIDDO, Son of *Zechariah*, 1 Chron. xxvii. 21. *His Hand, his Power, or his Praise*; from יד*jad, a Hand*, or ידה*jadah, Praise*, and ו*o, his*.

,עדוIDDO, Son of *Joah*, 1 Chron. vi. 21. Also the Father of *Barachiah*, Father of *Zechariah*, Zech. i. 1. *His Witness, his Ornament*.

IDOL, *an Image*.

IDOLATRY, or *Image-worship*.

Ὼξ, IDOX, or *Ox*, *Judith's* Grand-father, *Judith* viii. 1. *Which bruises the Grain*; from the Word ירשdish: otherwise, *joyful, agreeable*.

,אדוםIDUMÆA, a Province of *Syria*, Isai. xi. 14. *Red, human*. ,אדומיםIDUMÆANS, *Edomites*.

JEALOUSY. ,יעריםJEARIM, a Side of a Mountain, *Josh*. xv. 10. *Woods, Forests*; from the Word יער*jahar*.

,יבוס**JEBUS**, a City, the same as *Jerusalem*, Josh. xviii. 28. *Which treads under foot, or contemns*; from יבוס*bus*. ,יבוסיJEBUSITES, Inhabitants of *Jebus*.

,αἱμεκεἰהיקמי, **JECAMIAH**, Son of *Jeconiah*, 1 Chron. iii. 18. Son of *Shallum*, 1 Chron. ii. 41. *Resurrection, or Confirmation of the Lord*; from יקום*cum, to raise up, to confirm, to support*, and from the Word יה*jah, the Lord*.

,יכליהו**JECOLIAH**, Mother of *Azariah* King of *Judah*, 2 Kings xv. 2. *Consummation of the Lord*; from יכלה*chalah, to consummate*: otherwise, *Power of the Lord*; from the Word יכל *jachol, to have Power*, and יה*jah, the Lord*.

,ζαίνοχεἰהיכני, **JECONIAH**, Son of *Jehoiakim*, Son of *Josiah*, 1 Chron. iii. 16. He is call'd *Coniah* in the *Hebrew* of *Jerem*. xxii. 28. *Preparation of the Lord*; from יכון*cun, to prepare*: otherwise, *Stedfastness*; from the same Word, and from יה*jah, the Lord*.

,ἑαδωἰהידעי, **JEDAIAH**, the Name of a Priest, 1 *Chron*. ix. 10. *Science, or Knowledge of the Lord*; from ידע*jadah, to know*, and יה*jah*, *the Lord*.

,ζαίαδεἰהידי, **JEDAIAH**, Son of *Haramaph*, Nehem. iii. 10. *Hand, or Praise of the Lord*; from יד*jad, a hand*, or ידה*jadah, Praise*, and יה *jah, the Lord*.

,λήιδαἰאלידיע, **JEDIAEL**, Son of *Shemri*, 1 Chron. xi. 45. *God is my Knowledge, or the Knowledge of God*; from ידע*jadah, Knowledge*, and אל*el, the Lord*.

,αδίδδεἰהידיד, **JEDIDAH**, Mother of *Josiah*, 2 Kings xxii. 1. *Well-beloved, or amiable*; from ידד*jadad*, or ידיד*jedid*: otherwise, *his hands*; from יד*jad, a Hand*, and the Pronoun ה *ah, his*.

,ידיתון**JEDUTHUN**, Father of *Galal*, 1 Chron. ix. 16. *His Law*, from דת*dath*, and the Pronoun ן*an, his*: otherwise, *who gives Praise*; from ידה*jadah, to praise*, and נתן*nathan, to give*.

,ρἐζειχἀראיעזר, **JEEZER**, Son of *Gilead*, Numb. xxvi. 30. He is call'd *Abiezer*, *Josh*. xvii. 2. *Island of Assistance*; from the Word אי *ai, an Island*, and עזר*hazar, to help*: otherwise, *Isle of Entrance, or of the Court*; from the Word עזרה*hazarah*: otherwise, *wo to the Help*, *or to the Court*; from אוי*wo, Misfortune*. This Name is a Corruption from אביעזר*abiezer, the Help of my Father*.

,ἰρεζειχἀיעזרי, **JEEZRITES**, Descendants from *Jeezer*, Numb. xxvi. 30. See *Jeezer*. ,λἠελολαἰלאלחי, JEHALELEEL, or *Jaleleel*, according to the *Vulgate*, 1 Chron. iv. 16. *Who praises God*; from the Word חלל*hillel*, *to praise*: otherwise, *Brightness, or Light of God*; from the same Verb *hillel*, and אל*el, God*.

,יהואל**JEHAZIEL**, a valiant Man of *David's* Party, 1 *Chron*. xii. 4. *He that sees God, or Vision of God*; from the verb חזה*chazah*, *to see*, and אל*el, God*.

,ἀιαδαἰוהיהדי, **JEDEIAH**, Son of *Shubael*, 1 *Chron*. xxiv. 20. *One only Lord*; from the Word יחד*jachad*: otherwise, *the Joy of the Lord*; from חדה*chadah, Joy*: otherwise, *the Point of the Lord*; from חדד*chadad, a Point*, and יה*jah, the Lord*: or, according to the *Hebrew* and the *Syriack*, *the Renewing of the Lord*.

JEHEZEKEL, one of the Families of the Priests, 1 *Chron*. xxiv. 16.

,ειαιחיהוα, JEHIAH, a Priest, or Porter of the Ark, 1 *Chron*. xv. 24. *The Lord live*; from חיה*chajah, to live*, and יה*jah, the Lord*.

,יחדסδ, **JEHIED**, or *Jud*, a City, *Josh*. xix. 45. *He that praises*.

,יעיאל**JEHIEL**, the Name of a Scribe, 2 *Chron*. xxvi. 11. *God has taken, or hunted him away*; from יעה*jahab*: otherwise, *God is my Heap*; from יעbi, *a Heap*, and אל*el, God*.

,יחיאל**JEHIEL**, one of the *Levites* appointed to sing and play on Instruments, 1 *Chron*. xv. 18. *God lives, may God live*; from חיה*cajah*, and אל*el*, *God*.

,αδωשהוהי, **IEHOADAH**, Son of *Abaz*, 1 Chron. viii. 36. *Assembly of the Lord*; from עדה*bedah, Assembly*: otherwise, *Testimony*; from עוד*bud*: otherwise, *Spoil*, or *Prey*; from עד*bed*: otherwise, *Ornament* or *Passage*; from the same Word עדה *badah*, and יה*jah, the Lord*.

,יהוערן**IEHOADAN**, Mother of *Amaziah*, 2 Kings xiv. 2. *The Delights of the Lord*; from עדן *badan, Pleasure*, and יה*jah, the Lord*: or *the Time of the Lord*, according to the *Hebrew* and the *Syriac*.

,יהואחז**JEHOAHAZ**, Son of *Josiah* King of *Judah*, 2 Kings xxiii. 34. *The Prize*, or *Possession of the Lord*; from the Word אחז*achaz, Possession*, and יה*jah, the Lord*: or *the Lord that sees*; from the Word חזה*chazah, to see*.

יואחז**JEHOAHAZ**, Father of *Joash*, 2 Chron. xxxiv. 8. *He that takes*, or *possesses*, or *sees*; from אחז*achaz, to possess*, or חזה*chazah, to see*.

יהואש**JEHOASAH**, Son of *Abaziah*, 2 Kings xi. 21. *The Fire of the Lord*; from אש*esh, Fire*: otherwise, *Victim of the Lord*; from אשה*ishe*, *Victim*, and יה*jah, the Lord*.

μιεκαωιχιηοιה, **JEHOIACHIN**, Son of *Jehoiakim*, or *Eliakim*, 2 Kings xxiv. 6. *Preparation*, *or Strength of the Lord*; from כון*cun, to prepare*, and יה*jah, the Lord*. μιακαωιקיוי, JEHOIAKIN, Son of *Josiah*, 2 Kings xxiii. 34. He was also call'd *Eliakim. The Resurrection, or Confirmation of the Lord*; from תקומה*thecumah, Resurrection*, and יה*jah, the Lord*.

Ἰωαρὶβ, **JEHOIARIB**, or *Joarim, Vulgate*, *Joarib*, 1 Macc. ii. 1. *The Lord exalted*, or *the Exaltation of the Lord*; from רום*rum, to exalt*, and יה*jah, the Lord*. ,ϛαεβασωιהושבע, JEHOSHEBAH, Daughter of King *Jerom*, and Sister of *Abaziah*, 2 Kings xi. 2. *Who is replenish'd and fill'd with the Lord*; from שבע*shabah, to satisfy*: or *Oath*, or *Seventh, of the Lord*; from שבועה*shebuah, Oath*, or *Seventh*, and יה*jah, the Lord*.

εδιαωιעדויה, or ιωδαε, JEHOADAH, the Name of a Priest, 2 *Kings* xi. 15. *Science*, or *Knowledge of the Lord*; from the Word ידע*jedah*, *Knowledge*, and יה*jah, the Lord*.

יהורם**JEHORAM**, Son of *Jehoshaphat*, 1 Kings xxii. 51. *Exaltation of the Lord*; from רום*rum, Elevation*: or *rejected of the Lord*; from ירה*jarah, to reject*, and יה*jah, the Lord*.

יהוצדק**JEHOSADAK**, Son of *Seraiah*, 1 Chron. vi. 14. *The just Lord*, or *the Justice of the Lord*; from צדק*tsadik, just*, and יה*jah, the Lord*.

θιαεβασωιעתושבהוי, **JEHOSHABEATH**, Daughter of *Jeboram*, and Sister of *Joash*, 2 Chron. xxii. 11. See *Jehoshebah* above: otherwise, *the Lord changes the Hour*; from יה*jah, the Lord*, and ישב*jashab, Change*, and עת*beth, Time*.

יהושפט**JEHOSHAPHAT**, Son of *Asa*, 2 Kings xv. 24. *God judges*, or *the Judgment of the Lord*; from שפט*shaphat, to judge*, and יה*jah, the Lord*.

יהוה**JEHOVAH**, the incommunicable Name of God. *Self-subsisting*; from היה*hajah, to be*.

יהוזבד**JEHOZABAD**, Son of *Shomer*, Servant of *Joash*, 2 Kings xii. 21. *Portion of the Lord*; from זבד*zabad, Portion*, and יה*jah, the Lord*.

יהוא**JEHU**, the Son of *Jehoshaphat*, 2 Kings ix. 2. *Himself*; from the Pronoun הוא*hu*: otherwise, *who exists*; from the Word הוה*havah*.

αεβαιהבי, **JEHUBBAH**, Son of *Shomer*, 1 Chron. vii. 34. *Secret, hidden*; from חבה*caba*: otherwise, *Friendship, Affection*; from חבב*chabab*.

יהוכל**JEHUCAL**, Son of *Shelemiah*, Jerem. xxxvii. 3. *Every thing of the Lord*; from כלל *calal, all*; or *Perfection and Consummation of the Lord*; from *calal*, and יה*jah, the Lord*.

יהד**JEHUD**, a City, *Josh*. xix. 45. *He that praises*.

יהודי**JEHUDI**, Son of *Nethaniah*, Jerem. xxxvi. 14. *God is my Praise*.

יהודיה**JEHUDIJAH**, Wife of *Ezra*, 1 Chron. iv. 18. *The praise of the Lord*.

יעיאל**JEIEL**, the Name of a Scribe, 2 *Chron*. xxvi. 11. *God has taken or driven him away*; from יעה*jahab*. αιμεκαιαμעקי, JEKAMEAM, *Vulgate Jecmaan*, 1 Kings iv. 12. *Resurrection*, or *Confirmation*, or, *Vengeance of the People*; from the Word קום*cum*, and עם*bam, the People*.

יקמיה**JEKAMIAH**, Son of *Shellum*, 1 Chron. ii. 41. *Resurrection* or *Confirmation of the Lord*; from קום*cum, to rise*, and יה*jah, the Lord*.

יקותיאל**JEKUTHIEL**, Father of *Zanoah*, 1 Chron. iv. 18. *God is my Hope*: or *the Hope of God*; from קוה*cavab, to hope, to wait for*: otherwise, *Assembly of God*; from the same Word, and from אל*el, God*.

ימימה**JEMIMA**, Daughter of *Job*, Job xlii. 14. *Handsom as the Day*; from יום*jom, the Day*.

ανιμειניμי, **JEMINI**, Father of *Aphiah*, 1 Sam. ix. 1. *My Right-Hand*, or *which is on the Right-hand*; from ימין*jamin, the Right-hand*.

Ἰεμινὶ, **JEMINEUS**, a Man of *Jemini*, or Descendant of *Benjamin*, 2 Sam. xx. 1. From the same Root.

יפתח**JEPHTHAH**, one of the Judges of *Israel*, Son of *Gilead*, and of one of his Concubines, *Judg*. xi. 1. *He that opens, or he will open*; from פתח*pathak, to open*. ,יפנהJEPHUNNEH, Father of *Caleb*, Numb. xiii. 7. *He that beholds*; from the Word פנה*phanah, he beheld*.

,χάρεὶחירח, **JERAH**, or *Jare*, Son of *Joktan*, Gen. x. 26. *The Moon, or Month*; from ירח *jarac*: otherwise, *to scent or smell*; from the Word ריר*ic*.

,λήαμαρεὶלאמחירה, **JERAHMEEL**, Son of *Hezron*, 1 Chron. ii. 9. *Mercy of God*; from the Word רחם*racham*, and אל*el*, *God*: otherwise, according to the *Hebrew* and *Syriack, the Love of God*.

,ילמחירה**JERAHMEELITE**, of the Posterity of *Jerahmeel*, 1 Sam. xxvii. 10. from the same Root.

,לאמחירח**JERAHMIEL**, Son of *Hammelech*, Jerem. xxxvi. 26. See *Jerahmeel*.

,ἰμερεὶמרי, **IEREMAI**, a Man's Name, *Ezr*. x. 33. *My Height, my Elevation*; from the Word רום*rum, Elevation*, and the Pronoun י*i*, *my*: otherwise, *he that fears*; from ירא*jare*: or *that rejects the Waters*; from רמה*ramah, to reject*, and מים*majim, Waters*.

,ϛαίμερεὶהימרי, **JEREMIAH**, the Name of a Prince, 1 *Chron*. v. 24. Also the Name of one of the four greater Prophets, *Jerem*. i. 1. *Exaltation or Grandeur of the Lord*: or *who exalts, or gives Glory to the Lord*; from the Verb רמם*ramam, to lift up*, and יה*jah, the Lord*.

,αίρεὶהודירי, **JERIAH**, eldest Son of *Hebron*, 1 Chron. xxiii. 19. *The fear of the Lord*; from ירא*jare, to fear*: otherwise, *Vision of the Lord*; from ראה*raah, to see*: otherwise, *Projection of the Lord*; from ירה*to cast*, and יה*jah, the Lord*.

,ἰαβιραὶיביר, **JERIBAI**, Son of *Elnaam*, 1 Chron. xi. 46. *He that fights, pleads, or reproves*; from ריב*rub*: or *that multiplys*, from רבה *rabah*.

,יחירו**JERICHO**, a City, *Numb*. xxii. 1. *His Moon, or Month*; from ירח*jareac*: otherwise, *his Scent*; from ריח*reac*, and the Pronoun ו*o, his or hers*.

JERICON, see *Me-jarkon*.

,λήηραὶיריא, **JERIEL**, Son of *Tola*, 1 Chron. vii. 2. *Fear, or Vision, or Projection of God*. See *Jeriah* before.

,ירימות**JERIMOTH**, Son of *Bela*, 1 Chron. vii. 7. *Eminences*; from the Word רמם *ramam*: otherwise, *he that fears, that sees, that rejects Death*. See *Jeriah*, and מות*maveth, or mut*, *Death*. ,יריעותJERIOTH, Son of *Caleb* and *Azubah*, 1 Chron. ii. 18. *Curtains*; from יריע*jeriah*: otherwise, *confused Cries*; from רוע*ruak*, or יריע*riah*: or *Ruptures*; from the Word ראה*raah*.

,ירבעם**JEROBOAM**, Son of *Jehoash*, King of *Israel*, 2 Kings xiv. 22. *He that rejects or opposes the People*; from ירה*jarah, to reject*: or *Cause, or Dispute of the People*; from ריב*rub, to plead, to dispute*: otherwise, *that multiplies the People*; from the Verb רבב*rabab, to multiply*, and עם*bam, the People*.

,ירבעל**JERUBBAAL**, the same as *Gideon*, one of the Judges of *Israel*, Judg. vi. 32. *He that disputes, or defends Baal, or that revenges the Idol*: otherwise, *let Baal defend his Cause*; from ריב*rub, to dispute, plead, or defend*, and the Word בעל*baal, an Idol*.

,λααβορεὶתשבירי, **JERUBESHETH**, according to the *Vulgate Jerobeseth*, the same as *Gideon*, or *Jerubbaal*, Father of *Abimelech*, 2 Sam. xi. 21. *Let the Idol of Confusion defend itself*; from the Root ריב*rub, to struggle, to plead*, and בוש*bosh, Shame*: or from the Word בשת *bosheth, Idol, infamous*. ,ירחםJEROHAM, Son of *Elkanah*, 1 Chron. vi. 27. *Pitiful*; from the Word רחם*rekem*: or *Well-beloved*, according to the *Syriack*.

,ירואל**JERUEL**, a Vale or Wilderness, 2 Chron. xx. 16. *Fear of God, or Vision of God*; from ירא*jarah, to fear*, or ראה*roah, to see*, and אל *el, God*.

,αμυλόσυορεὶלמשורי, **JERUSALEM**, a City, *Josh*. x. 1. *Vision of the Perfect*; or *of the Pacifick*; from ,ראה*to see, or Vision*, and שלם *shalom, Peace, or Perfection*.

,ירושה**JERUSHA**, Mother of *Jotham*, 2 Kings xv. 33. *He that possesses the Inheritance*; from ירש*jarash*: otherwise, *exil'd banish'd, rejected*; from ירה*jarah*.

,ἰαεσεὶהיעשי, **JESAIAH**, Son of *Pelatiah*, 1 Chron. iii. 21. *Salvation of the Lord*; from ישע*jashab, to save*, and יה*jah, the Lord*.

,αιεσεὶהוישע, **JESHAIAH**, a *Levite*, 1 Chron. xxv. 15. *Salvation of the Lord*; from ישע *jashab, to save*, and יה*jah, the Lord*.

,ישנה**JESHANA**, a City, 2 *Chron*. xiii. 19. *He that sleeps; or grows old*; from ישן*jashan*: otherwise, *he that changes*; from the Word שנה *shanah*.

,λήηρεσὶהלאשרי, or ἰασαρελὰ, JESHARE- LAH, Head of the seventh Family of Musicians, 1 *Chron*. xxv. 14. *God that prevails*: or *he that surmounts God*; from שרה*sharah, to surmount or govern*: otherwise, *Uprightness of God*; from ישר *jashar*: or *Song of God*; from שור*shur, a Song*, and ,אל*el, God*.

,ישבאב**JESHEBIAB**, Head of the fourteenth Sacerdotal Family, 1 *Chron*. xxiv. 13. *Habitation, Residence of the Father*; from ישב*jashab*, *Habitation*, &c. otherwise, *Captivity*; from שבה *shabah*: otherwise, *Conversion, or Return of the Father*; from שוב*shub*, and אב*ab, Father*.

,ῥὰβαὶρישר, **JESHER**, Son of *Caleb*, 1 Chron. ii. 18. Or the Name of a Place, *Isai*. xvi. 8. *Just, equitable*: otherwise, *he that sings, that regards, or governs*; from שור*shur*.

,ישימון**JESHIMON**, the Name of a Desart, 1 *Sam*. xxiii. 24. *Solitude, Desolation*; from the Word ישם*jasham*.

,ἰσμοσισישי, **JESHISHAI**, Son of *Jahdo*, 1 Chron. v. 14. *Old, ancient*; from שׁשׁ*jashash*: otherwise, *a Present*; from שי*shai*: otherwise, *he that rejoices*; from שוש*shush*. ,αἰυσεὶησιחישוה, JESHOHAIAH, the Name of a Prince, 1 *Chron*. iv. 36. *The Lord that presses, or humbles*; from *jeshac, to humble*: otherwise, *Meditation of the Lord*; from שוח*shuac, to meditate*, and יה*jah, the Lord*.

,ישוע**JESHUA**, a City, *Nehem*. xi. 26. Also a *Levite*, 2 Chron. xxx. 15. *Saviour*.

JESHUI, Son of *Saul*, 1 Sam. xiv. 49.

,ישימיאל**JESIMIEL**, the Name of a Prince, 1 *Chron*. iv. 36. *The Lord has named me*; from שם *shem, a Name*: otherwise, *Admiration, Astonishment*; from שמם*shamam*, and from אל*el, God*.

,ἰασσεὶישי, **JESSE**, Father of *David*, Isai. xi. 10. *To be, or who is*; from the Word ישי*jesh*: otherwise, *my Present*; from שי*shai*. ,ἐυοσηὶישוי, JESUI, Son of *Asher*, Gen. xlvi.

Who is equal, proper, placed; from שוה *shavah*: otherwise, *flat Country*.

JESUITES, the Posterity of *Jesui*, Numb. xxvi. 44.

,ϛῦοσηὶישוע, **JESUS**, the holy Name *Jesus*, Matth. i. 16. *Saviour*.

,יתר**JETHER**, Father of *Amasa*, 2 Sam. xvii. 25. *He that excells, or remains*; from יתר *jathar*: otherwise, *that examines, searches*; from תור*thur*: otherwise, *a Line, or String*.

,יתת**JETHETH**, Son of *Esau*, Gen. xxxvi. 40. *He that gives*; from the Word נתן*nathan, to give*.

,ἀλθεὶהלתי, **JETHLAH**, or *Ithlah*, a City, *Josh*. xix. 42. *He that is fastned, or suspended*; from תלה*thalah*: or *is assembled*; from תלל*thalal*.

,ῥὸθεὶורתי, **JETHRO**, the Father-in-law of *Moses*, Exod. iii. 1. *His Excellence, his Remains, his Posterity*. See *Jether*.

JETTAN, a Place. *Euseb*.

,ῥὲτηθורתי or ἰητὲρ, JETUR, Son of *Ishmael*, Gen. xxv. 15. *He that keeps*: otherwise, *Order, Succession*: from תור*thur*: or, according to the *Syriack, Mountainous*.

,λήεὶואליע, **JEUEL**, Son of *Zerah*, 1 Chron. ix. 6. *The Lord has taken it away*.

,יעוש**JEUSH**, Son of *Reboboam* and *Abihail*, 2 Chron. xi. 19. *He that is devoured, knawed by the Moth, or Scurf*; from עשׁשׁ*hashash*: otherwise, *assembled*; from עוש*hush*. ,יעוץJEUZ, Son of *Shabaraim* and *Hodesh*, 1 Chron. viii. 10. *Which is of Wood*; from עץ *betz*: otherwise, to counsel; from עוץ*butz*.

JEWRY, see *Judea*. Ἰουδαῖοι, JEWS, see *Judah*. ,ῥὲασεὶיצר, JEZER, Son of *Naphthali*, Gen. xlvi. 24. *Who is shut up, made, created*; or *who is in a Strait, or in Pain*, according to different Readings of the *Hebrew* Word. ,יצריJEZERITES, the Posterity of *Jezer*, Numb. xxvi. 49. ,ϛαίνοζεὶהיאזני, JEZANIAH, Son of *Hoshaiah*, Jerem. xlii. 1. *Whom the Lord will hear, or who is attentive to the Lord*. ,איזבלJEZEBEL, Daughter of the King of the *Zidonians*, 1 Kings xvi. 31. *Island of the Habitation*; from אי*ai, an Island*, and זבל*zabal*, *Habitation*: otherwise, *Woe to the Habitation*; from אוי*oi, Woe*: or, according to the *Hebrew* and *Syriack, Isle of the Dungbill*, or *Woe to the Dungbill*. ,יזיאלJEZIEL, Son of *Azmoth*, 1 Chron. xii. 3. *Sprinkling of God*; from נזה*nazab*, and אל*el*, *God*.

,צחר**JEZOAR**, *Sabar*, or *Isaar*, according to the *Vulgate*, Son of *Ashur* and *Helab*, 1 Chron. iv. 7. or *Zobar*, Gen. xlvi. 10. *Bright, white*; from צחר*tzachar*. ,ἀρεζἔיחורה, JEZRA, Son of *Meshullam*, 1 Chron. ix. 12. *Which pertains to the Hog*; from חזיר*chazir, a Hog*.

,יזרחיה**JEZRAHIAH**, Chief of the Singers, *Nehem*. xii. 41. *The Lord is the East, or the Lord arises*: otherwise, *Brightness of the Lord*; from זרח*zarach, to arise*, and יה*jah, the Lord*.

,יזרעאל**JEZRAEEL**, a City, *Josh*. xv. 56. *Seed of God*; from זרוע*zeruah, Seed*: otherwise, *God who spreads the Evil*; from נזה *nazah, to spread*, and רוע*ruah, Evil*: otherwise, *dropping of the Friendship of God*; from the same Word, and רעה*raah, Friendship*, and אל*el, God*.

,יזרעאלי**JEZRAELITES**, Inhabitants of the same City, 1 *Kings* xxi. 4.

,יגאל**IGAL**, Son of *Nathan*, 2 Sam. xxiii. 36. *Who is redeem'd, or who is blemish'd or defiled*; from גאלgoel. Also the Son of *Joseph*, Numb. xiii. 8.

,ςαίλοδοgוהליגד, **IGDALIAH**, a Man of God, Father of *Hanun*, Jerem. xxxv. 4. *Grandeur of the Lord*, or *the Lord shall exalt me*, or *make me great*; from גדלgadal, *Grandeur*, and יהjah, *the Lord*. ,יגאלIGEAL, Son of *Shemaiah*, 1 Chron. iii. 22. *He that redeems, or defiles*; from גאלgaal, or *gheel*, according to the several Readings.

IGNATIUS, a Disciple. ,θἀδλεἰφירלף, JIDLAPH, Son of *Nahor* and *Milchah*, Gen. xxii. 22. *He that distils, or drops Water*; from דלפdalaph: otherwise, *joyn'd Hands*, according to the *Hebrew* and *Syriack*.

העברים- ,μἰραβειἀעיי, **IJE-ABARIM**, the thirty-eighth Station or Encampment of the *Israelites*, Numb. xxi. 11. *Heap, Mass, or Hills, of the Hebrews*, or *of the Passengers*; from עיהor עי *hi, Heap*, or *Hill*, and עברdeber, *to pass*.

,עיים**IIM**, a City, *Josh*. xv. 29. *Heap*, *Mass*, in the Plural; from עיhi or *hai, an Heap*.

,ימנה**JIMNAH**, Son of *Asher*, Gen. xlvi. 17. *His Right-hand*; from the Word ימיןjamin: or *he that reckons, or prepares*; from מנהmanah: or, according to the *Syriack, he that regulates or establishes*.

,ימנע**JIMNA**, Son of *Helem*, 1 Chron. vii. 35. *Hindrance*; from the Word מנעmanah: otherwise, *the Sea disturb'd*; from יmjam, *the Sea*, and נועnuah, *to move, to fluctuate*.

,ἰvιεμεἰהנימ, **JIMNAITES**, Descendants from *Jimnah*, Numb. xxvi. 44. *Right-hand*; from ימין *jamin*: or *they that reckon or prepare*; from the Word מנהmanah. ,עיוὰוי, JION, or *Abion*, the Name of a City, 1 *Kings* xv. 20. *Look, Eye, Fountain*; from עין *hain*.

,ςἰvvἰשקע, **IKKESH**, Father of *Hirah*, 2 Sam. xxiii. 26. *Wicked, corrupt, perverse, dangerous*.

,ιαλἤיעל, **ILAI**, one of *David's* thirty valiant Captains, 1 *Chron*. xi. 29. *He that ascends; from* עלהhalah, *or he that is above*: otherwise, *an Heap to me; from* עיbi, *an Heap*, and the Preposition לl, *to*, and the Pronoun יi, *me*.

Ἰλλυρικόν, **ILLYRICUM**, a Province, *Rom*. xv. 19. *Joy, Rejoicing*. It may come from the *Greek* Word λύρα, *a Lyre, an Instrument of Joy*: but it is better to own our Ignorance, and that we know not its true Root and Signification.

IMAGE.

,ἀλμεἰהלימ, **IMLAH**, Father of the Prophet *Micaiah*, 1 Kings xxii. 8. *Plenitude, or Repletion; from* מלאmala: otherwise, *Circumcision*; *from* מולmul.

,עמנואל**IMMANUEL**, a Name given to *Jesus Christ*, Isai. vii. 14. *God with us; from* the Preposition עמbim, *with*, the Pronoun נוeno, *us*, and the Word אלel, *God*.

,ῥήμμἐראמ, **IMMER**, the Name of a Man, and of a Place, *Ezr*. ii. 37. *He that speaks, Saying*; and, according to the *Syriack, Lamb*: otherwise, *Exaltation*.

IMPOSTORS.

IMPRECATIONS.

,ἀρβμεἰהרימ, **IMRAH**, Son of *Zophah*, 1 Chron. vii. 36. *Rebel, factious*.

,אמרי**IMRI**, Father of *Zaccur*, Nehem. iii. 2. *Bitter; from* the Word מררmarar: otherwise, *he that speaks; from* אמרamar: otherwise, *raised up*; from רמהramah. IMPOSITION *of Hands*.

IMPURE.

,φάρασφרש, **INCENDENS**, 1 Chron. iv. 22. In *Hebrew, Saraph*; one of the Princes of *Moab*. *The Burning, burning and winged Serpent*.

,תבערה**INCENDIUM**, *Numb*. xi. 3. In *Hebrew Taberah, Burning*.

INCENSE.

INCEST.

INCHANTMENTS.

INCREDULOUS.

,ἡϰωδvἰהדו, **INDIA**, a considerable Country in the East, *Esth*. i. 1. In *Hebrew bodu, Praise, Law; from* הודbod.

,אופיר**INDIA**, in *Hebrew Ophir*; Job xxviii. 16. See *Ophir*.

INDIES.

INIQUITY.

INNOCENT.

INNOCENTS.

INTELLECTUS.

INTERCALATION.

,יואב**JOAB**, Brother of *Abishai*, 1 Sam. xxvi. 26. *Paternity, or who has a Father*; from אבab, *a Father*: otherwise, *voluntary*; from the Word יאבjoab.

,χαωȉחאיו, or ἰωαά, JOAH, Son of *Zimnab*, 1 Chron. vi. 21. *Fraternity, or who has a Brother*; *from* אחachab, *a Brother*: or *Brother of the Lord; from achab*, and יהjah, *the Lord*.

,μίεκαωȉיויקים, **JOAKIM**, *Eli, Eliakim*; Father of the Virgin *Mary*. See *Jeboiakim*.

,αννάωȉהוחנה, **JOANNA**, Wife of *Chuza*, Luke viii. 3. *The Grace, the Gift, or the Mercy of the Lord*. See *Johanan*.

,יואש**JOASH**, Father of *Gideon*, Judg. vi. 11. *Who despairs; from* the Word יאשjaash: otherwise, *he that burns, who is of Fire*; from the Word אשesh. ,יועשJOASH, Son of *Becher*, 1 Chron. vii. 8. *Knaw'd by the Moth; from* עשhash: otherwise, *who is assembled; from* עשhush.

,איוב**JOB**, the Name of a Patriarch, *Job* i. 1. *He that weeps, that cries*: otherwise, *that speaks out of an hollow Place*, like the *Ventriloquists*.

,μὲσάȉיוב, **JOB**, Son of *Issachar*, Gen. xlvi. 13. The same who is call'd *Jashub*, 1 Chron. vii. 1. *He that cries, or weeps*.

,יובב**JOBAB**, Son of *Joktan*, Gen. x. 29. From the same.

,יוכבד**JOCHEBED**, Daughter of *Levi*, Wife of *Amram*, Exod. vi. 26. *Glorious, honourable, a Person of Merit; from* כבדcabad: or *the Glory of the Lord*. This Word is compounded of the Words יהjah, *the Lord*, and כבדcabad, *Glory*.

,δάωȉיועד, **JOED**, one of the Grandsons of *Benjamin*, Nehem. xi. 7. *Who is adorned, or who possess; from* עדהbadah: otherwise, *who gives Testimony; from* עודbud: or *who plunders; from the Word* עדbed.

,יואל**JOEL**, the Name of a Prince, 1 *Chron*. iv. 35. *He that wills, commands, or swears; from* יאלjaal.

,יועלה**JOELAH**, Son of *Jerobam*, 1 Chron. xii. 7. *Elevation; from* עלהhalah: otherwise, *he that profits, or advances; from* יעלjabal: otherwise, *he that takes away the Curse; from* יעה *jabab, to remove, to reject*; and אלהalah, *a Curse*.

,יועזר**JOEZER**, one of the Captains that attended *David*, when he fled from *Saul*, 1 Chron. xii. 6. *He that aids and assists*; from the Word עזר *bazar*.

,ςάτὺα νασωψῦ ἰαακהגבה, **JOGBEHAH**, a City, *Numb*. xxxii. 35. *Height, or Exaltation; from* גבה *gabah*. ,ἰλγοȉיגלי, JOGLI, Father of *Bukki*, Numb. xxxiv. 22. *Revelation, Exile, Revolution*; from the Word גלהgalah: otherwise, *Exultation of Joy; from* גולgul.

,άχοȉאיוח, **JOHAH**, Son of *Beriah*, 1 Chron. viii. 16. *Who enlivens and gives Life*; from חיה *chajah, to live, to vivify*.

,νάνωȉיוחנן, **JOHANAN**, Son of *Kareah*, 2 Kings xxv. 23. *Who is liberal, merciful, pious, and grants Favours; from* חננchanan: otherwise, *the Grace of the Lord*. This Word is compounded of יה *jah, the Lord*, and חנchen, *Favour*.

,ςηννάωȉהוחנה, **JOHN**, Brother of *James*, Son of *Zebedee*, Matth. iv. 21. *The Grace, Gift, or Mercy of the Lord*.

,ἑδαωȉהויריע, **JOIADAH**, the Name of a Priest, 2 *Kings* xi. 15. *Science, or Knowledge of the Lord; from* ידעjedah, and יהjah, *the Lord*.

,יויריב**JOIARIB**, one of the Priests that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Nehem. xii. 6. *He that combats, pleads*, *strives, or reprebends; from* ריבrub: otherwise, *he that multiplies*; from the Word רבבrabab.

[688] JOKDEAM, a City, *Josh*. xv. 56. *The Humiliation or Abasing of the People; from cadad*, *to bow one's self: otherwise, the Burning of the People; from jachad, a Burning, and bam, the People*.

JOKMEAM, a City, 1 *Kings* iv. 12. *Resurrection*, or *Confirmation*, or *Revenge of the People*; from *cum*, and *bam, People*.

JOKNEAM, or *Joknean*, a City, *Josh*. xxi. 34. *Possession*, or *Purchase*; from *canah*: otherwise, *Nest of the People*; from *kinnen, to build Nests*, and *bam, the People*.

JOKSHAN, Son of *Abraham* and *Keturah*, Gen. xxv. 2. *Hard, difficult, scandalous*; from *cashah*.

JOKTAN, Son of *Heber*, Gen. x. 25. *Small*; from the Word *caton*: otherwise, *Disgust*, *Weariness*; from the Word *cut*: otherwise, *Dispute, Contention*.

JOKTHEEL, a City, *Josh*. xv. 38. *Assembly of God*; from the Word *jakah, I assemble, I unite*, and *el, God*.

JONAH, or *Jonas*, the Name of a Prophet, 2 *Kings* xiv. 25. *A Dove*: otherwise, *he that oppresses*; from *janah*.

JONADAB, Son of *Shimeah*, 2 Sam. xiii. 2. *Who acts in good earnest, gives and offers freely*, *liberally*, or *who acts as a Prince*; from *nadab*.

JONATHAN, Son of *Gershom*, Judg. viii. 30. *Given of God*, or *the Gift of the Lord*; from *nathan, a Gift*, and *jah, the Lord*.

IONIA, a Country.

IONICUS, said to be a Son of *Noah*.

JOPPA, a City, *Josh*. xix. 46. *Beauty*; from *japhah*.

JOPPITES, People of *Joppa*, 2 *Macc*. xii. 3. From the same.

JORA, one of the Chief of those who return'd from *Babylon* to *Jerusalem* with Zerubbabel, Ezr. ii. 18. *He that casts*, or *shews*; from *jarah*: otherwise, *in Season, in Time*; from the Word *jorah*.

JORAI, one of the chief of the Tribe of *Gad*, 1 Chron. v. 15. From the same.

JORAM, Son of *Toi*, 2 Sam. viii. 10. It is also written thus in the *Hebrew, Jeboram. To cast*; from *jarah*: otherwise, *elevated*; from *rum*.

JORDAN, a River, *Deut*. i. 1. *The River of Judgment*; from *jeor, a River*, and *dun, Judgment*: otherwise, *he that shews*, or *rejects Judgment*; from *jarah, to shew*, or *reject*: otherwise, *Descent*; from *jarad*.

JORIM, Son of *Matthat*, Luke iii. 29. *He that exalts the Lord*, or *the Elevation of the Lord*; from *rum, Elevation*, and *jah, the Lord*.

JORKOAM, Son of *Raham*, 1 Chron. ii. 44. *Their Extension*; from *racab*, and the Pronoun *am; theirs*: otherwise, *Verdure*, or *Spittle of the People*; from *jarac, Evacuation*, or *Armour*, from *ric*, and *bam, People*.

JOSE, *Luke* iii. 29. Son of *Eliezer. Raised*, or *who exists*; from *jesh*: otherwise, *who pardons*, or *Saviour*; as if it had been *Jehosua*.

JOSEPH, the eleventh Son of *Jacob*, Gen. xxx. 24. *Increase, Addition*; from *jasaph*.

JOSEPHUS, the Historian.

JOSHABAD, Inhabitant of *Gaderoth*, 1 Chron. xii. 4. *He that is endow'd by the Lord*; compounded of *jah, God*, and *zabod, to endow*.

JOSHAH, Son of *Amathiah*, 1 Chron. iv. 34. *Who is*, or *who exists*; from *jesh*: otherwise, *who forgets*; from the Word *nashab*.

JOSHBEKASHAH, Son of *Heman*, 1 Chron. xxv. 4. *He that asks*, or *informs himself*, or *Information*; from the Word *bikkesh*: otherwise, *difficult Respiration*; from *nashab, to breathe*: or *Conversion, difficult Return*; from *shub, to return*, and from *cashab, difficult, troublesome*.

JOSHAVIAH, Son of *Elnaim*, 1 Chron. xi. 46. *Equity, Justice*, or *the Plain of the Lord*; from *shavah, Equity*, &c. and *jah, the Lord*: or *the Lord will put Equality*; from the same.

JOSHIBIAH, Son of *Seraiah*, 1 Chron. iv. 35. *Abroad, Residence*, or *Return of the Lord*; see *Jushabhesed*: otherwise, *Captivity of the Lord*; from *shabah, Captivity*, and *jah, the Lord*.

JOSHUAH, Son of *Nun*, Numb. xiii. 17. *The Lord, the Saviour*; from *jashah, to save, to help*, and *jah, the Lord*.

JOSIAH, Son of *Amon*, 2 Kings xxii. 3. *The Lord burns*, or *the Fire of the Lord*; from *esh, Fire*, and *jah, the Lord*.

JOSIPHIAH, Son of *Shelomith*, Ezr. viii. 10. *The Lord is my Increase*, or *the Profit of the Lord*; from *jasaph, Increase*: otherwise, *the Lord who consumes and finishes*; from *saphah, to consume*, and *jah, the Lord*.

IOTA.

JOTABATA, a City. *Joseph*.

JOTBAH, a City, 2 *Kings* xxi. 19. *That does Good*, or *his Goodness*; from *tob*, or *jatab*, and the Pronoun *ah, his*.

JOTBATHAH, or *Jteba*, one of the Stations of the *Israelites* in the Wilderness, *Numb*. xxxiii. 33. *She that is a Benefactress*; from *tub*, *Goodness*: otherwise, *she that declines*; from *jat*, *to decline*, and *bath, a Daughter*. The Root of this Word is not easy to be found in the *Hebrew* Tongue.

JOTHAM, *Vulgate Joathan*, Son of *Uzziah* or *Azariah*, King of *Judah*, 2 Kings xv. 5. *Perfection of the Lord*; from *tham*, or *thamam, perfect*, or *Perfection*, and the Word *jah, the Lord*.

IOZACHAR, Son of *Shimeah*, Servant of *Joash*, 2 Kings xii. 21. *Who remembers*, or *is male*; from *zacar*. The same is call'd *Zabad*, 2 Chron. xxiv. 26.

IPHEDEIAH, Son of *Shashak*, 1 Chron. viii. 25. *The Redemption of the Lord*; from *phadah, to redeem*, and *jah, the Lord*.

יפתח**IPHTAH**, a City, *Josh*. xv. 43. *That opens; from* פתח*pathac*.

יפתחאל**IPHTAH-EL**, the Name of a Vale, *Josh*. xix. 14. *God opens; from* פתח*pathac, and* אל*el, God*.

עיראי, **IRA**, Priest of *David*, 2 Sam. xx. 26. He is said to be the Son of *Ikkesh*, 1 Chron. xi. 28. *City*; from the Word עיר*bir*: otherwise, *Watch*; from ערו*bur*: otherwise, *Spoil*; from ערה*barah*: otherwise, *Effusion, or Heap of Vision*; from עי*bi, an Heap, and* ראה *raah, Vision*.

ערד**IRAD**, Son of *Enoch*, Gen. iv. 18. *Wild Ass; from* ערד*bared*: otherwise, *Heap of Descents, or of Empire; from* עי*bi, an Heap, and* רוד*rud, to rule, to command*; or from the Word ירד*jarad, to descend*.

עירם, **IRAM**, a City, *Gen*. xxxvi. 43. *Their City, their Watch*, &c. from עיר*bir, a City*, and the Pronoun ם*am, theirs*.

עירי, **IRI**, Son of *Bela*, 1 Chron. vii. 7. *My Watch, my City, my Ass*; from the Word עיר*bir*: otherwise, *he that spoils*.

יראיה, **IRIJAH**, Son of *Shelemiah*, Jerem. xxxvii. 13. *The Fear of the Lord*; from ירא*jara, to fear*: otherwise, *Vision of the Lord*; from ראה*raah, to see*: otherwise, *Projection of the Lord*; from ירה*jarah, to cast*, and יה*jah, the Lord*.

עיר**IRIS**, the Rain-bow; from עיר*ir, one who watches*.

IRON.

יראון**IRON**, a City, *Josh*. xix. 38. *Fear*; ירא *jara*: or *Vision*; from ראה*raah*: or *he that rejects Pain or Force*; from ירה*jarah, to reject, and* און *aven*, or *on*: according to different Readings, *Force*, or *Pain*.

ירפאל, **IRPEEL**, a City, *Josh*. xviii. 27. *The Health, or the Physick of God*; from רפא *rapha, to comfort, to treat*, and the Word אל*el*, *God*. עירואלהה, or ιεχ, or ηραλαά, IRU, Son of *Caleb*, 1 Chron. iv. 15. *A City*. Some pretend, that this Word should not be seperated from *Elah*, which follows it; and that it ought to be read, *Hir-velah*, that is to say, *Hir* and *Elah*.

יצחקor ישכקISAAC, Son of *Abraham* and *Sarah*, Gen. xvii. 19. *Laughter*; from שחקshacac, or צחקtzacac, *to laugh*.

ישעיהו**ISAIAH**, the Prophet, *Isai*. i. 1. *Salvation of the Lord*; from ישע*jashah, Salvation*, and יה *jah, the Lord*.

יסכה**ISCAH**, Daughter of *Haran*, Gen. xi. 29. *He that anoints*; from יסך*jasac*: otherwise, *that covers or protects*; from סכן*sacac*: or, according to the *Syriac, that beholds*.

Ἰσκαριώτης, **ISCARIOT**, is thought to signify *a Native of the Town of Iscarioth*; or, according to others, of the Tribe of *Issachar*, Matth. x. 4. *A Man of murder*; from איש*ish, a Man*, and כרת*carath, he that cutts off, or exterminates*. Others maintain, that this Surname given to *Judas*, signifies, that he was of the Tribe of *Issachar*; a Word signifying *Recompense, Retribution*. This Traitor verify'd his Nativity, by receiving the Price of the Blood of his Master *Jesus Christ*; from the Word שכר*shachar, to receive a Recompence*. ישבה**ISHBAH**, Son of *Ezra*, 1 Chron. iv. 17. *Tranquillity, or Return*; from שוב*shub*: otherwise, *Praise*; from שבח*shibac*. ישבק**ISHBAK**, Son of *Abraham* and *Keturah*, Gen. xxv. 2. *Who is empty, or exhausted*; from יש*jesh, he is*, and בוק*buc*: otherwise, *who is forsaken or abandon'd*; from בקק*bacac, to exhaust*.

בנוב- ,βών ὀπὰ ἰσσεἰ ישבי, **ISHBI- BENOB**, a Giant, *Ishbi* Son of *Ob*, 2 Sam. xxi. 16. *He that sits in the Prophecy, or in the Word, or in the Production*; from ישבא*jeshiba, to sit down*, and the Preposition ב*beth, in*, and the Word נבא*niba, Prophecy*; or from the Word נוב *nub, Word, or Production of Force*: otherwise, *Conversion, or Blowing, or Respiration in Prophecy*, &c. from the Word שוב*shub, Conversion, or* נשב*nashab, Respiration*: otherwise, *Captivity in Prophecy*; from שבה*shabah, to chain*. The *Septuagint* read, *Jeshbi* of the City of *Nob*.

בשת- ,איש**ISHBOSHETH**, Son of *Saul*, 2 Sam. ii. 13. *Man of Shame*; from איש*ish, a Man*, and בוש*bosh, Shame*: otherwise, *the Retarding of the Man*; from בשש*boshesh, Delay. Ishbosheth is the same as Ishbaal, the Man of Baal*.

,ישעי**ISHI**, Son of *Appaim*, 1 Chron. ii. 31. *My Salvation*; from ישע*jashah, to save*: otherwise, *he that beholds*; from שעה*shabah*.

,ἀμεσεὶϰישמא, **ISHMA**, Son of *Etam*, 1 Chron. iv. 3. *Named*; from שם*shem*: otherwise, *Desolation, or Admiration*; from שמם*shamam*, or from ישם*jasham, to make desolate*.

,ישמעאל**ISHMAEL**, Son of *Abraham* and *Hagar*, Gen. xvi. 15. *God that hears*; from שמע *shamah, to hear*, and אל*el, God*.

,ישמעאליםISHMAÉLITES, the Posterity of *Ishmael*, Gen. xxvi. 25. From the same Root.

,ϛαίαμαϲιהוישמע, **ISHMAIAH**, Son of *Obadiah*, 1 Chron. xxvii. 19. *He that hears the Lord, or that obeys the Lord*; from שמע*shamah, to hear or obey*, and יה*jah, the Lord*.

,ישמרי**ISHMERAI**, Son of *Elpaal*, 1 Chron. viii. 18. *Guardian*; from the Word שמר*shamar*.

,ישפן**ISHPAN**, *Vulgate, Jespham*, Son of *Shehan*, 1 Chron. viii. 22. *A Rabit, or some other wild Animal*; from שפן*shaphan*: otherwise, *hidden, or broken*; from שוף*shuph*.

,אישטוב**ISHTOB**, a Man's Name, 2 *Sam*. x. 8. *Good Man*; from איש*ish, a Man*, and טוב*tob, good*.

ISHUAH, Son of *Asher*, Gen. xlvi. 17. See *Jeshuah*.

,ϛαίχαμαϲιהוימסכ, **ISMACHIAH**, one of the Chief of the *Levites* under King *Hezekiah*, 2 Chron. xxxi. 13. *Who is joyn'd and united to the Lord*; or *the Lord is my Support*; from סמך *samach, to unite, to support*, and יה*jah, the Lord*.

ISMAIAH, of *Gibeon*, 1 Chron. xii. 4.

,ישפא**ISPAH**, Son of *Bariah*, 1 Chron. viii. 16. *Jasper*; from ישפא*jishphe*, a certain precious Stone: otherwise, *Shore, Lip*; from שפה*shaphah*.

,ישראל**ISRAEL**, a Name of *Jacob*, Gen. xxxv. 10. *Who prevails with God*; from שרה*sharab, to govern*, and אל*el, God*: otherwise, *the Man that sees God*; as if it had been written, ,אישראל*Ish-ra-el*.

,ϛηʒίληαρϲιוישרא, **ISRAELITES**, the Posterity of *Israel*, 2 Sam. iii. 18. From the same.

,ישששכר**ISSACHAR**, the ninth Son of *Jacob*, Gen. xxx. 18. *Price*, or *Recompence*; from שכר *shacar*, ISSUS, or *Isus*, an High-priest. *Joseph*.

ITABURIUS. See *Tabor*.

ἸταλίαΙταλία, **ITALY**, *Numb*. xxiv. 24. *Vulgat*. A *Latin* Word, that has its Original from *Vitulus* or *Vitula*, because this Country abounded in Calves and Heifers. According to others, it is taken from a King call'd *Itaus*. Sometimes St. *Jerom* has render'd כתים*chethim*, or תובל*thubal*, by *Italy*: But we do not know the true and ancient Name of *Italy* in the holy Language.

,איתמר**ITHAMAR**, Son of *Aaron*, Exod. vi. 23. *Island of the Palm-tree*, or *of Palms*; from תמר*thamar, a Palm-tree*, and אי*i, an Island*: otherwise, *Changing of the Isle*; from מור*mur, a Change*: otherwise, *Woe to the Palm*, or *to the Change*; from אוי*oi, Woe*, &c.

,ϰήωϑιאלאיתי, **ITHIEL**, Son of *Isaiah*, Nehem. xi. 6. *God with me*; from את*eth, with*, and אל*el, God*: otherwise, *Sign, Coming of God*; from את*eth, a Sign*, איתה*aith, Coming*, and אל *el, God*.

,ἀλϑεουיתלה, **ITHLAH**, a City, *Josh*. xix. 42. *Which is fastened, or suspended*; from תלה*thalah*: or *which is gathered*; from תלל*thalal*.

,μάϑεουיתמה, **ITHMAH**, *a Moabite*, 1 Chron. xi. 46. *Orphan*, or *Pupil*; from יתם*jatham*: otherwise, *Admiration*, or *Perfection*; from תמה *thamah, to admire*, or תמם*thamam, Perfection*.

,νάϑουϛוניתנ, **ITHNAN**, *Vulgate, Jethnam*, a City, *Josh*. xv. 23. *Reward, Salary*; from תנה *thanah*, or *nathan*.

ITHOBAL, King of *Tyre. Josephus*.

,יתרעם**ITHREAM**, *Vulgate, Jethraam*, Son of *David* and *Eglah*, 2 Sam. iii. 5. *Excellence of the People*; from יתר*jathar*, and the Word עם *bam, the People*. ,יתרן**ITHRAN**, Son of *Shaphah*, 1 Chron. vii. 37. See *Jether*. ,יתרי**ITHRITE**, Son of *Shobal*, 1 Chron. ii. 53. See *Jether*.

קצין- ,יתהϲוא, **ITTAH-KAZIN**, a City, *Josh*. xix. 13. *Vulgate, Thacasin, the Hour or Time of the Prince*; from עת*beth, Time*: otherwise, *the Prince of the present Time*; from עתה*bathah*, *now*, and קצן*catsin, a Prince*. ,אתי,

ἰθθειτιאיתי, ITTAI, Son of *Ribai*, 2 Sam. xxiii. 29. *Sign*; from the Word אתoth: otherwise, *Mattock*: otherwise, *who comes*; according to the *Syriack*. Also *strong*; from איתץeth.

Ἰτουραία, **ITUREA**, a Province, *Luke* iii. 1. From *Jethur* Son of *Ishmael*, according to St. *Jerome. Which is guarded*; from טורtur, *to keep*: otherwise, *a Country of Mountains*, according to the *Syriack*.

ἰουΐαρυστοיטורי, **ITUREANS**, People of *Iturea*, 1 Chron. v. 19. From the same.

עוה,**IVAH**, the Name of a Country, or of an Idol, 2 *Kings* xviii. 34. It seems to be the same as *Ava*, tho differently written.

יובל,**JUBAL**, Son of *Lamech*, Gen. iv. 21. *He that runs*: otherwise, *he that produces: or the Jubilee*, or *the Trumpet of the Jubilee*.

JUBILEE, a Feast of the *Jews*, Levit. xxv. 11. From the same.

JUDAH, the Kingdom of *Judah*.

יהודה,ἀδδουσοι, **JUDAH**, Son of *Jacob*, Gen. xxix. 35. Josh. xv. 1. *The Praise of the Lord*; from ידהjadah, *to praise*, and יהjah, *the Lord*.

Ἰούδας, **JUDAS**, Son of *Mattathias*, 1 Macc. ii. 4. See *Judah*.

JUDE, the Apostle. Ἰουδαία, JUDEA, a Country. משפט,JUDGMENT, *Heb. Mishpat*.

JUDGES.

JUDGMENT, *of Zeal*.

יהורית,**JUDITH**, a Widow-Woman, *Judith* viii. 1. *Who praises God*: or *Judea*; from the same Root.

Ἰουλία, **JULIA**, a Friend of St. *Paul's*, Rom. xvi. 15. *Downy*; from the *Greek* Word ἴουλος, *Down, soft and tender Hair*.

JULIAN.

Ἰούλιος, **JULIUS**, the Name of a Centurion, *Acts* xxvii. 1. From the same Root as *Julia*.

JULUS, a High-priest. *Joseph*.

Ἰουνία, **JUNIA**, the Name of a Fellow-Prisoner of St. *Paul's*, Rom. xvi. 7. From the Goddess *Juno*, or from *juventus, Youth*.

רתם,**JUNIPER**, a Tree or Shrub. *Heb. Rethem*. שן,IVORY.

Ζεύς, **JUPITER**, *Acts* xiv. 11. as if it were, *juvans pater, the Father that helpeth*.

חסד- ,יושב**JUSHABHESED**, Son of Zerubbabel, 1 Chron. iii. 20. *The Return, the Dwelling*, or *the Seat of Mercy*; from ישבjashab, or from שובshub, *Conversion, Return, Seat*, &c. and from חסדkesed, *Goodness, Mercy*.

JUSTICE.

יוטה,ἀπτευσ, **JUTTAH**, a City, *Josh*. xv. 55. xxi. 16. *To turn away, to be weak*; from מוטmut: or rather, *Inclining*; from נטהnatah, *to spread, to incline*.

IVY-TREE.

דאה,νοίξιor ראה, IXION, a sort of Bird. The *Hebrew* Word *Daah*, or *Raah*, signifies *a Vulture*.

IZATES, a King of the *Adiabenians*. *Joseph*.

יצהרי,**IZEHARITES**, *Numb*. iii. 27. Descendants from *Izhar*.

יצהר,**IZHAR**, Son of *Kohath*, Exod. vi. 8. *Oil*; from the Word יצהרitsar: otherwise, *Light*; from צהרtzahar.

יעזיר,ῥίεζαι, **IZHAR**, a City of the *Amorites*, 1 Chron. vi. 18. *He that assists*; from the Word עזרhazar.

יזליאה,αἰλεζει, **IZLIAH**, Son of *Elpaal*, 1 Chron. viii. 18. *Sprinkling*, or *painful Distillation*; from נזהnazah, *to distil*, and the Word לאה *laah, difficult, laborious*.

יצריה,ῥάυσσι, **IZHARI**, Son of *Shelomith*, 1 Chron. xxiv. 22. *My Light, my Oil*. See *Izhar*.

IZHARITES, Descendants from *Izhar*; 1 Chron. xxvi. 23.

ἰεζερία, **IZRAHAIAH**, Son of Uzzi, 1 Chron. vii. 3. *The Rising of the Lord, or the Brightness of the Lord*; from zarak, *to arise*, *and* jah, *the Lord*.

ἰεσρὶ, **IZRI**, Head of the first Class of the twenty-four sacerdotal Families, 1 *Chron*. xxv. 11. *My Affliction, Formation, he that is in a Streight*; from jatzar, or ztur.

K.

Names in K

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KABALA, see *Cabala*.

KABZEEL, a City, *Josh*. xv. 21. *Congregation of God*; from cabatz, *to assemble*, *and* el, *God*.

KADESH, a City, *Numb*. xx. 22. *Holy, or Holiness*.

KADESH-BARNEA, a Wilderness, *Deut*. i. 2. *Holiness of the inconstant Son*; from cadesh, bar, *a Son*, and nuah, *who moves about*: otherwise, *Holiness of the Corn, or of Purity*, and bar, or barar, *pure, Corn*.

KADMIEL, a Man's Name, *Ezr*. iii. 9. *The Antiquity of God*; from cedem, *Antiquity, and* el, *God: or the God of the East*, *or God is my Rising, or East*.

KADMONITES, a People, *Gen*. xv. 19. *Ancients, first Men, Orientals*; from cedem.

ἐκέν, **KAIN**, the Name of a City, *Josh*. xv. 57. *Possession*; from the Word canab, whence micnah, *Purchase, Enjoyment*: otherwise, *a Nest*; from kinen.

KALENDS, see *Calends*.

καλλαι, **KALLAI**, a Man's Name, *Nehem*. xii. 20. *To be nimble*; from calal: otherwise, *roasted*; from calah: otherwise, *my Voice*; from col, *a Voice*, and the Pronoun i, *my*.

KANNA, a Measure.

Καφαρσαραμά, **KAPHARSALAMA**, a City, 1 *Macc*. vii. 31. *Field, or City of Peace*; from caphar, and shalom, *Peace*.

Καφενατθά, **KAPHELETHA**, the Name of a Wall. *The Hand of the Gift*; from caphaph, *the Hand*, and nathan, *a Gift*. This Name is not *Hebrew*.

KARAITES, see *Caraites*.

KARKAA, a City, *Josh*. xv. 3. *To cover*, *or Covering against the Cold*; from caram, *Covering*, and karac, *Cold*: otherwise, *a Beam*; and from the Word jakah, *to suspend*.

Καρνίον, **KARNION**, 2 *Macc*. xii. 21. *The Horn*; from keren: *perhaps, the same as Carnaim*.

KARTAH, a City, *Josh*. xxi. 34. *City*; from the Word kereth: *or Occasion, Lecture*, *Lesson, Meeting*; from the Word kara, *to call*, *to read*.

KARTAN, a City, *Josh*. xxi. 32. *City, Vocation*, &c. see *Kartah*: otherwise, *which causes Cold*; from carar, *cold*.

Κασφών, **KASBON**, a City, 1 *Macc*. v. 36. The same as *Heshbon*.

KASIB, see *Chesib*.

KEDAR, Son of *Ishmael*, Gen. xxv. 13. Or a Country, *Isai*. xvi. 7: *Blackness; or Sorrow*.

KEDEM, *East, Antiquity*:

KEDEMAH, or *Kedem*, Son of *Ishmael*, Gen. xxv. 15. Jerem. xlix. 28. *Oriental*; from the Word kedem, *the East*.

KEDEMOTH, the Name of a Wilderness, and of a City, *Deut*. ii. 26. *Josh*. xiii. 18. *Antiquity, Old-age*; from kiddem: otherwise, *Orientals*; from kadmim.

KEDESH, a City, *Josh*. xix. 37. *Holiness*. There were several Cities of this Name. See *Kadesh*.

KEDESH-NAPHTALI, a City.

μακελλάθ, **KEHELATHAH**, the Name of a Place, *Numb*. xxxiii. 22: *Assembly*; from the Word kahal, *to assemble*.

KEILAH, a City, *Josh*. xv. 44. *She that divides or cuts*.

κωλίας, **KELAIAH**, a Man's Name, *Ezr*. x. 23. *The Voice of the Lord*; from col, *a Voice, and* jah, *the Lord*: otherwise, *Lightness of the Lord*; from kalal.

Κέλευσμα, **KELEUSMA**, the Cry of Sailors, encouraging each other to work; from κελεύω, *I command*.

κωλίτας, **KELITAH**, a Man's Name, *Ezr*. x. 23, *Refuge, or retired*; from calat: otherwise, *Voice that declines*; from col, *a Voice*, and natah, *to incline*.

KEMUEL, Son of *Nabor* and *Milcah*, Gen. xxii. 21. Otherwise, Son of *Shiphtan*, Numb. xxxiv. 24. *God is risen*; from cum, *to arise*, *and* el, *God*: otherwise, *God has raised him*.

KENATH, a City, firnamed *Nobah*, Numb. xxxii. 42. *Purchase, Possession*; from kanah: or *Lamentation*; from cun.

KENAZ, Son of *Elipbaz*, Gen. xxxvi. 42. *This Nest*; from kinan, *to make a Nest*, and the Pronoun ze, *this*: otherwise, *this Lamentation, this Possession, this Purchase*.

KENAZITES, of the Family of *Kenaz*, Gen. xv. 19. See *Kenaz*.

KENITES, the Country of the *Philistines*, 1 Sam. xxvii. 10. *Possession, or Purchase, or Lamentation, or Nest*; from kanah, or *ken*, or *kun*.

KENIZZITES. See *Kenazites*.

KEPHAH, a Town.

KEREM, Anathema. See *Cherem*.

χορρί, **KERETHI**. See *Cheretbi*. πόλεις, KERIOTH, a City, *Josh*. xv. 25. *The Cities, the Callings*. See *Kiriath*.

κορές, **KEROS**, the Name of a Family of *Nethinims*, Ezr. ii. 44. *Who is bent, or made low*; from karas: otherwise, *Buckle, or Hook*, *Keres*; from the same Word, differently read.

KESITAH, a Coin.

KETURAH, *Abraham's* second Wife, *Gen*. xv. 1. *He that burns, or makes the Incence to fume*; from kathar: otherwise, *perfumed, or odoriferous*: otherwise, *to bind*; from the same Word.

KEY.

KEZIA, *Job's* Daughter, *Job*. xlii. 14. *Superficies, or Angle*; from catsab: otherwise, *Cassia*, an aromatick Plant, or kind of Perfume, different from what is call'd כדהkidda, *or kadda*, Exod. xxx. 24.

,קציץ**KEZIZ**, a Valley, *Josh*. xviii. 21. *End, Extremity*: otherwise, *to cant off*; from קץ*cutz*, or קצה*katzah, or* קצץ*catzatz, to cut off the Extremities*.

,כברת- הארץ**KIBERATH-HAARETZ**. See the *Dictionary*. ,קברות- התאוהKIBEROTH-HATAAVAH, *the Graves of Lust*; Numb. xi. 34.

,קבצים**KIBZAIM**, a City, *Josh*. xxi. 22. *The Assemblies*; from קבץ*cabatz*.

,קדרון**KIDRON**, a Brook, 2 *Sam*. xv. 23. *Obscurity, obscure*; from the Word קדר*kedar*.

,קיקיון**KIKAJON**, a Shrub. *Ivy*; Jonah vi. 6.

,αἰνωκιν, **KIN or KAIN**, the Father of the *Kenites*, Numb. xxiv. 22. *Possession, Purchase*; from קנה*canah*: otherwise, *Nest*; from קנן*kinen*: otherwise, *Lamentation*; from קון*cun*.

,קינה**KINAH**, a City, *Josh*. xv. 22. From the same Root.

KINGDOM.

KINGS. ,קיניKINITES. See *Kenites*, Gen. xv. 19.

KINNERETH, or *Cinnereth*, a Lake. See *Tiberias*.

,ιονῆρθκινωת, **KINOTH**, *Lamentation*, 2 Chron. xxxv. 25. The *Septuagint* translate it θρῆνοι, *threnoi*. ,כפורKIPPUR, a Feast. See *Expiation*.

קיר־חרשתor ,קיר־חרשKIR-HARESETH, a City, *Isai*. xvi. 7. The *Vulgate* has put the Signification for the Name, *Urbs cocti lateris*. The Word *kir* signifies *a City*, and חרש*haresh, or charesh, or keresh*, signifies *Brick, baked, made, or built*.

,κιριθ, **KIRIATH**, the Name of a City, *Josh*. xviii. 28. *City*; from the Word קרת*kereth*: otherwise, *Vocation*; from קרא*kara, to call*: otherwise, *Lesson, Reading*, or *Meeting*; taken from the same Verb, which signifies *to read*, &c.

,μίαιθαιρακ, **KIRIATHAIM**, a City of the *Moabites*, Numb. xxxii. 37. *The two Cities*, *the Callings*, &c. See *Kiriath. Kiriathaim* is of the *Dual* Number.

,κόβρὰ ιλόπ־ארבע, **KIRIATH-ARBA**, a City, *Josh*. xv. 13. *The City of Four*; from *Kiriath*, and ארבע*arbah, four*. ,μίεραιθαιρακ־ערים, KIRIATH-ARIM, the Name of a City, *Ezr*. ii. 24. *City of Cities, or of Villages*; from *Kiriath*, and עיר*hir, a City*: otherwise, *the City of those that watch*; from עור *hur, to watch*.

,קרית־בעל**KIRIATH-BAAL**, a City, *Josh*. xv. 60. *The City of Baal, or of those that command, or that possess*; from *Kiriath, a City*, and *baal, a Master, or Husband*. ,μίραὶ ϛιλόπεριμ־קרית, KIRIATH-JEARIM, a City, *Josh*. xv. 9. *The City of Woods, or Forests*; from *Kiriath, a City*, and יערי*jabar, a Forest*.

,קרית־סנה**KIRIATH-SANNAH**, a City, *Josh*. xv. 49. *The City of the Bush*; from סנה *senah, a Bush*: or, according to the *Hebrew* and the *Syriack, the City of Enmity*. ,νωτάμμαργ ϛιλόσπερ־קרית, KIRIATH- SEPHER, a City, *Josh*. xv. 15. *The City of Letters, or of the Book*; from קרית*kiriath, a City*, and ספר*sepher, a Letter, or a Book*.

,קיש**KISH**, Son of *Abiel*, 1 Sam. xi. 1. *Hard*, *difficult*; from the Word קשה*cashab*: otherwise, *Straw, or Forage*; from קשש*cashash*: otherwise, *Cucumber*; from קשא*casha*.

,קשיון**KISHION**, a City, *Josh*. xix. 20. *Hardness*; from קשה*cashab*. See *Kish* before.

,קישון**KISHON**, a Brook; *Judith* iv. 7. From the same Root as *Kish*.

KISS.

KITE, a Bird.

,νὶλαθαϰ־כתלוש, **KITHLISH**, the Name of a City, *Josh*. xv. 40. *Wall*; from the Word כתל *cathal*: or, according to the *Syriack and the Hebrew, a Troop of Lions*: or, according to the *Syriack, squeezing to the Lion*.

,νώρτεϰ־קטרון, **KITRON**, a City, *Judg*. i. 30. *Vulgate, Cetron, Bonds*: otherwise, *he that perfumes, that makes to smoke*; from קטר*catar, to burn Incense*: otherwise, *the Song of him that is weary*; from קוט*cut, to be weary*, and רנה*ranah, a Song*.

,ιοτίϰ־כתים, **KITTIM**, Son of *Javan*, Gen. x. 4. Otherwise, the *Macedonians*, Dan. xi. 30. *They that bruise*; from כתת*cathath*: otherwise, *Gold*; from כתם*kethem*: otherwise, *Colouring*.

KNOWLEDGE.

,קהת**KOHATH**, Son of *Levi*, Gen. xlvi. 11. *Congregation*; from קוה*kavah*: otherwise, *Wrinkle, Plait*; from קמט*camat*: otherwise, *to make blunt*; from קהה*cahah*: otherwise, *Obedience*; from יקה*jakah, to obey*. ,קהלתKOHELETH, *Vulg. Ecclesiastes*; Eccles. i. 1. *Preacher*: otherwise, *he that assembles*.

,αιέλωϰ־קוליה, **KOLAIAH**, a Man's Name, *Nehem*. xi. 6. *The Voice of the Lord*; from קול*col*, *a Voice*, and יה*jah, the Lord*. Also the Father of *Ahab*, Jerem. xxix. 21.

,קרח**KORAH**, Son of *Izhar*, Exod. vi. 21. *Bald, frozen, icy*; from קרח*carak*, or *kerec*.

,קורא**KORE**, Father of *Shellum*, 1 Chron. ix. 19. *He that binds, or calls*: or *Partridge*; from קרא*corah, or core*.

,ιατίροϰ־קרחים, **KORITES**, or *Korishites*, 1 Chron. ix. 19. The Children of *Kore*; from the same Root as קרח*corac* before.

KOZEBAH, a City, 1 *Chron*. iv. 22.

,ϛαίασαϰ־קושיהו, **KUSHAIAH**, Father of Ethan, 2 Chron. xv. 17. *His Hardness, his Importunity*; from קשה*cashab*, and the Pronoun ו*o*, *his*: otherwise, *the Chaining of the Lord*; from יקש *jakash, Chaining*, and the Word יה*jah, the Lord*.

L.

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,לערה**LAADAH**, Son of *Shelah*, 1 Chron. iv. 21. *For Ornament, or for to pass*; from the Preposition ל*l, for*, and the Word עדה*badah, Ornament, or Passage*: otherwise, *for Witnessing, or for Spoiling*; from the same Preposition, and the Word עוד*bud*, *to witness*, &c.

LAADAN, Son of *Taban*, 1 Chron. iv. 26. *For Pleasure*; from the Preposition l, *for*, and badan, *Pleasure*: or *for Ornament, or for witness*; see above: otherwise, *he that devours Judgment*; from luah, *to devour*, and dun, *Judgment*: or, according to the *Syriak, according to Time*.

LABAN, Brother to *Rebekah*, Gen. xxiv. 29. *White*: otherwise, *a Brick*. Also a Place.

LABOROSOARCHOD, a King of *Babylon*.

LABOUR.

LACEDEMON, a City. See *Sparta*.

LACEDEMONIANS, a People, 2 *Macc*. v. 9. *The Lake of Demons*; a *Greek* Word, compounded of λακκος, *a Lake*, and δαίμονες, *Demons*, or bad Genius's: otherwise, *happy*.

LACHISH, a City, *Josh*. x. 3. *She walks, she goes*; from jalac, and jesh, *to be*: otherwise, *who exists of himself*; from the Pronoun c, and the Preposition l, and the Word jesh, *to be, to exist*.

LACUS, See *Lake*.

LAEL, Father of *Eliasaph*, Numb. iii. 24. *To God himself, or to the Strong and mighty*; from the Preposition l, *to*, and el, *God*: or *the Strong*.

LAHAD, Son of *Johath*, 1 Chron. iv. 2. *Who praises and gives Commendations*; from jadah, *to praise*.

LAHMI, Brother of *Goliath*, 1 Chron. xx. 5. or *Bethlehemite. My Bread, or my War*; the same as *Lekem*, and the Pronoun i, *my*.

λαμμάς, **LAHMAS**, or *Labmam*, a City, *Josh*. xv. 40. *Their Bread, or their War*. See *Lehem*, and the Pronoun am, *theirs*.

LAISH, a City, *Judg*. xviii. 27. 'Tis thought to be the same as *Dan* and *Leshem*, Josh. xix. 47. *Lion*. Also the Father of *Phalti*, 1 Sam. xxv. 44.

LAISH, or *Laisa*, a City, *Isai*. x. 30. *Lionness*.

LAKE.

LAKUM, a City, *Josh*. xix. 33. *To confirm, or to raise up*; from the Preposition l, *to*, and cum, *to raise, or confirm*.

LAMB.

LAMECH, Son of *Methusael*, Gen. iv. 18. *Poor, made low*; from macac: or *who is struck*; from *naca*.

LAMENTATIONS.

LAMIÆ.

LAMMA, *Psal*. xxi. 7. *Mat*. xxvii. 46. *Wherefore*; from the Preposition l, *for*; and the Pronoun mah, *why*.

LAMNATZEACH, *to him that presides*; from natzach, *to preside, to have the oversight of any thing*.

LAMPS.

LAND.

LANGUAGES.

Λαοδικεία, **LAODICEA**, a City, *Coloss*. iv. 13. A *Greek* Word, signifying *just People*; compounded of λαός, *People*, and δίκαιος, *just*.

LAPIDOTH, the Husband of *Deborah* the Prophetess, *Judg*. iv. 4. *Enlightned, or Lamps*; from lephad.

LAPWING.

LASHA, a City, *Gen*. x. 19. In the *Vulgate*, *Lesa. For Crying*; from the Preposition l, *for*, and shuab, *to cry*: otherwise, *to save*; from jashab: otherwise, *to anoint*.

Λασθένης, **LASTHENES**, Father of *Demetrius*, 1 Macc. xi. 32. *The Force of the Stone*; from λαᾶς, or λίθος, *a Stone*, and σθένος, *Strength*.

LATRIA.

LAVER.

LAUGHTER.

LAWS.

Λάζαρος, **LAZARUS**, Brother of *Mary* of *Bethany*, John xi. 1. *Assistance of God*; from bazar, *help*, and el, *God*: Probably the same as *Eleazar*.

λεία, **LEAH**, *Laban*'s eldest Daughter, *Gen*. xxix. 16. *Weary, tired*.

LEAVEN.

λεβανὼ or βαλανά, LEBANAH, one of the Chief of the *Nethinims*, Ezr. ii. 45. *White, Whiteness*.

LEBANON, see *Libanus*.

λεβαώθ, **LEBAOTH**, a City, *Josh*. xv. 32: *Lions*: otherwise, *the Sign of the Heart*; from lebab, *the Heart*, and oth, *a Sign*.

Λεββαῖος, LEBBÆUS, an Apostle of *Jesus Christ*, surnamed *Thaddæus*, Matth. x. 3. *A Man of a Heart*; from leb, or lebab, *the Heart*.

LEBNAH, a City, *Josh*. xv. 42. *Moon, Whiteness, Brick, or Incense*: 'tis thought to be the same as *Libnah*, and *Lebonah*.

LEBONAH, a Town, *Judg*. xxi. 19. *White*.

λαχά, **LECAH**, Son of *Er*; 1 Chron. iv. 21. *Who walks out, or goes away*; from jalac.

LECHI, the Name of a Place, *Judg*. xv. 9. *Jaw-bone*.

LEEK, an Herb.

LEES.

LEGIO, a Town. *Euseb. Jerom*.

LEGION, a Troop, or Multitude.

LEHABIM, Son of *Mizraim*, Gen. x. 13. *Flames, or which are inflamed*: otherwise, *the Points of a Sword*; from lehab.

LEHEM, the Name of a Place, 1 *Chron*. iv. 22. *Bread*; from lechem: otherwise, *War*, *Fighting*; from the Word milkamah, *Battle*.

LEMUEL, a Surname, or Epithet given to the Author of the *Proverbs*, Prov. xxi. 1. *God with them, or with him*; from the Preposition l, *with*, the Pronoun am, *them*, and the Word el, *God*.

LENT.

LENTICULA.

LENTIL.

LENTISK.

LENTULUS.

LEOPARD.

LEPER.

LEPROSY.

,משם**LESHEM**, a City, the same, as is thought, with *Laish* and *Dan*, Josh. xix. 47. *Name, or he that puts*; from שם*shem, a Name*: otherwise, *a precious Stone*; from לשם*leshem*. ,לתךLETECH, a Measure, *Hos*. iii. 2.

LETTERS.

LETTICE.

,μῖεθατταλטושיםל, **LETUSHIM**, Son of *Dedan*, Gen. xxv. 3. *Who work with the Hammer, or who polish, or are polished*; from לטש *latash*.

,לוי**LEVI**, the third Son of *Jacob*, Gen. xxix. 34. *Who is ty'd and associated*.

,νωκάρδιτηλ, **LEVIATHAN**, a Sea-monster, a Crocodile, *Job* xl. 20. Literally, *a great Fish fastned*; perhaps because of its Scales, which are very hard, and almost impenetrable. From the *Hebrew* Word תן*than, a great Fish*, and לוי *levi, fixt, or fastned*.

LEVIRATE.

,ςητίυελιλ, **LEVITE**, of the Posterity of *Levi*, and appointed to serve at the Altar, *Judg*. xvii. 9. *Who is fastned, or joyn'd*. See *Levi* before.

LEVITICUS.

,μίειμααλεμαλ, **LEUMMIM**, Son of *Dedan*, Gen. xxv. 3. In the *Vulgate, Loomim*. *Gentiles*; from the Word לאם*leum, People, Nation*: otherwise, *without Water*; from the Adverb לא*lo, without*, and מים*majim, Waters*.

,ςοναβίλαβνιβ, **LIBANUS**, a Mountain, *Deut*. i. 1. In *Hebrew, Lebanon. White*; from לבן*laban*: otherwise, *Incense*; from ,לבנה*libnah*.

LIBATION.

LIBER.

Λιβέρτινοι, **LIBERTINUS**, a *Latin* Word, signifying *a Freed-man*; Acts vi. 9.

LIBERTY.

,ςευβίλαβεμ, **LIBIA**, a Province; in *Hebrew, Lubim*, Dan. xi. 43. *The Heart of the Sea*; from לבב*lebab, the Heart*, and ים*jam, the Sea*: otherwise, *a Nation that has a Heart*; from the same Word *lebab*: otherwise, *Hearts*, in the Plural Number; from the Word לבים *lebim, Hearts*.

,άναβελαβνιβ, **LIBNAH**, the seventeenth Encampment of the *Israelites*, Numb. xxxiii. 20. *White, Whiteness*.

,τανβαλβνιβ**LIBNATH**, a City, *Josh*. xix. 26. *White, or Whiteness*.

,ιναβόλαβνιβ, **LIBNI**, Son of *Gershom*, Exod. vi. 17. *White*; Numb. iii. 18.

LIBRA, a Weight.

LICE.

LIFE. LIFTING *up*.

LIGHT.

LIGURIUS, a Gem.

,ίεχολιηκαλ, **LIKHI**, Son of *Shemidah*, 1 Chron. vii. 19. *Law, Doctrine*; from the Word לקח*lacac*: otherwise, *taking away*; from the same Word, and the Pronoun י*i, my*. ,לילית LILITH, *Isai*. xxxiv. 14. *The Night*. *Lamia, Jerom*. ,ששון LILLY; in *Hebrew, Shoshan, six*.

LIMBUS.

LIMIT. ,כך LINUM, *Heb. bad*.

Λίνος, **LINUS**, a Friend of St. *Paul's*, 2 *Tim*. iv. 21. A *Greek* Word, that signifies *Nets*.

LION.

LIP.

Λιθόστρωτος, **LITHOSTROTOS**, the Place of *Pilate's* Tribunal, *John* xix. 13. *Paved with Stones*; from two *Greek* Words, λίθος, *Stone*, and στρωτός, *paved*. Λειτουργία, LITURGY, *Service, Ministry*.

LIVIAS, a City. *Euseb*.

LIZARD, an Animal.

LOAMIM, see *Leummim* before.

LOCMAN.

LOCUSTS.

,דולוד**LOD**, a City, 1 *Chron*. viii. 12. In the *Vulgate, Lud. Birth, Generation*; from the Word ילד*jalad*.

,רבדולו**LODEBAR**, a Village, 2 *Sam*. ix. 4. *To him the Word*; from דבר*dabar, the Word*, and the Pronoun ו*o, him*, and the Preposition ל *l, to*: or *the Loss*, and *the Word*; also from the same Word דבר*deber*.

LOG, a Measure.

Λωίς, **LOIS**, *Timothy's* Grandmother, 2 *Tim*. i. 5. *Better*; from the *Greek* Word λωίων, *better*.

LONGIMANUS.

LONGINUS, a Man's Name.

LOOKING-GLASSES.

LORD.

,לוט**LOT**, Son of *Haran*, Gen. xi. 27. *Wrapt up, hidden, cover'd*: otherwise, *Myrrh, Rosin*.

,לוטן**LOTAN**, Son of *Seir*, Gen. xxxvi. 20. From the same.

LOTTS.

,לוחית**LUBITH**, or *Luith*, the Name of a Place, *Isai*. xv. 5. *Table, Area, Floor*; from לוח *luac*: otherwise, *Verdure*; from לחח*lacac*.

LUCIFER, the Morning-star.

Λούκιος, **LUCIUS**, a Prophet of the City of *Cyrene*, Acts xiii. 1. *Light*; from the *Latin* Word *lux*.

,δύολ, **LUD**, Son of *Shem*, Gen. x. 22. *Birth, Generation*; from ילדי*jalad*.

,μίειδυολλודים, **LUDIM**, Son of *Mizraim*, Gen. x. 13. *Births*; from the same Word ילדי*jalad*.

LUDO, *to play*.

Λουκᾶς, **LUKE**, one of the four Evangelists, *Coloss*. iv. 14. A Word derived from the *Latin*, signifying *luminous*.

LUNATICK.

LUNULA.

LUST.

LUSTRATIONS.

,לוזה**LUZ**, a City, *Josh*. xvi. 2. *Separation, Departure*; from לוז*luz*. The same is call'd *Bethel*, Gen. xxviii. 19.

LYBIA, see *Libia*.

LYCANTHROPY.

Λυκαονία, **LYCAONIA**, a Province, *Acts* xiv. 11. *She-Wolf*; from the *Greek* Word λυκαινίς.

Λυκία, **LYCIA**, a Province, 1 *Macc*. xv. 23. *Belonging to a Wolf*.

Λύδδη, **LYDDA**, or *Lyda*, a City, 1 *Macc*. xi. 34. See *Ludim*.

Λυδία, **LYDIA**, a Woman of *Lydia*, Acts xvi. 14. See *Lud*, or *Lod*. ,ιοδύλלודים, LYDIANS, *Lydii*, Jerem. xlvi. 9. See *Ludim*.

LYING.

LYNCURIUS.

Λυσανίας, **LYSANIAS**, a *Roman* Governour, *Luke* iii. 1. *That destroys, or drives away Sorrow*; from the *Greek* Word λύσις, *Solution*, and ἀνία, *Sorrow*.

Λυσίας, **LYSIAS**, a Prince, 1 *Macc*. iii. 32. *That dissolves, or scatters*; from λύσις.

Λυσίμαχος, **LYSIMACHUS**, Brother of *Menelaus*, 2 Macc. iv. 19. *Who disperses an Army, and puts it to flight*; from λυσις, *Dispersion*, and μάχη, *Battle*.

Λύστρα, **LYSTRA**, a City, *Acts* xiv. 6. *That dissolves, or disperses*; from λύσις.

M. ,מעכהMAACHAH, Son of *Nabor* and *Reumah*, Gen. xxii. 24. *To squeeze*; from מעךמ*mabac*.

Names in M

340 names

,ἰθαχααμיתכמעת, **MAACATI**, *Machati*, or the *Maachathite*, Father of *Ahasbai*, 2 Sam. xxiii. 34. *Bruised, or the Bruising of the Belly*; from מעה*mahah, the Belly*, and כתת*cathath, to bruise*.

,ϛαΐδοομידעמ, **MAADAI**, *Vulgate, Maaddi*, a Man's Name, *Ezr*. x. 34. *Feast, Ornament, Passage*; from עדה*hadah*: otherwise, *that wavers*; from מעד*mahad*: otherwise, *that lifts me up*; from עוד*hoded*: or *that takes away my Ornament*; from מעדי*mahadi*.

,ϛαΐδααμיהדעמ, **MAADIAH**, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Nehem. xii. 5. *Solemnity, Feast, or Ornament, or Passage of the Lord*; from עדה*hadah*, and יה*jah, the Lord*: otherwise, *Testimony*; from עוד*hud*.

,αίαμעמ, **MAAI**, a Man's Name, *Nehem*. xii. 36. *Bowels*; from מעה*mahah*: otherwise, *Heap, or Mass*; from עי*hi*, or עיה*haiah*.

,ιοιινόδισαהרעמ, **MAARAH-SIDONIO- RUM**, the Name of a Place, *Josh*. xiii. 4. *Cavern*; from מער*mahar*: otherwise, *who discovers himself, or spreads himself*; from ערה*harah*: or *that awakes*; from עור*hur*.

,תרעמ**MAARATH**, a City, *Josh*. xv. 59. *Cavern*; from ערה*harah*: otherwise, *that discovers, spreads, awakes*; from עור*hur*.

,ישעמ**MAASEIAH**, Son of *Adiel*, 1 Chron. ix. 12. *My Work*; from עשה*hashah, to do or make*, and the Pronoun י*i, my*.

,היעשמ**MAASEIAH**, or *Maasias*, Son of *Abaz*, 1 Chron. xv. 18. *The Work of the Lord*; from עשה*hashah, to make*, and יה*jah, the Lord*.

,ϛοΐασαμיהסחמ, **MAASEIAH**, *Heb. Mahasias*, Father of *Neriah*, Jerem. xxxii. 12. *Confidence of the Lord, or Hope of the Lord*; from חסה *chasah, Hope*, and יה*jah, the Lord*.

,ϛαΐζααμיהזעמ, **MAAZIAH**, a Man's Name, 1 *Chron*. xxiv. 18. *Strength of the Lord*; from עז*hazaz, to be strong*, and יה*jah, the Lord*.

MABARTHA, see *Naplouse*.

MABDAI, see *Maadai*.

,ϛοΐαβακκαμיבכמ, MACCABÆUS, Son of *Mattathias*, 1 Macc. ii. 4. *He that strikes*; from מכה*maca*: or, according to the *Greek, he that fights*; from μάχη, *Battle*. 'Tis believed that the Name *Maccabee* is abridg'd from the *Hebrew* Words, *Mi camoca beelohim Jehova*, Exod. xiv. 11. *Who is like unto thee, O Lord, amongst the Gods?* See the *Dictionary*, for the other Etymologies which are given of this Name.

Μακεδονία, **MACEDONIA**, a Country, *Acts* xvi. 9. belonging to the Μακεδόνες, MACEDONIANS, a People, *Acts* xix. 29. The *Hebrew* Word is כתים*cethim*, *Bruising*, or *fine Gold*.

Μακεδών, **MACEDONIAN**, a Native of *Macedonia*, 1 Macc. i. 1. *Adoration, Prostration*; according to the *Hebrew*: otherwise, *elevated, eminent*; from the *Greek* Word μακεδνός.

Μάχαιρα, MACHÆRA, a General; *Joseph. A Sword*.

,ίναβαχαμיבכמ, **MACHBANAI**, the Name of a Prince, 1 *Chron*. xii. 13. *My Son, poor, or miserable*; from מכך*macac, Misery, Poverty*, and בן *ben, a Son*, and the Pronoun י*i, my*: otherwise, *Poverty of the Understanding, or of the Building*; from the same Word מכך*macac, Poverty*, and בנה *banah, to build*, or בינה*binah, Understanding*.

,άναβχαμהבכמ, **MACHBENAH**, the Name of a Place, 1 *Chron*. ii. 49. *Beating of the Understanding, or of the Building*; from בנה*banah*, or בינה*binah*: or *the Humiliation, the Poverty of the Daughter*.

MACHERONTE, a City. *Joseph*.

,כי**MACHI**, Father of *Geuel*, Numb. xiii. 15. *He that strikes, or is poor and miserable*.

MACHINES, *of War*.

,כיר**MACHIR**, Son of *Manasseh*, Gen. l. 22. *He that sells, or that knows*; from מכר*macar*.

,ίριεχαμכירי, **MACHIRITES**, the Posterity of *Machir*, Numb. xxvi. 29. *They that sell, or know*.

,מכנדבי**MACHNADEBAI**, a Man's Name, *Ezr*. x. 40. *Poor*: otherwise, *he that strikes*; from מכךmacac, *poor*, and *naca, that strikes*: otherwise, *the Prince, or he that vows, or that acts of his own Motion*; from נדבnadab, *that acts voluntarily, or that vows and makes a Present*; or from the Word נדיבnadib, *a Prince*.

,מכתש**MACTESH**, *Jaw-tooth, Mortar*, *Pestle*.

,מכפלה**MACHPELAH**, a Plain, or Cave, *Gen*. xxiii. 8. *Double*.

Μάκρων, **MACRON**, a Man's Name, 1 *Macc*. iii. 38. *Tall*.

,מדי**MADAI**, Son of *Japheth*, Gen. x. 2. *Measure*; from מדmad, *Measure*: otherwise, *Covering, or Clothes*; from the same.

,מדמנה**MADMANNAH**, Son of *Shaaph*, 1 Chron. ii. 49. *Measure of Number*; from מד מרmad, *Measure*, and מנהmanah, *to number*: otherwise, *Preparation of Clothing*; from מנהmanah, *Preparation*, and מרmad, *Clothing*, or *Covering*: otherwise, *Dung*; from מדמנהmadmenah: or *Ordure*; from דמךdomen.

,מדון**MADON**, a City, *Josh*. xi. 1. *Process*, *Dispute*; see *Madan*: otherwise, *his Measure*; from מרmad, *Measure*, and the Pronoun ךan, *his*, or *theirs*.

,מגביש**MAGBISH**, a Man's Name, *Ezr*. ii. 30. *Height, Eminence*; from *gabish*.

Μαγδαλὰ, **MAGDALA**, a City, *Matth*. xv. 39. *Tower*, or *Greatness*; according to the *Hebrew*.

Μαγδαλήνη, **MAGDALEN**, a Woman's Name, *Matth*. xxvi. 56. *Tower*; from the Word מגדלmigdal: otherwise, *grand, elevated, magnificent*; from גדלgadol: otherwise, in *Syriack*, *Curling*; from גדלgadal, *to curl*.

,מגדיאל**MAGDIEL**, a City, different from *Migdal-el*, Gen. xxxvi. 43. *Who publishes*, or *proclaims God*; from הגידbiggid, *who proclaims*, and אלel, *God*: otherwise, *Fruits of God*, or *God is the most precious Thing I have*; from מגדmeged.

MAGDOLOS, a City. *Herodot*.

Μαγεδ, **MAGED**, a City, 1 *Macc*. v. 26. *A Press*; from גתgath.

MAGEDAN, or *Majedan*, a City. *Maiedan* may signify *the Waters of Dan*.

Μάγοι, **MAGI**, Sages, or Philosophers, or High-priests, *Matth*. ii. 1. A *Greek* Word, signifying *Interpreters of sacred Mysteries*. Others think this Word comes from the *Persians*. According to the *Hebrew* it may be explain'd, *those that inspire Fear or Discouragement*; from מוגto *be discouraged, to melt away*: or, deriving it from הגהhagah, *to meditate, those that apply themselves to the Study of holy Things*.

MAGICIANS.

MAGICK.

MAGICK RODS.

,מגוג**MAGOG**, Son of *Japheth*, Gen. x. 2. *Roof*, or *that covers*; from גגgag: otherwise, *that dissolves*; from מוגmug.

,βαγαμגמפיעשמ, **MAGPIASH**, one of those that renew'd the Covenant under *Nehemiah*, Nehem. x. 20. *Clothing*, or Body *that perishes*; from גךgaph, *a Body*, and עששbashbash, *to perish, to decay*: otherwise, *the Moth of the Body*; from עש *bash, a Moth*: otherwise, *Assembly*; from עורbush.

,מחלה**MAHALAH**, Grandson of *Gilead*, 1 Chron. vii. 18. *Quire of Singers*; from מחל *makol*: or an Instrument of Musick: or *Infirmity*; from הללchalal.

,מהללאל**MAHALALEEL**, Son of *Caanan*, Gen. v. 12. *He that praises God*; from הללbillel, or *balul, to praise*: otherwise, *Illumination of God*; from *billel*, and אלel, *God*.

,θἐλλεαμתלחמ, **MAHALATH**, Wife of *Reboboam*, 2 Chron. xi. 18. *Melodious Song*: otherwise, *Infirmity*; from חלהcalah.

,מחלי**MAHALI**, Son of *Merari*, Exod. vi. 19. *Quire of Singers*; from מחלmakol. See *Mahalah*.

,מחנים**MAHANAIM**, the Name of a Place, *Gen*. xxxii. *The two Fields*; from מחנהmachanah.

,ιχραναμחרי**MAHARAI**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 28. *He that hastens, or urges*; from מהרmahar: otherwise, *my Mountain*, or *Portion*; from הרbar, and the Pronoun יi, *my*.

,מחת**MAHATH**, Son of *Amasai*, 1 Chron. vi. 35. *He that blots out*, or *suppresses*; from מחהmahah: or *that breaks*, or *dreads*; from חתתcathath.

,מחויMAHAVITE, the Surname of one of *David's* valiant Captains, 1 *Chron*. xi. 46. *He that declares*, from חוהkivah: otherwise, *that blots out*, or *suppresses*; from מחהmachah: otherwise, *Marrow*; from מוחmoac.

,מחזיאתMAHAZIOTH, one of the Heads of the twenty-four *Levitical* Families, 1 *Chron*. xxv. 4. *Who sees a Sign*, or *the Letter*; from חזה *kazah, to see*, and אותoth, *a Sign or Letter*.

,מחלהMAHLAH, Daughter of *Zelophehad*, Numb. xxvi. 33. *Dance or Song*; from מחולmachol: otherwise, *Infirmity*; from חלהchalah, or מחלהmachalah, *Disease*.

,מחלוןMAHLON, Son of *Elimelech*, Ruth i. 2. *Song*, or *Infirmity*.

,מחולMAHOL, Father of several Sages, 1 *Kings* iv. 31. *Song, Choir, Infirmity*: otherwise, *sandy*; from חולchol, *Sand*.

MAJUMA, a Harbour.

,מקץMAKAZ, the Name of a Place, 1 *Kings* iv. 9. *End, Extremity*; from קץketz: otherwise, *to shorten*; from קצץcatsatz: otherwise, *Trouble*: or *Summer, Thorn, Watch*; from קוץcutz.

,δωδδεκαμתמקהלותMAKELOTH, Son of *Abi-gibeon*, 1 Chron. ix. 32. It signifies *Rods*, or *Wands*; from מקלmakel: otherwise, *Voices*; from קלcol; or *Lightness*, or *Contempt*; from קללcalal, *to despise*. But with a הhe, *Machaloloth* signifies *Assembly, Congregation*; from קהלcabal.

,מקדהMAKKEDAH, a City, *Josh*. x. 10. *Adoration*, or *Prostration*, according to the *Hebrew*: otherwise, *raised, eminent*; from the *Greek* word μακεδυος.

,ϛολεγγἄʼיmלאכיMALACHI, the Name of a Prophet, *Mal*. i. 1. *My Angel*, or *my Ambassador or Envoy*; from לאךlaac, or from מלךmalac, *an Angel*, or *Messenger*.

,מלכיMALACHIM, otherwise, *Melachim*, *Kings*; from the Plural of מלךmalac, *a King*. This is the Name of two Books of the holy Scripture.

MALATHA, a Castle. *Joseph*.

,מלכמMALCHAM, Son of *Shabaraim*, 1 Chron. viii. 9. Also an Idol of the *Ammonites*, Jerem. xlix. 1. *Their King*; from מלךmelech, and the Pronoun ם*am, theirs*.

,מלכיהMALCHIAH, Father of *Pashur*, Jerem. xxi. 1. *The Lord is my King*, or *the Lord rules me*; from מלךmelec, *a King*, and יהjah, *the Lord*.

,מלכיאלMALCHIEL, Son of *Beriah*, Gen. xlvi. 17. *The King my God*, or *God is my King*; from מלךmelec, *a King*, the Pronoun יi, *my*, and אלel, *God*.

,מלכיאליMALCHIELITES, the Posterity of *Melchiel*, Numb. xxvi. 45. ,מלכירם מלכירמMALCHIRAM, Son of *Jeconiah*, 1 Chron. iii. 18. *My King is exalted*; from מלך *melec, a King, and* רוממramam, *to exalt*.

,εûσιχλεμעמלכישוMALCHISHUA, *Son of Saul*, 1 Sam. xiv. 49. *My King is a Saviour*; from מלךmelec, *King, or Council*, and ישעjashab, *a Saviour*: otherwise, *magnificent King*; from שוע *shuab*. ,מלכוםMALCHOM, an Idol of the *Ammonites*, 2 Kings xxiii. 13. Or *Molech*, ibid. v. 10. *Their King*; from מלךmelec, *a King*, and the Pronoun ם*am, theirs*.

Μάλχος, MALCHUS, a Domestick of the High priest, *John* xviii. 10. *King, or Kingdom*; from מלךmalac.

MALICE.

MALICHUS, a Man's Name. *Joseph*.

MALLE, a City. *Joseph*.

Μαλλῶται, MALLOTÆ, a People, Inhabants of the City *Mallos*, 2 Macc. iv. 30. *He that fills or finishes, or is fill'd*; from מלאmalle, *full*.

,מלותיMALLOTHI, one of the Sons of *Haman*, 1 Chron. xxv. 4. *Fullness, Circumcision*; from מולmul: otherwise, *my Words*; from מללmalal, *to speak*, and the Pronoun יi, *my*.

,κύλλαμלוךMALLUCH, *Vulgate, Maloch*, a Man's Name, *Ezr*. x. 32. *He that reigns*; from מלךmalac, *to govern*.

Μελίτη, MALTA, an Island, *Acts* xxviii. *Affording Honey, from whence Honey distills*; from μέλι, *Honey*.

MALTHACE, a Woman. *Joseph*.

,ϛâνωμμαμממוךMAMMON, *Luke* xvi. 9. A *Chaldee* or *Syriack* Word, signifying *Riches*. The true Reading is *Matmon, Avarice, Desire*, *Riches*.

,ממראMAMRE, a City, *Gen*. xiii. 18. *Rebellions*; from מרהmarah: otherwise, *bitter*; from מררmarar: otherwise, *that changes, that barters*; from מורmur: otherwise, *fat, or elevated*; from מראmara.

,ςῆνροσπὺεזממMAMZER, *Deut*. xxiii. 2. *Illegitimate, or a Bastard*; from מזרmazer.

MAN.

MANACHAS, a kind of Garment. *Joseph*.

MANAEN, see *Manahem*.

,מנחתMANAHATH, Son of *Shobal*, Gen. xxxvi. 23. Also the Name of a Country, 1 *Chron*. viii. 6. *Gift or Present*; from מנחהminchah, or מנהmanah: otherwise, *Rest*; from נוח nuah: otherwise, *Fear or Breaking prepared*; from מנהminah, *Preparation*, and כתתchathath, *Fear, or Breaking*.

,מנחמMANAHEM, Son of *Gadi*, 2 Kings xv. 14. *Comforter*; from נחמnacham: or *he that conducts them*; from נחהnathah, *to conduct*, and the Pronoun ם*am, them*: or *Preparation of Heat*; from מנחmincha, *Preparation*, and חממchamam, *Heat*.

,מנשהMANASSEH, *Joseph*'s eldest Son, Gen. xli. *Forgetfulness, or he that is forgotten*; from נשהnashah, *to forget*.

MANDANE, a Princess, Mother of *Cyrus*. *Justin. Xenophon*.

MANDIA, the Name of a Place. *Joseph*.

MANDRAKES.

MANETHO, an *Egyptian* Writer. *Joseph*.

MANGER. הוא- ,זסτῦסזדסὲ ἵזדמ, MAN-HU, an Exclamation, *Exod*. xvi. 15. *What is this?* Thus the *Vulgate*, and the *Seventy*, have translated it. Otherwise, *'tis a Gift*, or *'tis Manna*; from מנח *mincha, a Present or Gift*, and הואhu, *this*.

,מניתMANIATH, a City, *Judg*. xi. 33. *Reckon'd, prepared*.

MANILIUS, a Man's Name; 2 *Macc*. xi. 34.

MANNA.

,ἑωναμחנוחמMANOAH, the Father of *Samson, Judg*. xiii. 2. *Rest*; from נוחnuac: otherwise, *Present*; from מנחmincha.

,מעוךMAOCH, Father of *Achish*, 1 Sam. xxvii. 2. *He that is pressed and bruised*; from מעך *mahac*.

,מעוןMAON, a City, *Josh*. xv. 55. *House, or Habitation*: otherwise, *Crime*; from עוןhavon: otherwise, *by Sin*; from the same Word, and the Preposition מm.

MAPSE, a City. *Ptol*.

,ἂρρεμרהמ, or חואκρία, MARAH, the fifth Station of the *Israelites* in the Wilderness, *Exod*. xv. 23. *Bitter*, or *Bitterness*; from מררmarar.

,מרעלהMARALAH, one of the Limits of the Tribe of *Zebulun*, Josh. xix. 11. *Bitterness of Elevation, or of the Leaf*; from מררmarar, *Bitterness*, and עלהhalah, *Elevation, or Leaf*: otherwise, *the Holocaust of Myrrh*; from מורmor, *Myrrh*, and עלהhalah, *Holocaust*: otherwise, *Drunkenness*, or *Stupidity*, or *Consternation*; from ערלrahal.

Μαρὰν-ἀθᾶ, MARAN-ATHA, a kind of Curse, 1 *Cor*. xvi. 22. *The Lord comes*. It is compounded of two *Syriack* Words; the first, *maran*, signifies the *Lord*, or *Mister*, and the other, *atha*, signifies *to come*.

MARATHE, a Town's Name.

MARCELLA, a Woman's Name.

MARCHES, of the *Israelites*.

MARCUS ANTONIUS JULIANUS.

MARDOCEMPADUS. See *Merodach-baladan*.

MAREON, a City. *Joseph*.

,מראשהMARESHAH, a City, *Josh*. xv. 44. *From the Head*, or *from the Beginning*; from the Preposition מm, *from*, and ראשrosh, *Head*, or *Beginning*: otherwise, *bitter Woman*; from מרר *marar, bitter*, and אשהishah: otherwise, *Inheritance*; from ירשjarash, *to inherit*.

,ασσίραμהרשמ, MARESHAH, a City, 1 *Chron*. iv. 21. From the same Root as the foregoing. 'Tis the same as *Morasthi*, Mic. i. 1.

MARIAMNE, a Woman's Name. *Joseph*.

Μάρκος, **MARK**, Cousin to *Barnabas, Acts* xiii. 12. *Polite, shining*; from the Word מרק *marak*.

MARNAS, an Idol.

MARRIAGE.

,מרסנא**MARSENA**, the Name of a Prince, *Esth*. i. 14. *Bitterness, or Myrrh of the Bush*; from מרר*marar*, and מור*mur*, and from the Word סנה*senah, bush*: otherwise, *that shews the Bush, or the Enemy*.

Μάρθα, **MARTHA**, Sister of *Lazarus*, Luke xx. 38. *Who becomes bitter*; from מרר*marar*: or, according to the *Syriack, Mistress*, or *that teaches*. MARY. See *Miriam*. ,משכילMASCHIL. *That instructs*.

Μεσαλώθ, **MASELOTH**, a City, 1 *Macc*. ix. 2. *Parables, Similitudes, Governments*.

,χὸσομשמ, **MASH**, Son of *Aram*, Gen. x. 23. Otherwise *Mesheck*, 1 Chron. i. 17. *He that takes away, or touches*; from משש*mashash, to touch, to take away*.

,λὰσαμשלמ, **MASHAL**, or *Mishal*, a City, *Josh*. xxi. 30. 1 *Chron*. vi. 74. *Parable*, or *be that governs*.

,ςâκκισαμהמשרק, **MASREKAH**, a City, Gen. xxxvi. 31. *Whistling or Hissing*; from שרק *sharak*: otherwise, *who touches Vanity*, or *Emptiness*; from משש*mashash, to touch*, and רקק *racac, that brings to nothing*: otherwise, *Vine*; from שרק*shorek*.

MASS.

,מסה**MASSA**, *Vulgat*. The Name of a Place, *Exod*. xvii. 7. *Temptation*; from נסה*nassah*, *Temptation*.

,משא**MASSA**, Son of *Ishmael*, Gen. xxv. 14. *Burden, or Elevation*; and, in a Metaphorical Sense, *unfortunate Prophecy*; from נשא*nasha, to carry, to lift up*.

MASSADA, a Castle or Fortress. *Josephi*. ,מסרהMASSORA, *Tradition*.

MASSORETH.

MASTICK-TREE, see *Lentisck*.

MATERNUS, a Man's Name.

MATHAREA, a Village.

,מטרד**MATRED**, Mother of *Mehatabel*, the Wife of *Hadar*, Gen. xxxvi. 39. *Rod, Staff, or Lever that descends*; from מוט*mot, a Staff*, &c. and ירד*jarad, to descend*; and from רוד*rud, Empire*, and מטה*mitta, a Bed*.

,ἰρατταμμὰτρי, **MATRI**, one of the Ancestors of *Saul*, 1 Sam. x. 21. *Rain*; from מטר *matar*: or *Prison*, a Place shut up and guarded; from נטר*natar, to guard*.

,מתן**MATTAN**, *Vulg. Mathan*, Father of *Shephatiah*, Jer. xxxviii. 1. *Gift*; from נתן *nathan*: otherwise, *the Reins*; from מתן*mathan*: otherwise, *the Death of them*; from מות*muth*, *Death*, and the Pronoun ן*an, theirs*.

,מתנה**MATTANAH**, the Name of a Wilderness, *Numb*. xxi. 18. *Gift*.

,מתניה**MATTANIAH**, Son of *Josiah*, 2 Kings xxiv. 17. *Gift of God, Expectation, or Hope of the Lord*.

,ςαίναθταμמתניהו, **MATTANIAH**, Son of *Heman*, 1 Chron. xxv. 4. From the same as the former.

Ματταθὰ, **MATTATHA**, *Luke* iii. 31. See the next.

,מתתה**MATTATHAH**, *Vulg. Mathata*. Ezr. x. 33. *His Gift*; from מתת*mathath, a Gift*, and the Pronoun ה*a, his*.

,ςαίθαττταμמתתוה, **MATTATHIAS**, Father of *Judas Maccabeus*, 1 Macc. ii. 1. Or the eldest Son of *Skelum*, 1 Chron. ix. 31. *Gift of the Lord*; from *mathath, a Gift*, and יה*jah, the Lord*.

,מתני**MATTENAI**, Son of *Hashum*, Ezr. ix. 33. *My Gift, my Offering*.

Ματθὰν, **MATTHAT**, Father of *Heli*, Father of *Joseph*. Luke iii. 24. *Gift, or he that gives*; from נתן*nathan, to give*.

Ματθαῖος, **MATTHEW**, an Apostle, *Matth*. ix. 9. *Given*; from the Word מתת *mathath, a Gift*.

Ματθίας, **MATTHIAS**, the Apostle, *Acts* i. 13. This is an Abridgment of the Name *Mattathias*; which see before. ,ςαίθαττταμמתתוה, MATTHITHIAH, Son of *Shallum*, 1 Chron. ix. 31. *Gift of the Lord*. See *Mattathias*.

MAUSOLEUM.

,מעזים**MAUZZIM**, the Name of an Idol, *Dan*. xi. 38. *The Strength, or the Fortify'd*; from עוז*bazar, strong, or powerful*: or *Fortresses*; from מעוז*maboz*.

MAXIMINIANOPOLIS. ,ιανουπόλεωσ, MEARAH, or *Maara-Sidoniorum*, the Name of a Place, *Josh*. xiii. 4. *Cavern*; from the Word מערה*mahar*: otherwise, *he that discovers himself*, or *spreads himself*; from ערה*harah*: or *that awakes*; from עור*bur*.

MEASURE.

MEATS.

,αναβεμινι, **MEBUNNAI**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 22. *Son, or Filiation*; from בן*ben*: otherwise, *a Building*; from בנה*banah, to build*: or *Understanding*; from בינה*binah*.

,ιθαραχεμιτι, **MECHERATHITE**, a Family originally of *Mecherath*, 1 Chron. xi. 36. *Sale*; from מכר *macar, to sell*: or *Knowledge*; from נכר*nicar, to know*.

,ιδάδωμ, **MEDAD**, a Prophet, one of the seventy-two Elders, of which God composed the Council of *Moses*, Numb. xi. 26. *He that measures*; from מדד*madad*: otherwise, *the Water of Love*, or *of Paps*, or *of the Unkle*; from מי*mi*, *Waters*, and דוד*dod, Unkle, or Friendship*; or from דד*dad, Pap or Nipple*.

,αλαμερ**MEDALAH**, a City, *Vulgate, Meralaa*, Josh. xix. 11. This Word is thought to be corrupted by Copiers, and that it ought to be read *Medaba*. See *Medeba*, and *Meralah*.

,αδαμ, **MEDAN**, the third Son of *Abraham* and *Keturah*, Gen. xxv. 2. *Judgment*, *Process*; from דון*dun*: otherwise, *Measure, Habit*, *Covering*; from מד*mad*. Also the Name of a Place.

,αβεδιμ**MEDEBA**, a City, *Numb*. xxi. 30. *The Waters of Trouble*, or *of Force*; from מי*mi*, *Water*, and דבא*daba*, and from דאב*daab, Trouble*, by a Transposition of Letters: or, according to the *Syriack* and *Hebrew, running Waters*.

,ιωδημ, **MEDES**, a People, *Isai*. xiii. 17. of the Province of Μηδία, MEDIA, *Ezr*. vi. 2. *Jerem*. li. 28. *Measure, Habit, or Covering*; from מד*mad*: otherwise, *Abundance*; from מאד*meod*.

MEDIATOR.

MEDICINE.

MEGASTHENES, a Man's Name. *Of great Strength*.

,αγδι**MEGIDDO**, a royal City, *Josh*. xii. 21. *That declares*: otherwise, *his precious Fruit*; from מגד*magad*: otherwise, *that spoils*; *spoils*; from גדד*godad*: or *Fortune*; from גד*gad*.

,ωνέμοπποκκέ ὠίδεπ νὲγρωμ, **MEGIDDON**, a City, or Camp; *Zech*. xii. 11. See *Megiddo*. ,תגילתMEGILLOTH, a *Roll*, or *Volume*.

,αβιταλη**MEHETABEL**, Wife of *Adar*, Gen. xxxvi. 39. *How good is God?* or *has done Good to us*; from the Conjunction מה*mah, how much*, or מן*men, from*, and טוב*tub, good*, or יטב*jatab, to do Good*, and אל*el*, *God*.

,αδιεμαδαμ, **MEHIDA**, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Ezr. ii. 52. *Enigma*; from the *Chaldean* Word אחידן*akidan*: otherwise, *Point*; from חדד*kadad*: otherwise, *that blots out, or suppresses the Hand*; from מחה*maca*, *to blot out*, and יד*jad, the Hand*.

,ριχαμιρ, **MEHIR**, Son of *Caleb*, 1 Chron. iv. 11. *Prized*; from מחר*makar, to prize, to esteem*.

,αλαθι**MEHOLATHITE**, who is of *Meholathi*, 1 Sam. xviii. 19.

,αηιαλ**MEHUJAEL**, Son of *Irad*, Gen. iv. 18. *Who proclaims God*; from חיה*kivah, to proclaim*, and אל*el, God*: or *God that blots out*; from מחא*maka, to blot out*: or, according to the *Syriack* and *Hebrew, who is smitten of God*.

,αμαν**MEHUMAN**, the Name of an Eunuch, *Esth*. i. 10. *Who is troubled*; from המה*amah, to trouble, or to make a Tumult*: otherwise, *Multitude*; from המון*hamon*. A *Persian* or *Medish* Name, whose Etymology is not to be found in the *Hebrew*.

,αονιμ**MEHUNIM**, one of the Chief of the *Nethinims*, Ezr. ii. 50. *Houses, Abodes*; from מעון*mahon*: otherwise, *poor, afflicted*; from עני *hani*: otherwise, *that answer*; from ענה*banah*.

,μιεσωεμαμ, **MEHUSHIM**, or *Hushim*, Father of *Abitub*, 1 Chron. viii. 11. *Precipitated, who are in Haste*; from חוש*cush*: otherwise, *that hold their Peace*; from חשה*cashah*.

,αμιρκων**ME-JARKON**, the Waters of *Jarkon*, Josh. xix. 46. *Waters rusty, spoiled*, &c. from מים*majim, Waters*, and ירק*jarak, rusty*, *green*.

,ηνβαμαναμ, **MEKONAH**, *Nehem*. xi. 28. *Base*; from כן*ken*: or *Preparation*; from כנה *canah, to dispose, to found, to prepare*.

,מלטיה**MELATIAH**, one of those that rebuilt *Jerusalem* under *Nehemiah*, Nehem. iii. 7. *The Deliverance of the Lord*; from מלט *malat, to deliver*, and יה*jah, the Lord*.

Μελχὶ, **MELCHI**, Father of *Levi*, Luke iii. 24. *My King, or my Counsel*; from מלךmalac, and the Pronoun י*i, my*. ,מלכיהMELCHIAH, 1 *Chron*. xxiv. 9. *The Lord is my King*.

,מלכי־צדק**MELCHISEDEC**, Priest and King of *Solyma*, afterwards call'd *Jerusalem*, Gen. xiv. 18. *King of Justice*; from מלךmelec, *a King*, and צדקtzedec, *Justice*.

MELEA, Son of *Menan*, Luke iii. 31.

,מלך**MELECH**, Son of *Micah*, 1 Chron. viii. 35. *King*.

,מליך**MELICU**, one of the chief of the *Levites*, that return'd with *Zerubbabel* from *Babylon*, Nehem. xii. 14. *His Kingdom*; from מלךmelac, and the Pronoun ו*o, his*.

MELOTA, a *Sheeps-skin*. ,מלותיMELOTHI, a City, *Judith* ii. 13. *Fill'd up, my Fullness*.

,מלצר**MELZAR**, this Name is *Chaldee*; Chief of the Eunuchs of *Nebuchadnezzar*, Dan. i. 11. *Dispenser, or Steward*: otherwise, *Circumcision of Distress or Misery*; from מולmul, *Circumcision*, and צררtzarar, *to be in Bonds, to be in a Strait*.

MEMMIUS.

MEMNON.

MEMORY.

,נף**MEMPHIS**, a City, in *Hebrew Noph*, Isai. xix. 13. *Distillation, or Honey-comb, or Sieve, or Elevation*; from נוף*nuph*.

,מוף**MEMPHIS**, the same as *Moph* in the *Hebrew*, Hos. ix. 6. *By the Mouth*; from the Preposition מ*m, from, or by*, and פה*pe, the Mouth*. *Memphis* is an *Egyptian* Name, and cannot take its Etymology from the *Hebrew*.

,νὰχυμεμμοκὰν, **MEMUCAN**, General of the *Persian* Troops, *Esth*. i. 16. *Impoverish'd*; from מוךmuc: otherwise, *to prepare*; from כוךcun: otherwise, *certain, true*; from כן*ken*. This Word is *Persian*, and cannot have its true Etymology from the *Hebrew*.

MEMRA.

,מנחם**MENAHEM**, Son of *Gadi*, 2 Kings xv. 14. *Comforter*; from נחם*nacam*: or *who conducts them*; from נחה*nacah, to conduct*, and the Pronoun ם*am, them*: or *Preparation of Heat*; from מנחהmincha, *Preparation*, and חמם *chamam, Heat*.

Μαινὰν, **MENAN**, Father of *Melea*, Luke iii. 31. *Number, or Recompence, or prepared*; from the *Hebrew* Word מנה*manah*.

,ἡναμὰν, **MENE**, a *Chaldee* Word, *Dan*. v. 25. *Who reckons, or who is counted*.

Μενέλαος, **MENELAUS**, Brother of *Simon*, 2 Macc. iv. 23. *The Power or Strength of the People*; from μένος, *Strength*, and λάος, *People*.

MENESTHEUS, Father of *Apollonius*, 2 Macc. iv. 21.

MENI, an Idol.

MENOIS, a Place.

,מעונתי**MEONOTHAI**, Son of *Othniel*, 1 Chron. iv. 13. *My Dwelling, my Sin*; from עון *havon*.

,מפעת**MEPHAATH**, a City, *Josh*. xiii. 18. *Appearance of the Waters, or Impetuosity*; from the Word יפעjaphah, *to appear*, and מיםmajim, *Waters*.

,מפיבשת**MEPHIBOSHETH**, Son of *Jonathan*, 2 Sam. iv. 4. *Out of my Mouth proceeds Reproach*; from פה*pe, a Mouth*, and בוש *bosh, Shame. Bosheth* is put for *Baal*.

,מרב**MERAB**, the eldest Daughter of *Saul*, 1 Sam. xiv. 49. *He that fights, or disputes*; from רוב*rub*: otherwise, *that multiplies*; from רבה *rabah*: or *Mistress*, according to the *Syriack*.

,ϛαΐραμὰ מריה, **MERAIAH**, one of the Priests that return'd from *Jerusalem* with *Zerubbabel*, Nehem. xii. 12. *Bitterness*; from מרר*marar*: otherwise, *Myrrh*; from מור*mor*: otherwise, *the Lord is my Master*; from מרה*marah*, which in *Syriack* signifies *Master*, a Title which the *Jews* gave their Rabbins, and from יה*jah, the Lord*.

,מריות**MERAIOTH**, one of the Priests that return'd to *Jerusalem* with *Zerubbabel*, Nehem. xii. 15. *Bitterness*: otherwise, *Rebellions*; from מרה*marah*: otherwise, *Permutations and Changes*; from the Word מור*mur*.

MERAN, a Place. *Baruch* iii. 23.

,מררי**MERARI**, Son of *Levi*, Gen. xlvi. 11. *Bitter* ; from מרר*marar*: otherwise, *to provoke*.

MERARITES, Descendants from *Merari*, Numb. xxvi. 57. From the same Root.

Ἑρμῆς, **MERCURY**, a false God, *Acts* xiv. 11. From the *Latin* Word *mercari, to buy or sell*, because this God presided over Merchandize. In *Greek, Hermes*, which signifies, *Orator*, or *Interpreter*.

MERCY.

MERCY-SEAT.

,מרד**MERED**, Son of *Bithiah*, 1 Chron. iv. 17. *Rebellious*; from מרד*marad*: otherwise, *that descends*; from רדד*radad*: otherwise, *that commands*; from רדה*radah*. ,θώμιρραμτσαμρ, MEREMOTH, Son of *Uriah* the High-priest, *Ezr*. viii. 33. *Bitterness*, or *Myrrh of Death*; from מרר*marar, Bitterness*, or מור*mor, Myrrh*, and מות*muth, Death*: otherwise, *Elevations*; from רום*rum*: otherwise, *Deceit*; from רמה*ramah*.

,ϛερέμρσ, **MERES**, the Name of a Prince, *Esth*. i. 14. *Watering, Distillation*; from רסס *rasas*: or, according to the *Syriack, Bruising*, or *Wound*. This being a *Persian* Word, its true Etymology cannot be found from the *Hebrew*.

,מריבה**MERIBAH**, the Name of a Place, *Exod*. xvii. 7. *Dispute, Quarrel*; from ריב*rub*. See *Numb*. xx. 13.

בעל- ,מריב**MERIB-BAAL**, Son of *Jonathan*, 1 Chron. viii. 34. *Rebellion*: or *he that resists Baal, and strives against the Idol*; from ריב*rub, to contest*, and בעל*baal, Idol*: or *he that opposes him that governs or possesses*; from the same.

,מראדך**MERODACH**, King of *Babylon*, Isai. xxix. 1. *Bitter Contrition*; from מרר*marar, bitter*, and דכה*dacah, contrite, bruised*: otherwise, *bruised Myrrh*; from מור*mor, Myrrh*, and דכה*dacah*, *bruised*: or, according to the *Syriack* and *Hebrew*, *very pure Myrrh*. According to the *Syriack*, it signifies *the little Lord*; from מרא*mara, Master, or Lord*, and דך*dac, little, poor*. This is the Name of one of the *Chaldee* Deities, the true Etymology of which is not to be found in the *Hebrew*.

MEROE, an Island, or *Peninsula*.

,μώρεμ מרום, **MEROM**, Waters, or Rivers, *Josh*. xi. 5. Or, according to St. *Jerome*, a Village call'd *Merom, Eminences, Elevations*; from רמם *ramam*, or רום*rum*.

,ἢχρὰ ἠηψὺμιρ מרומי, **MEROME**, the Name of a Place, *Judg*. v. 18. *Heigbth*, or *Elevation*; from רום*rum*: otherwise, *the Bitterness of the Waters*; from מרר*marar, Bitterness*, and מי *mi, Waters*.

,νώθαρεμιτ מרונתי, **MERONOTHITE**, who is of *Meronathi*, 1 Chron. xxvii. 30. *My Song*; from רנן*ranan, Song*, and the Pronoun י*i, my*: otherwise, *Cry of Joy, or of Praise*; from רנה*ranah*: or, according to the *Syriack, he that governs*.

MEROTH, a Village. *Joseph*.

,מרוז**MEROZ**, a City, *Judg*. v. 23. *Secret*; from the Word רז*raz*, according to the *Chaldeans*: otherwise, *Leanness*; from רזה*rasah*.

,משא**MESHA**, a Province, *Gen*. x. 30. *Burden, Elevation, Raising of Water*. ,ασϛμιρσ מישע, MESHA, King of *Moab*, 2 Kings iii. 4. *Salvation*, or *saved*; from משה*mashab*: otherwise, *Water of Health*, or *he that looks upon the Waters*; from מי*mi, Water*, and the same Word משה*mashab, to behold*.

,מישך**MESHACH**, the same which in *Hebrew* is call'd *Misael*, Dan. i. 7. *That draws with Force*; from משך*mashac*: or *that surrounds the Waters*; from מי*mi, the Waters*, and שוך*shuc, to surround*. This is a *Chaldee* Word, and cannot have its true Etymology from the *Hebrew*.

,משך**MESHECH**, Son of *Japheth*, Gen. x. 2. *Who is drawn by Force*; from משך*mashac*: otherwise, *included, shut up, surrounded*; from שוך*shuc*.

,משלמיהו**MESHELEMIAH**, Father of *Zechariah*, 1 Chron. ix. 21. *Peace*, or *Perfection*, or *Retribution of the Lord*: or *the Lord is my Recompence*, or *my Happiness*; from שלם*shalam*: otherwise, *Proverbs*, or *Rule of the Lord*; from משל *mashal, to govern*, and יה*jah, the Lord*.

,משיזבאל**MESHEZABEEL**, Father of *Barachiah*, Nehem. iii. 4. *That takes away the Flowing of God*; from מוש*mush, to take away*, and זוב*zub, flowing*, and אל*el, God*. This is a *Chaldee* Word, signifying, *that God delivers, has deliver'd*, or *will deliver*; from שיזב*shezib*, and אל*el, God*.

,θώμλεσαμιτ משלמית, **MESHILLEMITH**, Son of *Immer*, 1 Chron. ix. 1. *Pacifick, Perfect*, or *that recompenses*; from שלם*shalam*: otherwise, *Parable*, or *Power of Death*; from משל*mashal, Parable*, and מות*muth, Death*.

,θώμλαταμμשלמותת, **MESHILLEMOTH**, Father of *Barachiah*, 2 Chron. xxviii. 12. from the same Root.

,משובאב**MESHOBAB**, the Name of a Prince, 1 *Chron*. iv. 34. *Who is return'd*, or *converted*; from שובshub.

,μάλοσεμμשלמם, **MESHULLAM**, Son of *Zerubbabel*, 1 Chron. iii. 19. *Pacifick*, or *perfect*, or *that recompences*; from שלמshalam: otherwise, *their Parable, their Power*; from משלmashal, and the Pronoun ם*am, theirs*.

,משלמת**MESHULLEMETH**, Mother of *Ammon* King of *Judah*, 2 Kings xxi. 19. *Perfection*, *Peace, Recompence, Parable*, or *Dominion of Death*; from שלמshalam, or משלmashal, and מות *muth, Death*.

,מצביה**MESOBAH**, the Name of a Place, 1 *Chron*. xi. 46. *Station of the Lord*; from מצב *matzab, Station*, and *jah, the Lord*: otherwise, *tsabab, a Kid, or Goat*.

MESOPOTAMIA, a Province, in *Hebrew*, *Aram-naharaim*; Gen. xxiv. 10. That is, *Syria of the two Rivers*; from *Aram, Syria*, and *neharaim, the two Rivers*. The *Greek* Word *Mesopotamia*, also signifies *between two Rivers*; from μέσος, *middle*, and πόταμος, *River*. μεσσίας, χρισὸς, MESSIAS, or *Messiah*, John i. 41. *Anointed*; from the Word *mashiac*. In *Greek, Christos*, which signifies the same thing.

METATRON.

METEMPSYCHOSIS.

METHUSAEL, Son of *Mebujael*, Gen. iv. 18. *Who demands his Death*; from *shelab, to demand*, and *muth, Death*, and the Pronoun *o*, *bis*: otherwise, *Death is his Hell, or Grave*; from *sheol, Hell, or the Tomb*: otherwise, *Man that demands*; from *methim, Man*, and *shala, to demand*.

METHUSELAH, Son of *Enoch*, Gen. v. 21. *He has sent his Death*; from *muth, Death*, and *shalac*: otherwise, *the Arms of his Death*; from the same Words, *muth, Death*, and *shalac* or *shelec*, according to different Readings, and the Pronoun *o, bis*: otherwise, according to the *Hebrew* and *Syriac, Spoil of his Death*: otherwise, *Man that demands*; from *meth, mortal Man*, and *shaal, to demand*.

METRETA, a Measure.

μοοζιὴλ, **MEUZAL**, the Name of a Country, *Ezek*. xxvii. 19. *That goes out, or goes away*; From *azal*. μεζοὰβ, MEZAHAB, Mother of *Matred*, Gen. xxxvi. 39. *Who is gilded*; from *zahab*, *Gold*: otherwise, *gilded Waters*; from *mi, Waters*, and *zahab, Gold*: otherwise, *what is Gold?* from the Conjunction *mi, what is*, and *zahab, Gold*.

MEZUZOTH, *Door-posts*.

MIA, a Village. *Joseph*.

μειμὶν, **MIAMIN**, one of the Descendants or Sons of *Parosh*, Ezr. x. 25. *Who is dextrous*, *or the Right-hand*; from *jamin*: otherwise, *that Prepares Waters*; from *mi, Waters*, and *min, Preparation*.

MIBHAR, Son of *Haggeri*, 1 Chron. xi. 38. *Elected, or Election*, or *Youth*; from *bakar, to choose*, &c.

MIBSAM, Son of *Ishmael*, Gen. xxv. 13. *That perfumes*; from *beshem*: otherwise, *who confounds them*; from *bosh, to confound*, or *put to shame*, and the Pronoun *am, them*.

μαζὰρ, **MIBZAR**, a Town, Fort, or Vintage, *Gen*. xxxvi. 42. *Which is defended, or fortify'd*: or *that cuts*, or *has a Vintage*; from *batzar, bitzur*, or *bitser*, according to its different Readings.

MICAH, Father of *Abdon*, 2 Chron. xxxiv. 20. *Poor, humble*; from *macac*: otherwise, *who strikes, or is struck*, from *nacab*: otherwise, *who is there?* from the Conjunction *mi*, and the Word *co, here, there*: otherwise, *the Waters here*; from *mi, Waters*, and *co, here*.

μιχαίας, **MICAH**, a Man's Name, *Judg*. xvii. 1. In *Hebrew, Michaiau, who is like to God?*

μιχαίας, **MICAIAH**, Son of *Gemariah*, Jerem. xxxvi. 11. From the same.

MICHAEL, Father of *Sethur*, Numb. xiii. 14. *Who is like to God?* From the Conjunction *mi, who*, and *co, the same, or like*, and *el, God*: otherwise, *Humility, Poorness of God*; from *macac, Poverty*, and *nacab, to strike*, and *jah, the Lord*.

MICHAL, the youngest Daughter of *Saul*, 1 Sam. xiv. 49. *Who is it that has all?* From the Conjunction *mi, who is it*, and *calal*, *all*: otherwise, *who is perfect, or compleat?* from the same Word: otherwise, *the whole is Water*; from *mi, Water*, and *col, the whole*: otherwise, *Defence*; from *cala*.

MICHMAS, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Ezr. ii. 27. *Secret, conceal'd*; from *camas*: otherwise, *Tribute of the Poor*, or *of him that is beaten*; from *mas, Tribute*, and *macac, poor*; or from *nacab, to strike*.

μαγμὰς, **MICHMASH**, the Name of a Town, 1 *Sam*. xiii. 2. *He that strikes*; from *nacah*: otherwise, *Poor who is taken away*; from *macac, poor*, and *mashab, taken away*: otherwise, *that touches*; from *mashash*.

MICHMETHAH, the Limit of the Tribe of *Manasseh*, Josh. xvi. 6. *The Gift of him that strikes, or of the Poor*; from *mathath, a Gift*, and *macac, poor*, and from *nacab, to strike*: otherwise, *the Death of the Poor and Afflicted*; from *muth, Death*, and *macac, poor*.

MICHRI, Father of *Uzzi*, 1 Chron. ix. 8. *Sale*; from *macar, to sell*: otherwise, *Knowledge*; from *nicar*.

MIDDIN, a City, *Josh*. xv. 61. Otherwise, *Niddin, Judgment*, or *that pleads*, or *reproves*: from *din*, whence comes *madon, Process*: otherwise, *that measures*: from *madad*.

MIDIAN, the fourth Son of *Abraham* and of *Keturah*, Gen. xxv. 2. *Judgment*: from *dun*: otherwise, *Measure, Habit, Covering*; from *mad*.

μαγδαλιὴλ, **MIGDAL-EL**, a City, *Josh*. xix. 38. *Tower of God, or the Majesty of God*. See *Magdalene*, and *el, God*.

MIGDAL-GAD, a City, *Josh*. xv. 37. *Tower of Gad, happy, or Fortify'd Tower*; from *migdal, a Tower*, and *gad, good Fortune*: otherwise, *Greatness of Happiness*; from *gadol, grand, magnificent*.

MIGDAL-SENNA, a City. *Euseb*.

MIGDOL, a City, *Exod*. xiv. 2. *Tower, or Greatness*; from the same Word *migdal*.

Μίγμα, **MIGMA**, Mixture.

μαγγεδδὼ, **MIGRON**, a City, *Isai*. x. 28. *Fear*; from *mager*, in a metaphorical Sense: otherwise, *a Farm*; from *goren*: or *Throat*; from *garon*: other [702] wise, *to deliver*; from מגרmagar: otherwise, *Fear*; from יגרjagar.

,μιεμαιμημμιν, **MIJAMIN**, one of the four and twenty *Levitical* Families, 1 *Chron*. xxiv. 9. *Who is dextrous*: otherwise, *the Right-hand*, from ימיןjamin: or *that prepares the Waters*; from מיםmajim, *Waters*, and מן*min, Preparation*: otherwise, *true, faithful, trusty*; from נאמן *naaman*.

,δωδδεκαμμωτμ, **MIKLOTH**, Son of *Abi-gibeon*, 1 Chron. ix. 32. It signifies *Rods*, or *Staffs*; from מקלmakel: otherwise, *Voices*; from קלcol: or *Lightnesses*, or *Contempt*; from קלל *calal, to despise*: But with a ה*be, Macheloth*, or *Mikloth*, signifies *Assembly, Congregation*; from קהלcabal.

,αίνακκαμμιν, **MIKNIAH**, a Priest, 1 *Chron*. xv. 18. *The Possession*, or *Purchase of the Lord*; from קנהkanah: otherwise, *Flock*; from מקנהmicne; or *Nest of the Lord*; from קנן*kinen*, *to build a Nest*, and יה*jah, the Lord*.

,μλλι**MILALAI**, one of the Heads of the *Levites*, or Priests, *Nehem*. xii. 36. *Circumcision*; from מולmul: otherwise, *my Word*; from מלל *malal, to speak*, and the Pronoun י*i, my*.

,μλκη**MILCAH**, Wife of *Nahor*, Gen. i. 29. *Queen*; from the Word מלךmalac, *to reign*.

MILE, a Measure of Length.

Μίλητον, **MILETUM**, a City, *Acts* xx. 15. *Red*, or *Scarlet*; from the *Greek* Word μίλτος, *Vermillion, red*.

MILK.

MILL.

MILLET, a Grain.

,ώλεαμ αρκἄαμλ, **MILLO**, a Place, 2 *Sam*. v. 9. *Fullness, Plenitude, Repletion*; from the Word מלאmale.

MINA, or *Mna*, a Species of Money. ,מנחהMINCHA, *an Offering*.

,μνι**MINNI**, the Name of a Country, *Jerem*. li. 27. *Disposed, reckon'd, prepared*.

,μνιτ**MINNITH**, a City, *Judg*. xi. 33. *Counted, prepared*.

MINT, an Herb.

MINUTUM, *a Mite*.

MIRACLE.

,μάιραμμριμ, **MIRIAM**, the Daughter of *Amram*, Exod. vi. 20. xv. 20. *Exalted*; from רמם*ramam*: otherwise, *Bitterness of the Sea*; from מרר*marar, Bitterness*, and ים*jam, the Sea*: otherwise, *Myrrh of the Sea*; from מור*mor*, *Myrrh*: otherwise, *Lady*, or *Mistress of the Sea*; from מרה*marah*, a Syriack Word, which signifies *Lord*, or *Mistress*.

,μρμα**MIRMA**, Son of *Sabaraim*, 1 Chron. viii. 10. *Deceit*; from רמה*ramah*: otherwise, *that raises itself*; from רמם*ramam, to raise*, and the Pronoun ה*ah, itself*.

,מישאל**MISHAEL**, Son of *Uzziel*, Exod. vi. 22. *Who is asked for*, or *lent*; from מי*mi*, *who*, and שאל*shaal, who demands or lends*: otherwise, *God takes away*, or *retires*; from משה *mashah, to take away*, and אל*el, God*.

,משעם**MISHAM**, Son of *Elphaal*, 1 Chron. viii. 12. *Their Saviour*; from ישע*jashab*, or הושיע*hoshiab, a Saviour*: otherwise, *he that regards him*; from שעה*shaab, to regard*: otherwise, *that takes away, or touches the People*; from משש*mashash*, or משה-*mashah*, and עם*bam, the People*.

,λασιμαλמשאל, **MISHEAL**, a City, *Josh*. xix. 26. The same as *Mathal*, 1 Chron. vi. 74. *He that asketh, or is asked*: or *that lends*; from שאל *shaal, to ask*: otherwise, *Hell, the Grave, Death*; from the same Word: otherwise, *touched of God*; from משש*mashash, to touch*, and אל*el, God*: or *whom God takes away, or draws back*; from משה *mashah*.

,משמע**MISHMA**, *Son of Ishmael*, Gen. xxv. 14. *He that hears, or obeys*; from שמע*shamah*: otherwise, *Noise, Reputation*. ,משמנהMISHMANNAH, one of *David's* thirty valiant Captains, 1 *Chron*. xii. 10. *His Fat, his Oil*; from שמן*shaman, Oil*, or *Grease*, and the Pronoun ה*a, his*: or simply, *Perfume*, *sweet-scented Oil*. ,משנהMISHNA, or *Misna, Repetition*.

MISHPAT, a Fountain. See *En-mishpat*.

,משרעי**MISHRAITES**, Son of *Shobal*, 1 Chron. ii. 53. *Who touches the Companion, the Friend, the Pastor*, or *Malice*; from משש *mashash, to touch*, and רעה*rahab, a Friend*, &c. from the Word רע*rab, Malice*.

,מספר**MISPAR**, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Ezr. ii. 2. *To number*, or *to write*, or *Scribe*, or *Book*, or *he that reckons*; from ספר*sapbar*: otherwise, *the Bull of the Tribute*; from מס*mas, Tribute*, and פר*phar, a Bull*.

,θαραφαμמספרת, **MISPERETH**, from the same; *Nehem*. vii. 7. *He that reckons or counts*; from ספר*sapbar*: or *Augmentation of the Tribute*; from מס*mas, Tribute*, and פרה*parah, to multiply*.

,ανκεθαμמתקה, **MITHCAH**, the Name of a Place, *Numb*. xxxiii. 28. *Sweetness*; from מתק *mathac, sweet, mild*.

,מתני**MITHNITE**, a Descendant from *Mathan*, 1 Chron. xi. 43. *Gift, Loins*: according to the *Syriack, Hope*, or *Expectation*.

,מתרדת**MITHREDATH**, Son of *Gazabar*, Ezr. i. 8. *He that explains or meditates upon the Law*; from תור*thur, Law*: otherwise, *the Descent or Dominion of Death*; from רדד*radad, to descend*, or רדה*radah, to rule*, and מות*muth, Death*. This Name is *Chaldee* or *Persian*, in the Composition of which enters the Name of *Mithra*, a Deity of the *Persians*, who write this Name without a *t*, but with a pure Aspiration *Mirh*; so that the תhas no share in it.

MITHRIDATH, or *Mithridates*, Ezr. iv. 7. See *Mithredath* before.

MITRE.

Μιτυλήνη, **MITYLENE**, an Island, *Acts* xx. 14. A *Greek* Word, signifying *Purity*, *Cleansing*, or *Press*. ,מצנפתMIZNEPHETH. See *Cidaris*.

Μισώ, **MIZOR**, in *Greek, Miso*, a City, *Josh*. xxi. 36. 'Tis read in the *Hebrew Jabesar*, or *Jabesah, plain*, or *level Way*; from ישר*jashar*: otherwise, *Ox*; from שור*shur*: or *Wall*: otherwise, *sawed*; from נשר*nashar*.

,מצפה**MIZPAH**, or *Mizpeh*, a City, 1 *Kings* xv. 22. *Josh*. xv. 38. *A Centinel*, *Speculation, or that waits for*; from צפה *tsaphah*: or *Roof*.

,μὶερασεμמצרים, **MIZRAIM**, Son of *Ham*, Gen. x. 6. *Tribulations, or who is streightned or block'd up*; from מצר*matzar*.

,משרפות**MIZREPHOTH-MAIM**, a Place where there were Salt-pits, *Josh*. xi. 8. *The Burnings of the Waters*; from שרף*saraph, to burn*, and from מים*majim, Waters*: or simply, *Furnaces where Metals are melted*. ,μὲζομαזה, MIZZAH, Son of *Reuel*, Gen. xxxvi. 13. *Distillation, or Sprinkling*; from נזה *nazab*: otherwise, *of this*; from the Conjunction מ*of*, and from זה*ze, this*: or, according to the *Syriack, Consumption*, or *Burning*.

MNA, or *Mina*.

MNASON. See *Jason*.

Μενεσθεὺς, **MNESTHEUS**, Father of *Apollonius*, 2 Macc. iv. 21. *Force, Strength*, or *Anger of God*; from the *Greek* Word μένος, *Force, Anger*, and Θέος, *God*.

,מואב**MOAB**, Son of *Lot*, and of his eldest Daughter, *Gen*. xix. 36. *Of his Father*; from the Prepolition מ*m, of*, or *from*, and the Pronoun ו*o, his*, and אב*ab, Father*. Instead of *Moab*, the Ancients pronounced *Meab, the Waters of the Father, the Son of the Father*. Waters represent Generation. ,מואביMOABITES, the Posterity of *Moab*.

,ìαδααμמואדיה, **MOADIAH**, one of the chief of the Levites, that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Nehem. xii. 17. *Solemnity, or Festival of the Lord*.

MOCKING.

Μωδεὶν, **MODIN**, a City, 1 *Macc*. ii. 1. *Judgment, or Debate, or Quarrel*; from דוּן*dun*.

,מולדה**MOLADAH**, a City, *Josh*. xv. 26. *Birth, Generation*; from ילדי*jalad, to beget*.

MOLE, an Animal.

,מוליד**MOLID**, Son of *Abishur*, 1 Chron. ii. 29. See *Moladah*. Otherwise, *Circumcision of the Hand*; from מול*mul, Circumcision*, and יד*jad*: otherwise, *that begets*.

,מלך**MOLOCH**, an Idol of the *Moabites*; the same as *Milcom*, 2 Kings xxiii. 10. *King*; from the Word מלך*melec*.

MONEY.

MONOBASUS.

MONTH.

MOON.

,מורשתי**MORASTHI**, a Village, *Jerem*. xxvi. 18. *Heir, or Inheritance, or of the Inheritance*; from the Preposition מ*am, of*, or *from*, and ירשׁ*jirash*: otherwise, *of Poverty*; from the same Word.

Μωρασθίτης, **MORASTHITE**, of *Morasthi*, Mich. i. 1. From the same.

,מרדכי**MORDECAI**, one of the Heads of the Families that return'd with *Zerubbabel*, Ezr. ii. 2. *Contrition, or bitter Bruising*; from דוך*duc, to bruise*, and מרר*marar, bitter*: or *Myrrh bruised*; from מור*mor, Myrrh*, and *duc, to bruise*: or *who teaches to bruise*; from *mara, Master*, or *he that teaches*: otherwise, *very pure Myrrh*, according to the *Hebrew* and *Syriack*. This Name is not *Hebrew*, but *Chaldee*, composed of *Merodach*, or *Mordak*, a Deity of the *Babylonians*. Μαρδοχαῖος, MORDOCHÆUS, Son of *Jair*, Esth. ii. 5. From the same.

,αἱρομὰהמוריה, **MORIAH**, a Hill, or part of the Mountain of *Sion*, 2 Chron. iii. 1. *Bitterness of the Lord*; from מרר*marar*: otherwise, *Myrrh of the Lord*; from מור*mor*: otherwise, *Doctrine, or Fear of the Lord*; from יראי*jara, to fear*, or ירה *jarah, to teach*, and יה*jah, the Lord*: otherwise, according to the *Syriack* and the *Hebrew, the Dominion of the Lord*.

MORNING.

,ἀρεσομαסרהמ, **MOSEROTH**, a Mountain, on which *Aaron* dy'd, *Deut*. x. 6. otherwise call'd *Hor*, Numb. xx. 27. *Erudition, Discipline, Bond*; from יסר*jasar, to bind*.

,משה**MOSES**, Son of *Amram*, Exod. ii. 10. *Taken out of the Water*.

MOTHER.

MOUNTAINS.

MOURNING.

MOUSE.

MOUTH.

,ἡσωμαמוצא, **MOZA**, Son of *Caleb*, and *Epha* his Concubine, 1 *Chron*. ii. 46. *Unleavened Bread*; from מצה*matzah*: otherwise, *to find, or who has succeeded*; from מצא*matza*: otherwise, *turned out*; from יצא*jatza, to go out*.

,המוצה**MOZAH**, the Name of a City, *Josh*. xviii. 26. *Unleavened Bread*; from מצה*matzah*: or *that squeezes*: otherwise, *Dispute, Quarrel*. See נצה*natzatz*.

MULBERRY-TREE.

MULE.

MULTIPLICATION.

,ουιφυαμמפים, **MUPPIM**, Son of *Benjamin*, Gen. xlvi. 21. *Of the Mouth*; from the Preposition מ*am*, and פה*pe, the Mouth*.

MURDER.

MURMURING. ,αρδέθακרסמ, MUSACH, a kind of Covering or Veil, which was put up in the Temple on the Sabbath-day, 2 *Kings* xvi. 18. From נסך*nasac*, *to cover*: otherwise, *Unction, Libation, or Mixing of Liquors*; from מסך*masac*.

,מושי**MUSHI**, Son of *Merari*, Exod. vi. 19. *He that touches, that withdraws himself, that takes away*; from מוש*mush*.

MUSHITES, the Posterity of *Mushi*, Numb. iii. 33. From the same.

MUSICK.

MUSTARD.

MYA, a Town. *Joseph*.

Μύνδος, **MYNDUS**, the Name of a City of *Caria*, 1 Macc. xv. 23. *Dumb*; from the *Greek* Word μύδος.

MYRA, a City.

MYRICA.

MYRRH.

MYRTLE.

MYRUM.

Μυσία, **MYSIA**, a Province, *Acts* xvi. 7. *Criminal, or abominable*; from the *Greek* Word μύσος, *Crime*.

MYSTERY.

MYSTICAL.

N.

Names in N

152 names

,μέονנעם, **NAAM**, Son of *Caleb*, 1 Chron. iv. 15. *Beautiful, pretty*: otherwise, *that moves them*; from נועַ*nuab, to remove*, and the Pronoun ם*am, them*.

,άμονהמנע, **NAAMAH**, a City, *Josh*. xv. 41. *Beautiful, agreeable*; from נעם*na-bam*: otherwise, *that moves violently*; from נועַ*nuab, to stir*, and מאה*mab, much*.

,νάμεονענמן, **NAAMAN**, Son of *Benjamin*, Gen. xlvi. 21. *Beautiful*; see *Naamah*: otherwise, *who prepares himself to Motion*; from נועַ *nuab, Motion*, and מנה*manah, Prepara-tion*.

,נעמתי**NAAMATHITE**, who is of *Naamath*, Job xi. 1. *Beauty, or Motion of Death*; from נעם*nabam, Beauty*, or נועַ*nuab, to move*, and מות*muth, Death*.

,ίναμεονיעמ, **NAAMITES**, Descendants from *Naaman*, Numb. xxv. 40. See above.

,ίαραννער, **NAARAI**, Son of *Esbai*, 1 Chron. xi. 37. *My young Children, or my Watchers, or my Spillers*; from *nahar*, or *bara*, or *bur*, and the Pronoun י*i, my*.

,ναρן**NAARAN**, the Name of a Place, 1 *Chron*. vii. 28. *Vulgate, Noran, young Child*; from נער*nobar*: otherwise, *that awakes*; from עור*bur*.

,ααρה, άρεονהערת, **NAARATH**, one of the Limits of the Tribe of *Ephraim*, Josh. xvi. 7. *Youth, or Child*; from נער*nahar*: otherwise, *to spill*; from ערה*barab*: otherwise, *that watches*; from עור*bur*.

,נחשון**NAASHON**, Son of *Aminadab*, Exod. vi. 23. *That foretels, that conjectures*: or *Serpent*; from נחש*nikesh*: otherwise, *their Auguries*; from the same Word, and the Pronoun ן *an, their*.

,נבל**NABAL**, Husband to *Abigail*, 1 Sam. xxv. 3. *Fool, or senseless*.

NABALLO, a City. *Joseph*.

NABARA, a Village. *Euseb*.

Ναβαταῖοι, **NABATHEANS**, the Posterity of *Nebajoth*, Son of *Ishmael*, 1 Macc. v. 27. *That prophesy, that speak, or bring forth Fruit*. See *Nebajoth*. ,נבלNABLUM, an Instrument of Musick.

NABONASSAR, or *Baladan*.

NABONADIUS.

,נבות**NABOTH**, a Man's Name, 1 *Kings* xxi. 3. See *Nebajoth*.

,נכון**NACHON**, the Name of a Place, 2 *Sam*. vi. 6. *Prepared*; from כון*cun*: otherwise, *certain, solid*; from כן*cen*. ,נדבNADAB, Son of *Aaron*, Exod. vi. 23. *Free and voluntary Gift*; from נדב*nadab*: otherwise, *Prince*; from נדיב*nadib*.

Ναγγαί, **NAGGE**, Father of *Esli*, Luke iii. 25. *Brightness*; from נגה*nagab*.

,נהלול, נהלל**NAHALAL**, a City, *Josh*. xix. 15. *He that is praised, or that glitters*; from הלול*hillul*: or otherwise, *that becomes strong*; from הלל*balal*.

,λήαναθαναλιאלנחל, **NAHALIEL**, a Place where the *Israelites* encamped in the Wilderness, *Numb*. xxi. 19. *Brook, Vale, or Inheritance of God, or God is my Brook*; from נחל*nahal, a Brook*, &c. and from אל*el, God*.

,μύοανמנח, **NAHAM**, Brother to *Hodiah*, 1 Chron. iv. 19. *Consolation, or Repentance*; from נחם*nacham*: otherwise, *who guides them*; from נחה*nachab, to guide*: or *their Rest*; from נוח*nuac, to rest*, and the Pronoun ם*am, them, or their*.

,ίναμιανינחמ, **NAHAMANI**, one of the chief of those that returned with *Zerubbabel*, Nehem. vii. 7. *Comforter, or that comforts me, or that spreads*; from נחם*nacham*.

,ίαραὰינחר, **NAHARAI**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 37. *My Nostrils, my Nose*: otherwise, *hoarse, dry, hot, angry*; from חרר*charar*: or, according to the *Syriack, choaked*.

,נחש**NAHASH**, a King of the *Ammonites*, 1 Sam. xii. 12. *Snake, or Serpent, or that foretells, or Brass*; from נחש*nikesh*.

,θώχανתחנ, **NAHATH**, Son of *Reuel*, Gen. xxxvi. 13. *Rest*; from נוח*nuac*: otherwise, *Guide*; from נחה*nachab, to conduct*: otherwise, *Descent*, according to the *Syriack*.

,נחביNAHBI, Son of *Vophsi*, Numb. xiii. 14. *My Well-beloved*; from חבבchabab, *well-beloved*, and the Pronoun יi, *my*: otherwise, *my Guide, or my Rest*; from נוחnuac, *to rest*, or from נחהnachab, *to guide*, and the Conjunction ב *with*, and the Pronoun יi, *my*.

NAHLAT, a Woman's Name.

,נחורNAHOR, Son of *Serug*, Gen. xi. 22. *Hoarse, dry, hot, angry*; from חררcharar: or *choaked*, according to the *Syriack*.

,μύοανομνנחום, **NAHUM**, the Name of a Prophet, *Nahum* i. 1. *Comforter, Penitent, or their Guide*. See *Naham*.

Ναΐν, **NAIM**, or *Nain*, Luke vii. 11. *Beauty*, &c. See *Naham*.

,θιαβανתניותNAIOTH, the Name of a Place, 1 *Sam*. xix. 18. *Beauties*; from נאוהnaab: otherwise, *Habitations, Abodes*; from נוה *navah*.

NAIS, a City. *Joseph*.

NAKEDNESS.

NAME.

Ναναία, **NANEA**, an Idol of the *Persians*, 2 Macc. i. 13. A *Persian* Word, signifying *Diana*, or the Moon.

,נעמיNAOMI, Wife of *Elimelech*, Ruth i. 2. *Beautiful, agreeable*.

NANNETIS, a Man's Name.

,נפישNAPHISH, Son of *Ishmael*, Gen. xxv. 15. *The Soul*; from נפשnaphesh: otherwise, *he that rests, or refreshes himself, that respires*: or, according to the *Syriack, that multiplies*.

NAPHTA.

,נפתליNAPHTALI, the sixth Son of *Jacob* and of *Bilhah, Rachel's* Maid, *Gen*. xxx. 8. *Comparison, Likeness*: otherwise, *that struggles*, *or fights*: or *Twine, Wrench*; from פתלpathal.

NAPHTHALITES, 1 *Chron*. xxvii. 19. Descendants of *Naphthali*: which see.

,μίεαθφενιμנפתחים, **NAPHTUHIM**, Son of *Mizraim*, Gen. x. 13. *Openings*.

NAPLOUSE.

NARBATHA, a City. *Joseph*.

Ναρκισσος, **NARCISSUS**, a Friend of St. *Paul's, Rom*. xvi. 11. *Astonishment, Stupidity*, *Surprize*; from the *Greek* Word νάρκησις.

Ναβάτ, **NASBAS**, Cousin to *Tobit*, Tob. xi. 20. See *Nebat*.

,נשיNASI, *a Prince*. ,נתנNATHAN, Son of *David*, 2 Sam. v. 14. *Who gives, or is given*.

,נתנאלNATHANAEL, Brother of *Shemaiah*, 2 Chron. xxxv. 9. *Gift of God*; from נתן *nathan, a Gift*, and אלel, *God*.

-מלך ,נתנNATHAN-MELECH, the Name of an Eunuch, 2 *Kings* xxiii. 11. *Gift of the King*; from נתנnathan, *to give*, and מלךmelech, *a King*.

NATURE.

,ηυανυνנון, **NAVE**, a Name which the *Greeks* have put instead of *Nun*, the Father of *Joshua*, Ecclus. xlvi. 1. Josh. i. 1. The *Greek* Translator of *Ecclesiasticus* reads *Nave* for *Nun*. This last Word signifies *Son, Posterity, durable and eternal*; from the Word ניךnin. But *Nave* signifies *Beauty*; from נאהnaab: otherwise, *Habitation*; from נוהnavab.

NAZARATUS.

Ναζωραιοι, **NAZAREAN**, *Matth*. ii. 2. xxvi. 71. a Native of *Nazareth. Kept*, or *Flower*; from נצרnatzar, *to keep, to flourish*.

,τεραζανιτנצרת, **NAZARETH**, a Village, *Matth*. ii. 23. *Guarded*, or *flourishing*. See *Nazarean* before.

,ιοιαρηζανιμנזרים, **NAZARITES**, *Numb*. vi. 18. *Separated, or crown'd*; from נזיר *nazir*, or נזרnazar. This Word signifies *a Flower*, or *Bud*. ,נעהNEAH, a City, *Josh*. xix. 13.

NEAMAN, see *Naaman*.

Νεαπολις, **NEAPOLIS**, a City, *Acts* xvi. 11. *New City*; from the *Greek* Word νέα, *new*, *fresh*, and πόλις, *a City*.

,αιραενιηνעריה, **NEARIAH**, Son of *Shemaiah*, 1 Chron. iii. 22. *Child, or Effusion, or Watch of the Lord*; from the Words *nahar, bara*, and *bur*. See *Naarah* before, and יהjah, *the Lord*.

NEBACHAS.

,נבי**NEBAI**, a Man's Name, *Nehem*. x. 19. *That fructifies*; from נובnub: otherwise, *that foretels, or that speaks*; from נבאniba. ,נביותNEBAJOTH, Son of *Ishmael*, Gen. xxv. 13. *Words, or Prophecies*; from נבאnabia: or *Fruits*; from תבואהthabuah.

,נבלט**NEBALLAT**, a City, *Nehem*. xi. 34. *That fructifies, or that prophesies in secret, or in a Riddle*; from *nub*, and *niba*, (see above) and from לוטlut, *to hide, to wrap up*.

,נבט**NEBAT**, Father to *Jeroboam*, 1 Kings xi. 26. *That beholds*.

,נבו**NEBO**, a City, *Numb*. xxxii. 3. *That speaks, prophesies, or fructifies*. See before.

,נבכדנאצר**NEBUCHADNEZZAR**, King of *Babylon*, 2 Kings xxiv. 10. *Tears and Groans of judgment*; from בכהbacah, *to weep*, and דוןdun, *Judgment*: otherwise, *Trouble, or Sorrow of Judgment*; from צרtsar, *Anguish*, דוןdun, *Judgment*. This Word is a Stranger to the *Hebrew* Tongue, and includes the Name of the God *Nabo*, or *Nebo*: *Its Etymology* must not be expected from the *Hebrew*.

ראצר- ,נבוכד**NEBUCHADONOSAR**, or *Nebuchadrezzar. Tears, or Anguish of Generation*; from בכהbacab, and צרtzar, as above, and דורdor, *Generation*.

,נבושזבן**NEBUSHASBAN**, one of the Princes of *Nebuchadnezzar's* Court, *Jerem*. xxxix. 13. *Word, or Prophecy that expands*; from נבאProphecy, and זובzub, *to run out*: otherwise, *Fruits that spread, or run out*; from תבואהthebuah, *Fruits*, and זובzub, *to expand*: otherwise, according to the *Hebrew* and the *Syriack, Fruits of Deliverance*.

,נבוזראדן**NEBUZAR-ADAN**, Lieutenant- General of *Nebuchadnezzar's* Armies, 2 *Kings* xxv. 8. *Fruits or Prophecies of Judgment: or winnow'd, or spread*; from נבאniba, *Prophecy*, and תבואהthebuah, *Fruits*, and דוןdun, *Judgment*, and זרהzarah, *to winnow*. The same may be said of this Word, as is said above of *Nebuchadnezzar*; for it is also compounded of the Word *Nebo*, or *Nabo*, a false Deity of the *Babylonians*.

,נכה**NECHO**, the Name of a King of *Egypt*, 2 Kings xxiii. 29. *Lame, or who was beaten*.

NECROMANCY.

,נדביה**NEDABIAH**, Son of *Jecoriah*, 1 Chron. iii. 18. *Gift, or Vow of the Lord*, or *the good Pleasure of the Lord*, or *that offers himself to the Lord*; from נדבnadab: otherwise, *Prince of the Lord*; from נדיבnadib, and יהyah, *the Lord*.

NEERDA, a City.

,נגינות**NEGINOTH**, String-Instruments of Musick.

,נחלמי**NEHELAMITE**, the Name of a Country, *Jerem*. xxix. 24. *Dreamer, or Dream*; from חלמkalam: otherwise, *Vale* or *Brook, or Inheritance of the Waters*; from נחלnakal, *Brook*, &c. אשכול- ,ϛουρτοβ ξγαραφלנח, NEHEL-ESH- COL, the Name of a Brook, *Numb*. xiii. 25. *The Brook, or Vale of the Cluster, or of the Grape*; from נחלnakal, *a Brook, or a Vale*, and אשכולeshcol, *a Bunch of Grapes*.

,נחמיה**NEHEMIAH**, Son of *Hachaliah*, Nehem. i. 1. *Consolation, or Repentance of the Lord*; from נחמnakam: otherwise, *Rest of the Lord*; from נוחnuak, *Rest*: otherwise, *Conduct of the Lord*; from נחהnakah, and יהyah, *the Lord*.

NEHILOTH.

,ναθεενאשתנח, **NEHUSHTA**, Mother of *Jehoiachin*, Son of *Jehoiachim*, 2 Kings xxiv. 8. *Snake, Soothsayer, or of Brass*; from נחושor נחש nakash.

,נחשתן**NEHUSHTAN**, the brazen Serpent burnt by *Hezekiah*, 2 Kings xvi. 8. *Which is of Brass or Copper*; by derision, *a Trifle of Brass*; from נחשnacash.

,λαηιεναיאלעי, **NEIEL**, a City, *Josh*. xix. 27. *Shaking or Motion of God*; from נועnuah, *to shake*, and אלel, *God*.

NEIGHBOUR.

NEILA, a Town. *Euseb*.

,βενεναבקנ, **NEKEB**, a City, *Josh*. xix. 33. *That bores or pierces*, or *that curses*.

,נקודא**NEKODA**, one of the chief of the *Nethinims*, Ezr. ii. 48. *Painted, spotted of several Colours*; from נקדnaked: otherwise, *which is crooked*, or *Shepherd that goads the Cattle*; from קדדcadad: otherwise, *Burning*; from קדחcadac.

,נמואל ,ימואל**NEMUEL**, or *Jamuel* Son of *Simeon*, 1 Chron. iv. 4. *God that sleeps, or Sleep of God*; from נום*num, Sleep*, and אל*el, God*: otherwise, from the *Arabick* Word נמה*namah, Increase*, and אל*el, God. Jamuel, God is his Day*; from יום*jom, Day*, and the Pronoun ו*o, his*: otherwise, *the Sea of God*; from ים*jam, the Sea*, and אל*el, God*. ,ιελημαναιμ נמואלי, NEMUELITES, Descendants from *Nemuel*, Numb. xxvi. 12. From the same Root as *Nemuel*.

Νεομένια, **NEOMENIA**, *New-moon*; Coloss. ii. 16. *A Greek* Word, that signifies the first Day of the Moon or Month, according to the *Hebrews*. A Day consecrated to God by a Sacrifice, *Numb*. x. 10. and xviii. 11. From νέος, *new*, and μήν, *Month*.

Νεόφυτος, **NEOPHYTE**, 1 *Tim*. iii. 6. A *Greek* Word, literally signifying *a new Plant, or newly planted*; from νέος, *new*, and φύτος, *a Plant*.

,ρώδαφεν נפת־דור, **NEPHATH-DOR**, a City, the same as *Dor*, 1 Kings iv. ii. *Honey-comb of the Habitation, or of the Generation*; from נוף *nuph, Honey-comb*, and דור*dur* or *dor, Abode, or Generation*: otherwise, *Distillation, or Sieve of the Habitation, or of the Generation*; from the same Words, *nuph*, and *dor*. ,γὴφαν נפג, NEPHEG, Son of *David*, 2 Sam. v. 15. *Weak, feeble, faint*; from פוג*phug*.

Νέφθαρ, **NEPHI**, the Name of a Place. Otherwise *Naphthar*, 2 Macc. i. 36. *Purification*; perhaps from נוף*nuph, to winnow, to sift*.

Νέφθαρ, **NEPHTAR**, see *Nephi*, 2 Macc. i. 36. *Purification, Illumination*; from פתר *phathar*. But if we derive it from פטר*patar*, it may signify *pure, unmixt*.

,ώτφαν נפתוח, **NEPHTOAH**, the Name of a Fountain, *Josh*. xv. 9. *Opening, or Sculpture*; from פתח*pathac*.

,נפוסים**NEPHUSIM**, one of the chief of the *Nethinims*, Ezr. ii. 50. *Who are crumbled, or reduced to Dust*; from פסס*pasas*.

,נר**NER**, Father of *Abner*, 1 Sam. xiv. 51. *Lamp, Brightness*: otherwise, *Land new till'd*; from ניר*nir*.

Νερέας, **NEREUS**, Friend to St. *Paul*, Rom. xvi. 15. *Light, or Land newly till'd*. See *Ner* before.

,λὲγρηνλ נרגל, **NERGAL**, one of the Princes of the King of *Babylon's* Court, *Jerem*. xxxix. 3. Also an Idol of the *Cutheans*, 2 Kings xvii. 30. *Spy, or Watchman*; from רגל*ragal*: otherwise, *Light discovered, or preserved*; from נר *ner*, *Light*, and גלל*galal, to discover*: otherwise, *Land newly cultivated, or discoveries*; from ניר *nir, new-plow'd Land*, and גלל*galal, to discover*.

Νηρι, **NERI**, Father of *Salathiel*, Luke iii. 27. *My Light*.

,ϛοιρήνηρι נריה, **NERIAH**, Father of *Baruch*, Jerem. xxxii. 12. *Light, and Land of the Lord, or the Lord is my Light*; from נר*ner*. See above, and יה*jah, the Lord*.

NERIGLISSAR.

NERO.

NERONIAS, a City. *Joseph*.

,נתניה**NETHANIAH**, Father of *Ishmael*, 2 Kings xxv. 23. *Gift of the Lord*; from נתן *nathan, a Gift*, and יה*jah, the Lord*.

,נתינים**NETHINIMS**, 1 *Chron*. ix. 2. The *Gibeonites*, or those that succeeded them in their Service. See *Josh*. ix. 21. *Given, or offer'd*; from *nathan*.

,θὰφωτεν נטופה, **NETOPHA**, the Name of a Place, *Ezr*. ii. 12. *Drop, Distillation, Gum*, &c. from *nataph*: otherwise, *Inclination of the Mouth*; from נטה*natah*, and פה*pe, the Mouth*.

,נטופתי**NETOPHATI**, the Name of a Place or Family, 1 *Chron*. ii. 54. *Drop, or Distillation*; from נטף*nataph*: otherwise, *Amber*, *Myrrh, or Gum*; from the same Word.

Νητωφαθίτης, **NETOPHATHITE**, one of *Netophati*, 2 Sam. xxiii. 28.

NEW.

,αίσενηצ, **NEZIAH**, one of the chief of the *Nethinims*, Ezr. ii. 54. *Victorious, strong, or eternal*; from *netzac*.

,נציב**NEZIB**, a City, *Josh*. xv. 43. *Which stands upright, a Statue, or elevated Pillar* or *Garison*; from נצב*netzib*: or *a Plant*, according to the *Syriac*.

,נבחז**NIBHAZ**, an Idol of the *Hivites*, 2 Kings vii. 31. *That fructifies, or that produces Vision*; from נוב*nub, to be fruitful*, and חזה*chazah, to see*: otherwise, *to prophesy, to foretel, or to speak*; from נבא*niba*. This is a *Medish* Word, and its true Etymology is not in the *Hebrew*.

,נבשן**NIBSHAN**, a City, *Josh*. xv. 62. *That speaks, prophesies*: or *Fruits of Sleep, or of Change*; from *nub*, or *niba*, (see above) and the Word שנה*shanah, to change*, and ישן*jashan, to sleep*: otherwise, *Prophecy of the Tooth, or of Ivory*; from שן*shen*.

Νικάνωρ, **NICANOR**, a Friend of King *Antiochus*, 1 Macc. i. 38. *Victorious*; from the *Greek* Word νικάω, *to conquer*.

NICAULE, a Queen's Name. *Joseph*.

NICHES.

Νικόδημος, **NICODEMUS**, the Name of a chief Ruler of the Sect of the *Pharisees*, afterwards a Disciple of *Jesus Christ*, John iii. 1. *Innocent Blood*; from נקי*naki, innocent*, and דם *dam, Blood*: otherwise, according to the *Greek*, *Victory of the People*; from νικάω, *to conquer*, and δῆμος, *the People*.

Νικολαΐται, **NICOLAITES**, a Sect of Hereticks, *Rev*. ii. 6. *Victory of the People*; from νικάω, *to overcome*, and λαὸς, *the People*.

Νικόλαος, **NICOLAS**, the Name of a Deacon, who gave his Name to the Sect of the *Nicolaites, Acts* vii. 5. From the same.

Νικόπολις, **NICOPOLIS**, a City, *Tit*. iii. 12. *The City of Victory, or victorious City*; from νικάω, *to conquer*, and πόλις, *a City*. ,נדויNIDDUI, *separated, excommunicated*.

Νίγερ, **NIGER**, the Surname of a Prophet, *Acts* xiii. 1. *Black*.

NIGHT.

NIGLISSOR, a King of *Chaldea*. *Joseph*.

,שחור**NILE**, in *Hebrew Sihor*, or *Shichor*, a River, *Isa*. xxiii. 3. *Black, muddy, dark*, or *the Morning*; from שחר*shacar*. Perhaps the Word *Nilus* comes from the *Hebrew* Word נהל *nabal, a River, a Brook*. ,νωρβμανהנמר, NIMRAH, a City, *Numb*. xxxii. 3. *Leopard*; from נמר*namer*: otherwise, *Bitterness, or Rebellion*; from מרר*marar, Bitterness*, and מרה*marah, Rebellion*: or *Change*; from מור*mur*.

,μιρβενיהנמרים, **NIMRIM**, the Name of a Place, *Isai*. xv. 6. From the same.

,δωρβμενדנמר, **NIMROD**, *Gen*. x. 8. *Rebellion*, or *Sleep of Descent*, or *of him that rules*; from מרה*marah*, or מרד*marad, Rebellion*, and נום *num, Sleep, Slumbering*, and דדר*radad, Descent*: or *Dominion*; from רדה*radab*.

,נמשי**NIMSHI**, Father of *Jehu*, 1 Kings xix. 16. *Rescu'd from Danger*; from ,משאor משה *mashbah*: otherwise, *that touches*; from מוש*mush*.

,ηυενιωהנינוה, **NINEVEH**, a City, *Gen*. x. 11. *Handsom, agreeable*; from נאה*naab*: otherwise, *Dwelling*; from נוה*navah*.

Νινευίται, **NINEVITES**, a People, *Luke* xi. 30. From the same Root.

NINUS.

,נסן**NISAN**. a Month of the *Hebrews*, which began their Ecclesiastical Year, and which partly answer'd to our *March*, and partly to *April*, Nehem. ii. 1. *Flight*; from נוס*nus*: or *Standard*; from נסס*nasas*: or *Proof and Temptation*; from מסה*massah*.

,χαρσενרנסך, ασαραχ, **NISROCH**, an Idol of the *Assyrians*, adored by *Sennacherib*, 2 Kings xix. 37. *Flight*, or *Standard*, or *Proof and Temptation, tender*, or *delicate*; from נוס*nus, to fly*; or from נסס*nasas, Standard*; or from מסה *massah, Temptation*, and רך*rac, tender, delicate*. The Root of this Word is not in the *Hebrew*.

NITOCRIS. *Herodot*.

NITRE.

NOACHIDÆ.

,αιδαωνהנועדי, **NOADIAH**, Son of *Binnui*, Ezr. viii. 33. *Witness*; from עדד*badad*: or *Assembly*, or *Ornament of the Lord*; from עדה *bedah*, &c. and יה*jah, the Lord*.

NO-AMMON, a City. *The Habitation of Ammon*.

,αονהנעה, **NOAH**, Daughter of *Zelopehad*, Numb. xxvi. 33. *That quavers or totters*; from נוע*nuah*. ,חנNOAH, Son of *Lamech*, Gen. v. 29. *Repose*, or *Rest*; from נוח*nuac*: otherwise, *Consolation*; from נחם*nacham*, by cutting off the ם *mem*.

NOARA, see *Naarath*.

,αβονהנבה, **NOB**, a City, *Nehem*. ii. 32. *Discourse, Prophecy*.

,εβανחנבה, **NOBAH**, a City, *Numb*. xxxii. 42. *That barks or yelps*; from נבחנבח*nabac*.

,נודנוד**NOD**, a Country, *Gen*. iv. 16. *Vagabond*.

,βαδανבנודב, **NODAB**, a Man's Name, 1 *Chron*. v. 19. *He that vows*: otherwise, *liberal*: otherwise, *Prince*, or *Chief*; from נדבנדב*nadab*.

NOEMA.

,εγανהנגה, **NOGAH**, Son of *David*, 1 Chron. xiv. 6. *Brightness, Splendor*.

,αονηνוחה, **NOHAH**, the fourth Son of *Benjamin*, 1 Chron. viii. 2. The same that is call'd *Naaman*, Gen. xlvi. 21. *He that rests*; from נוח נוח *nuah: Chief, Manager*; from נחהנחה*nachab, to manage*.NOHESTAN, *a brazen Serpent*.

NOME.

,נופהנופה**NOPHAH**, the Name of a Place, *Numb*. xxi. 30. *That breathes*; from נפחנפח*nophak*: otherwise, *that chains, or tyes up*; from פוחפוח*puac*: or *that fears*; from פחדפחד*pacad*: otherwise, that *speaks, or murmurs*; from יפחיפח*japhac*.

,נפתנפת**NOPHET**, a City, *Josh*. xvii. 11. *Honey-comb*; from נוךנוך*nuph*: or *Sieve*, or *that drops*; from the same.

NOSE.

NOTHING.

NUMBERS.

Νουμήνιος, **NUMENIUS**, Son of *Antiochus*, 1 Macc. xii. 16. *New-Moon, new Month*, or *the first Day of the Month*. See *Neomenia*.

NUMISMA CENSUS, *Tribute-money*.

,נוןנון**NUN**, Father of *Joshua*, Numb. xiii. 9. *Son*.NUTTS.

NYCTICORAX, *a Night-raven*.

Νύμφα, **NYMPHA**, or *Nymphas*, the Name of one of St. *Paul*'s Friends, *Coloss*. iv. 15. *Spouse*; from the *Greek* Word νύμφη. ATH.

Names in O

70 names

OB. See *Python*.

,ϛαιδβοסעבריה, **OBADIAH**, Son of *Arnan*, 1 Chron. iii. 21. In the *Vulgate, Obdias. A Slave, or Labourer of the Lord*; from עבד*babad, a Servant, Slave, or Labourer*, and יה*jah, the Lord*.

,עובל**OBAL**, Son of *Joktan*, Gen. x. 28. *Inconvenience of Old-age, or of the Flux*; from בלה *balah, to grow old*, or from יבל*jabal, Flux*, and עוה*bavah, Naughtiness*. And, according to the *Arabick, he that walks*; from עבל*babal*.

,עבד**OBED**, Son of *Boaz*, Ruth iv. 17. *A Servant*.

,עבד־ארם**OBED-EDOM**, a Man's Name, 2 *Sam*. vi. 10. *The Slave of Edom*, or *the Idumean*: or *Labourer of the Man, of red*, or *earthy*; from עבד*babad, a Slave*, and from אדם *adam, Man*, or *Edom, Idumean*.

,אוביל**OBIL**, one that had the Care of *David*'s Camels, 1 *Chron*. xxvii. 30. *That weeps*, or *deserves to be bewailed*; from אבל*abal*: otherwise, *ancient*; from בלה*balah*: otherwise, *who is brought*; from יבל*jabal*.

OBOLUS.

,אבות**OBOTH**, the thirty-sixth Abode, or Station of the *Israelites* in the Wilderness, *Numb*. xxi. 10. *Spirits of Python, false Oracles*, or *Baggs*, Goat-skins serving for Vessels to put Liquors in; from אוב*ob*: otherwise, *Desires*; from אבה*abah*: otherwise, Fathers; from אב*ab*.

OBRIZUM, *fine Gold*.

OBSCURE.

OBSERVATION.

OBSESSION.

OCCASION.

,עכרן**OCRAN**, Father of *Pagiel*, Numb. i. 13. *Disturber: or that disorders*; from עכר*bu ar, to trouble*.

,עודד**ODED**, Father of *Azariah* the Prophet, 2 *Chron*. xv. 1. *To sustain, to hold, to lift up*; from עדד*hoded*.

Ὀδομηρὰ, **ODONARKES**, or *Odaren*, a Man's Name, 1 *Macc*. ix. 66. *Song of Praise*; from הוד *hod, Praise*, and רנן*ranan, a Song*: otherwise, *Witness of the Ark*; from עוה*bud, Witness*, and ארון *aron, Ark*.

OFFERINGS. ,עוגOG, King of *Basan*, Numb. xxi. 33. *A Cake*, Bread baked in the Ashes.

,אהד**OHAD**, Son of *Simeon*, Son of *Jacob*, Gen. xlvi. 10. *That praises*; from ידה*jadah, to praise*.

,אהלאὸὸλ, **OHEL**, Son of *Zerubbabel*, 1 Chron. iii. 20. *Tent, Tabernacle*: otherwise, *Brightness*; from הלול*hillul*.

OLD.

OLIVE-TREE.

OLIVES, Mount.

OLURUS, a Village. *Joseph*.

Ὀλυμπίας, ὁλυμπᾶν, **OLYMPAS**, a Friend of St. *Paul*'s, Rom. xvi. 15. From the *Greek* Word ὀλύμπιος, *of Mount Olympus*.

OLYMPIAD.

Ὀλύμπιος, **OLYMPIUS**, a Surname of *Jupiter*, 1 Macc. vi. 2. *Olympian*.

,אומר**OMAR**, Son of *Eliphaz*, Gen. xxvi. 11. *He that speaks*; from אמר*amar*: otherwise, *bitter*; from מרר*marar*.
,עמרOMER, a Measure.

,אמרי**OMRI**, Son of *Imri*, 1 Chron. ix. 4. *My Words, my Discourses*.

,ὶρβμὰριע, **OMRI**, with a ע*hain*, King of *Israel*, 1 Kings xvi. 16. Or Father of *Athaliah*, 2 Kings viii. 26. Or Son of *Becher*, 1 Chron. vii. 8. *Sheaf, or Bundle of Corn*; from :עמרor *Rebellion*; from מרה*marah*: or *bitter*; from מרר*marar*.

ON, a City. See *Heliopolis*.

,און**ON**, Son of *Peleth*, Numb. xvi. 1. *Pain, Force, Iniquity*.

,Ἀναμὼ אונם or Ἰανάμ, ONAM, Son of *Shobal*, Gen. xxxvi. 23. *Their Trouble*; from אנהanah: otherwise, *their Strength, or their Iniquity*; from און *on*, or *aven*, according to different Readings, and the Pronoun ם. ,Ἀνὰν אונן, ONAN, Son of *Judah* and of *Shuah*, Gen. xxxviii. 4. *Pain, Strength, Power*, *Iniquity*. See *Onam* just before.

Ὀνήσιμος, **ONESIMUS**, the Slave of *Philemon*, and afterwards converted by St. *Paul*, Philem. 10. *Useful*; from the *Greek* Word ὀνήσιμος.

Ὀνησίφορος, **ONESIPORUS**, a Friend of St. *Paul*'s, 2 Tim. i. 16. *Who brings Profit*; from the *Greek* Words, ὄνησις, *Usefulness*, and φόρος, *he that brings*.

Ὀνίας, **ONIAS**, a High-priest of the *Jews*, 1 Macc. xii. 7. *Strength of the Lord, or the Lord is my Strength*; from אוןon, and יהjah, *the Lord*: otherwise, *Ship of the Lord*; from אניani, and יה *jah, the Lord*.

ONION.

ONKELOS.

,אונוONO, a City, 1 *Chron*. viii. 12. Or a Field or Valley, *Nehem*. vi. 2. *His Trouble, his Strength*, *his Iniquity*; from אוןon, or *aven*, and the Pronoun ו*o, his*.

ONOCENTAURUS.

ONOCROTALUS.

ONYX.

,עפלOPHEL, the Name of a Wall or Tower, 2 *Chron*. xxvii. 3. *Vulg. Tower, or elevated Place*; from עופלhophel: otherwise, *Obscurity*; from עיפה *hiphah*.

Ὀφιομάχος, **OPHIOMACHUS**, a Locust. *Fighting with Serpents*.

,אופרOPHIR, Son of *Joktan*, Gen. x. 29. *Ashes*; from אפרepher.

OPHLIAS.

,Ἐφφανὶ עפני, **OPHNI**, a City, *Josh*. xviii. 24. *Who is weary*; from יעךjahaph: or *that steals*; from עוף *huph*: or, according to the *Syriack, who is folded or plaited*.

,Ἀραφὰ עפרה, **OPHRAH**, a City, *Josh*. xviii. 23. *Dust, Fawn*; from עפרhaphar: otherwise, *Lead*; from עפרתhophereth.

,אפרהOPHRAH, a City, *Josh*. xviii. 23. *A Cow*; from פרpar: otherwise, *Abounding in Fruit*; from פרהparah: otherwise, *Ashes*; from אפרapher, *cinis*.

,עורבOREB, one of the *Midianites* that was kill'd by the *Israelites* of the Tribe of *Ephraim*, Judg. vii. 27. *Raven, Sweet, Caution, or Mixture*; from ערבharab: otherwise, *Evening*; from the same Word ערבhereb, by a different Reading.

ORION.

,ארנךORNAN, a Man's Name, 1 *Chron*. xxi. 18. The same that is call'd *Araunah*, 2 Sam. xxiv. 20. *That rejoices*; from רנךranan: otherwise, *their Bow or Ark*; from ארוךaron: otherwise, *Light of the Son*; from אורor, *Light*, and ניךnun, *a Son*.

ORONTES, a River.

,ערפהORPAH, the Wife of *Chilion*, Ruth i. 4. *The Neck, or the Skull, Nakedness of the Mouth, or Face*; from ערהharah, *to be naked*, and פהpe, *the Mouth*: or *awaking of the Mouth*; from ערbar, *awaking*.

ORPHA, a City.

ORPHONA, see *Ornan*.

Ὀρθωσιὰς, **ORTHOSIAS**, or *Orthosis*, the Name of a Place, 1 *Macc*. xv. 37. *Vulgate, Orthosias, which is right*; from ὀρθός, *right, upright*.

ORTYGOMETRA, a Quail.

ORYX, a wild Goat.

OSIRIS.

OSSIFRAGA.

OSTRICH.

,עתניOTHNI, Son of *Shemaiah*, 1 Chron. xxvi. 7. *My Time, my Hour*; from עתheth, and the Pronoun יi, *my, or mine*.

,λὴνοθογλעתניאל, **OTHNIEL**, Son, or rather Nephew of *Kenaz*, Josh. xv. 17. *The Time, or the Hour of God*; from עת*heth, Time*, and אל*el, God*.

OTHO.

OWL.

OYL.

,אצם**OZEM**, the sixth Son of *Jesse*, 1 Chron. ii. 15. Or the Son of *Jerameel*, 1 *Chron*. ii. 25. *That fasts*; from צום*tzom*, *to fast*: or *their Eagerness*; from אצ*utz, Eagerness*, and the Affix ם*am, theirs*.

OZIAS. ,עזניOZNI, Son of *Gad*, Numb. xxv. 16. *My Ear, my Balances*.

OZNITES, Descendants from *Ozni*, Numb. xxvii. 19.

P.

Names in P

284 names

,ἰαρκαφιρפערי, **PAARAI**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 35. *Opening*; from פערpahar, *to open*.

PACE.

PACORUS, a Man's Name. ,פדוךPADON, one of the chief of the Nethinims, Ezr. ii. 42. *His Redemption*; from פדה *padah, to redeem*, and the Pronoun ךan, *his*: or, according to the *Syriack, Yoke*, or *Yokes*. ,λἠυγαφιαλפגעיאל, PAGIEL, Son of *Ocran*, Numb. i. 13. *Prevention of God*, or *Prayer of God*; from פגעpagah, *to prevent, to pray*. מואב- ,פחתPAHATH-MOAB, *Ezr*. ii. 6. *Chief*, or *Captain*, or *Pahath of Moab*; from פחהpacah, *Prince, Chief of Moab*: otherwise, *the Strength of the Father*; from פחתpacath, *hollow, Ditch*, and the Preposition מךmo, *of*, and אבab, *Father*.

PALÆTYRUS, ancient *Tyre*.

,ἰλαλεφללפ, **PALAL**, Son of *Uzzi*, Neh. iii. 25. *That thinks*, or *prays*, or *judges*; from פללpillel, *to beseech, to judge*.

Παλάθη, **PALATHA**, a lump of dry'd Figgs, 2 *Sam*. xvi. 1.

,ιολυφόλλἀתשלפ, **PALESTINE**, the Name of a Country; in *Heb. Paleshéth*, 1 *Sam*. vi. 17. *Which is cover'd, water'd*; from פלשpalash: otherwise, *to bring or cause Ruin*; from שות *shuth, to put*, and מפלהmaphalah, *Ruin*. This Word is not *Hebrew*, and therefore its Etymology is not to be expected from the holy Language. The *Philistines*, who gave their Name to *Palestine*, were originally Strangers, and probably came from the Isle of *Crete*.

PALIURUS.

PALLAS.

PALLIUM.

PALME.

PALME-TREE.

,תדמרPALMYRA, a City, in *Hebrew, Tadmor*; 1 Kings ix. 18. 2 Chron. viii. 4. *The Palm*, or *Palm-tree*; from the Word תמרtamor: otherwise, *Bitterness*; from מררmarar: otherwise, *Change*; from מורmur. Παράλυσις, PALSIE, *Solution*.

,יפלטיPALTI, Son of *Raphu*, Numb. xiii. 10. *Deliverance*, or *Flight*; from פלטpalat.

,אלפלטיאלPALTIEL, Son of *Azzan*, Numb. xxxiv. 36. *Deliverance*, or *Flight of God*; from פלטpalat, and אלel, *God*.

Παμφιλία, **PAMPHILIA**, a Province, *Acts* xiii. 13. *Altogether lovely*; from πᾶν *all*, and φίλιος, *aimable*.

PAN.

PANEAS, a City.

PANEUS, a Mountain.

PANION, a Cave.

PANTHER, a Man's Name.

PAPER.

Πάφος, **PAPHOS**, a City or Island, *Acts* xiii. 6. otherwise, *Paphus*, according to some. *Which boils*, or *which is very hot*; from παφλά-ζειν, *to boil*, or *to be very hot*.

PAPYRION.

Πάπυρος, **PAPYRUS**; a sort of *Egyptian* Rush, of which Paper was made. Παραβολὴ, PARABLE, *a Similitude*.

Παράκλητος, **PARACLETUS**, the Holy Ghost, *John* xiv. 16. A *Greek* Word, signifying *Comforter*, or *Mediator*.

,ϛοσιεδάραπסרדפ, **PARADISUS**, Paradise; *a Garden planted with Trees*, Gen. ii. 8.

PARADISE TERRESTRIAL.

Παράλυσις, **PARALYSIS**, *a Palsy*, a Relaxation or Resolution of the Nerves; from παρὰ and λύω, *solvo*.

Παραλειπομένα, **PARALIPOMENA**, *Omissions*.

,פארן**PARAN**, the Name of a Canton of *Arabia*, Gen. xiv. 6. *Beauty, Glory, Ornament*; from פאר*peer*.

Παράνυμφος, **PARANYMPHUS**, *near the Bridegroom*.

PARASANG, a Measure of Length.

Παρασκευὴ, **PARASCUE**, a *Greek* Word, signifying *Preparation*; Mark xv. 42.

PARENTS.

PARIUS LAPIS.

,פרמשתא**PARMASHTA**, Son of *Haman*, Esth. ix. 9. *Bursting of the Foundation*; from פרם*param, to break, to divide*, and from שתות *shatoth, Foundation*: or *that puts the Rupture*; from שות*shuth, to put*, and *param, Rupture*: and, according to the *Syriack* and *Hebrew, a Calf*, or *Bull of a Year old*. This Name is originally *Persian* or *Medish*, so that it is not easy to find its true Etymology in the *Hebrew*.

Παρμενὰς, **PARMENAS**, the Name of one of the seven Deacons, *Acts* vi. 5. *That abides, and is permanent*; from the *Greek* Word παραμένω, *I abide*. ,χὰναρὰρנפרנך, PARNACH, Father of *Elizaphan*, Numb. xxxiv. 25. *A Bull struck or beaten*, or *that strikes*; from פר*par, a Bull*, and נכה*nacah, to beat*: otherwise, *Fruit*, or *Production of Perfumes*; from פרה*parah, to produce*, and *nacah, Perfume*.

,ϛορόφψεפרעש, **PAROSH**, one of the chief of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Ezr. ii. 3. *A Flea*, a kind of Insect that leaps; from פרעש*parosh*: otherwise, *Fruit of the Moth*; from פרה*parah*, *to fructify*, and עש*hash, a Moth*.

,פרשנדתא**PARSHANDATHA**, Son of *Haman*, Esth. ix. 7. *Revelation of corporal Impurities*, or *of his Trouble*; from פרש*parash, exposed, reveal'd*, and נדה*nadah, Impurities of Women*, or *Trouble*: otherwise, *Dung of Impurity*; from נדה*nadah*, and *parash*. This Name is originally *Persian* or *Medish*, so that it is impossible to find its true Etymology in the *Hebrew* Tongue.

Παροψὶς, **PAROPSIS**, a Dish; from παρὰ, and ὄψον, *Meat dress'd*.

[710] Παρθοί, PARTHIANS, *Acts* ii. 9. It comes from the *Hebrew* Word פרש*parash*, which signifies *a Horseman*. The *Parthians* and *Persians* generally ride on Horse-back.

έυραγπρוח ,, **PARUAH**, Father of *Jeboshaphat*, 1 Kings iv. 17. *Flourishing*; from פרח *parak*: or, according to the *Syriack, that flies away*.

,χέσαφפסך, **PASACH**, Son of *Japhlet*, 1 Chron. vii. 33. *Your Fragment, your Diminution*; from פסס*pasas, Fragment*, and the Affix ך *ec, your*. Πάσχα, PASCHA, see *Passover*.

,έσαφחפס, **PASEAH**, Son of *Eshton*, 1 Chron. iv. 12. *Leap, Passage*.

,פשחור**PASHUR**, Son of *Immer, Jer*. xx. 1. *That extends or multiplies the Hole, or Whiteness*; from פשה*pashah, to spread or extend*, and חור *chur, a Hole, a Cave*, or *Whiteness*: otherwise, *that multiplies, or extends the Liberty or the Principality*; from the same Word *pashah, to extend*, and חרר*charar*; whence חורים*chorim, Nobles, Freemen*.

PASSION.

,פסח**PASSOVER**, *Pascha*, or *Phase*; *Heb. Pesak*, Ezek. xlv. 21. *Leap, Passage*. In *Chaldee*, פסחא*pasha*, whence *pascha*, or πάσχα, by changing the ח*cheth* into χ *chi*; as, *Charan* has been render'd for *Haran*.

Πασοφόριον, **PASTOPHORION**, *Chamber, secret Place, nuptial Chamber*; from παστὸς, *thalamus*, and φέρω, *I bring*. In the Scripture *Pastophorion* is also taken for an Apartment of the Temple, where the Priests Habits and Provisions were laid up ; 2 *Macc*. iv. 38.

Πατάρα, **PATARA**, a Province, *Acts* xxi. 1. *Which is trod under foot*; from the *Greek* Word πατέω, *I tread under foot*.

Πατμός, **PATHMOS**, an Island, *Rev*. i. 9. *Mortal*; from the *Greek* Word πατέμαι, *I am squeezed to pieces*.

,פתרוס**PATHROS**, the Name of a Place, *Jerem*. xliv. 1. *Mouthful of Dew*; from פת*path*, *Mouthful*, and רסס*rasas, to water*: otherwise, *Persuasion, or Dilatation of Ruin*; from *pathah, to persuade*, or *pathac, to dilate*, and *rasas*, which also signifies *to destroy*. This is the Name of a Place in *Egypt*, whose Etymology is not to be had from the *Hebrew*.

,μίεινωσορταπפתרסים, **PATHRUSIM**, a Son of *Mizraim*, Gen. x. 14. The Inhabitants or People of *Pathros*.

PATHURA, a City. See *Pethor*.

PATIENCE.

PATRIARCHS. Πατρόβας, PATROBAS, a Friend of St. *Paul*'s, Rom. xvi. 14. *Paternal*, or *that pursues the Steps of his Father*; from the *Greek* Word πατήρ, *a Father*, and βαίνω, *I go*.

Πατρόκλος, **PATROCLUS**, Father of *Nicanor*, 2 Macc. viii. 9. *The Glory of the Father, or of his Country*; from the *Greek* Word πατήρ, *a Father*, and κλέως, *Glory*.

,ἐαφουρ, φογὼ, **PAU**, a City, *Gen*. xxxvi. 39. *That cries aloud*; from פעה*pahah*: otherwise, *that appears*.

Παῦλος, **PAUL**, the Apostle St. *Paul, Acts* xiii. 9. This Name signifies *small*, or *little*; *paulus quasi pusillus*. His *Hebrew* Name was *Saul, demanded*.

PAULINUS, a Governour of *Egypt*.

PEACE.

PEACOCK.

PEARLS.

PECTORAL.

Παιδαγωγός, **PEDAGOGUE**, he that leads a Child to School ; from the *Greek* Word παῖς, *a Child*, and ἄγω, *I conduct*.

צור- ,פדה**PEDAHZUR**, Father of *Gamaliel*, Numb. i. 10. *Saviour, strong and powerful, or Stone of Redemption*; from פדה*padah, to save, to redeem*, and from צורצור*tzur, Fortress, Stone, Rock*: otherwise, *the Redemption of that which is placed or set up*; from *padah, Redemption*, and צורה *tsurah, placed or set up*.

,פדהאל**PEDAHEL**, Son of *Ammiud*, Numb. xxxiv. 28. *Redemption of God*; from פדה*padah, to save, to redeem*, and אל*el, God*.

,פדיה**PEDAIAH**, Father of *Zebudah*, Mother of *Jehoiakim*, 2 Kings xxiii. 36. *Redemption of the Lord*; from פדה*padah, to redeem*, and יה*jah, the Lord*.

,ἴεκαφπακ, φακεαΐ, **PEKAH**, Son of *Remaliah* King of *Israel*, 2 Kings xv. 25. *He that opens*; from פקח*pacah*: otherwise, *that opens the Eye, or that is at Liberty*; from the same Word.

,αίεκαπεκηιπακ, **PEKAHIAH**, Son of *Menahem*, 2 Kings xv. 22. *'Tis the Lord that opens*; from פקח*pacak, to open*, and יה*jah, the Lord*.

,ϛαίκλαφιπαλ, **PELAIAH**, a *Levite*, Nehem. viii. 7. *Miracle, or Mystery, or Secret of the Lord: or the Lord is admirable*; from פלא*pala, a thing hidden, or wonderful*, and יה*jah, the Lord*.

,פלליה**PELALIAH**, Grandfather of *Adaiah*, Nehem. xi. 12. *Who thinks on the Lord, or who prays to the Lord*; from פלל*pillel, to judge, to pray*, and יה*jah, the Lord*.

,פלטיה**PELATIAH**, Son of *Ananiah*, 1 Chron. iii. 21. *Let the Lord deliver, or Deliverance or Flight of the Lord*; from פלט*palat, Deliverance, Flight*, and יה*jah, the Lord*.

,פלג**PELEG**, Son of *Eber*, Gen. x. 25. *Division*; from the Word פלג*pilleg, to cut, to divide*.

,פלט**PELET**, Son of *Azmaveth*, 1 Chron. xii. 3. *That delivers, Deliverance, or Flight*; from פלט*palat*.

,ταλαφπαλ, **PELETH**, Son of *Jonathan*, 1 Chron. ii. 33. *Judgment*; from פלל*palal, to judge*: otherwise, *Ruin*; from מפלה*maphalah*, or from נפל*naphal, to fall*. פלתis its Infinitive, which, in the Oriental Languages, is used for a Noun.

,ιτλεφιπαλ, φελετί, **PELETHITES**, the Troops or Guards of King *David*, 2 Sam. viii. 18. The *Chaldee, those that drew the Bow*, or *Slingers*. This Name in *Hebrew* may signify *Judges*, or *Destroyers*. The *Pelethites* were Troops of *Philistines*.

PELICAN.

PELLA, a City. *Plin*.

,ανΐεδνιπαλ, **PELONITE**, one of *Peloni*, 1 Chron. xi. 27. *That falls*; from נפל*naphal*: otherwise, *that is conceal'd*; from פלא*pala*. A Pronoun put instead of a Noun, expressing such or such an one, whose Name is under stood, and whom we are unwilling to name, *Matth*. xxvi. 18. The *Greek* expresses this by δεῖνα, *quidam, a certain one*.

,ιν**PELUSIM**, or *Pelusium*, a City; in *Hebrew, Sin*, Ezek. xxx. 15. *Bush*; from the Word סנה*sene. Pelusium* in *Greek* signifies *muddy*; from πηλός, *lutum*. ,פניאלPENIEL, the Name of a Place, *Gen*. xxxii. 30. *Face, or Vision of God: or that sees God*; from פנה*panah, to see*, and אל*el, God*.

,έναννεφηנפנ, **PENINNAH**, the second Wife of *Elkanah*, 1 Sam. i. 2. *Pearl, precious Stone*; from פנינים*paninim*: Otherwise, *his Face*; from פנים*panim, the Face*, and the Pronoun ה*a, his*.

Πεντάπολις, **PENTAPOLIS**, *Wisd*. x. 6. *A Country of five Cities, Sodom, Gomorrah*, *Admah, Zeboim, and Zoar*; Gen. xix. 24. From the *Greek* Word πέντε, *five*, and πόλις, *a City*.

Πεντάτευχος, **PENTATEUCH**, *the five Books*; an Appellation which the *Greeks* have given to the five Books of *Moses*, which are *Genesis, Exodus, Leviticus, Numbers*, and *Deuteronomy*. From the *Greek* Words, πέντε, *five*, and τεῦχος, *a Volume*.

Πεντηκόνταρχος, **PENTECON- TARCHUS**, *the Chief of fifty*; from πεντήκοντα, *fifty*, and ἄρχομαι, *I command*. 1 Macc. iii. 55.

Πεντηκοστή, **PENTECOST**, *the fiftieth*; a Name which was given to the fiftieth Day, or to the seven Weeks after the Passover, 2 *Macc*. xii. 32. *Acts* ii. 1. from the *Greek* Word πεντέκοντα, *fifty*. The Word ήμέρα, *Day*, is understood. ,פנואלPENUEL, see *Peniel*.

Παιλόνη, πενόλη, **PENULA**, a Cloke against the Rain, 2 *Tim*. iv. 13.

,פעור**PEOR**, a Mountain, *Numb*. xxiii. 28. *Hole, Opening*; from פער*pahar*. See *Baal-peor*.

PEREA, a Country; from πέραν, *beyond*.

PERECCO, a City. *Joseph*.

PERFECTION.

PERFUMES.

Πέργη, **PERGA**, a City, *Acts* xiii. 13. *Very earthy*; from the Preposition περὶ *very*, and γῆ *the Earth*.

Πέργαμος, **PERGAMUS**, a City, *Rev*. i. 11. *Height, Elevation*.

Περίβολος, **PERIBOLUS**, *a Wall*, Ezek. xlii. 7. *Vulg*. From the *Greek* Word περιβάλλω, *I furround*. Περίψημα, PERIPSEMA, *Filth, Scum*. Περισκελίδης, PERISCELIDES, *a Bracelet*.

PERJURY. Περίζωμα, PERIZOMA, *an Apron*.

,פרזי**PERIZZITES**, the Name of a People, *Gen*. xv. 20. *Who dwell in Villages*, or Places not enclosed with Walls; from the Word פרז*peraz*.

PERPERAM.

PERSECUTION. Περσέπολις, PERSEPOLIS, a City, 2 *Macc*. ix. 1, 2, &c. *City of Persia*.

,ιασρέπερσ, **PERSIA**, a Province, *Ezek*. xxvii. 10. *That cuts or divides*: or *Nail*, *Gryphon, Horse-man*; from פרס*paras*, or *peres*.

Περσίς, **PERSIS**, a Woman, a Friend of St. *Paul*'s, Rom. xvi. 12. The same as *Persa, Persian*.

,פרודא**PERUDA**, Chief of one of the Families of *Solomon*'s *Nethinims*, Ezr. ii. 55. *Divided, or separated*: or *Mule*, or *Horse*; from פרד*parad* or *pered*.

PESTILENCE.

PETASUS.

Πέτρος, **PETER**, the Sirname of *Simon*, the younger Brother of *Andrew*, an Apostle of *Jesus Christ*, John i. 16. See *Cephas*.

,αίθαφηיחפת, **PETHAHIA**, one of the Heads of the twenty-four Sacerdotal or *Levitical* Families, 1 *Chron*. xxiv. 16. *Gate of the Lord, or to whom the Lord opens*; from פתה *pathac, to open*; or *Gate*, and יה*jah, the Lord*.

,פתורה**PETHOR**, a City.

,פתיאל**PETHUEL**, Father of the Prophet *Joel*, Joel i. 1. *Mouth of God*; from פת*path, a Mouth*: otherwise, *Dilatation*, or *Persuasion of God*; from פתה*pathah, to persuade*, or from פתח *pathac, to dilate*, and אל*el, God*.

,αρτέπσלע, **PETRA**, a City, or Fortress, *Isai*. xvi. 1. *Rock*; from סלע*selah, a Stone, or Rock*.

,פעלתי**PEULTHAI**, the eighth Son of *Obededom*, 1 Chron. xxv. 5. *My Works, or my Work*; from פעל*pahal*, or *pokal, to do, or work*, and the Pronoun י*i, my*.

Φάλαγξ, **PHALANX**. ,פלוא**PHALLU**, Son of *Reuben, Gen*. xlvi. 9. *Admirable, or hidden*; from פלא*phala*.

,ίελλαφιפלא, **PHALLUITES**, the Posterity of *Phallu*, Numb. xxvi. 5.

,פלטי**PHALTI**, Son of *Raphu*, Numb. xiii. 10. *Deliverance, or Flight*; from פלט*palat*.

PHANNIAS, a Man's Name. *Joseph*.

,פנואל**PHANUEL**, *Luke* ii. 36. *Face, or Vision of God*; from פנא*pana, to see*, and אל*el, God*.

,פרעה**PHARAOH**, King of *Egypt*, 2 Kings xxiii. 33. *That disperses, that spoils, that discovers*; from פרע*parah*: or, according to the *Syriack*, *the Revenger, the Destroyer, the King, the Crocodile*.PHARATHONI, a City, 1 *Macc*. ix. 50.

,פרש**PHAREZ**, Son of *Machir* and *Maachah*, 1 Chron. vii. 16. *Horseman*, or *Rider*: otherwise, *that divides, that exposes*, or *that declares*; from פרש*parash*, or *paras*, according to the different Readings.

,פרץ**PHAREZ**, Son of *Judah* and *Tamar*, Gen. xxviii. 39. *Division, Rupture*: otherwise, *that breaks forth violently*.

Φαρισαῖοι, **PHARISEES**, the Name of a Sect among the *Jews*, Matth. iii. 7. *Separated*; from פרש*separated, or divided*.

,פרפר**PHARPAR**, a River, 2 *Kings* v. 12. *That produces Fruits*: or *the Bull of the Bull*; from פרה*parah, to produce*, or from פר*par, a Bull*.

,μίερυραφפרורים, **PHARURIM**, the Name of a Place, 2 *Kings* xxiii. 11. *Kettle, or Caldron*; from פרר*parar*: or *Suburbs*; from פרור*paruar*.

PHASAELIS, a City. *Joseph*. ,ἠσαφחפס, PHASE, *Passage*. See *Passover*.

Φασηλίς, **PHASELIS**, the Name of a Place, 1 *Macc*. xv. 23. *Passage, or Halting of the Birth, or of the Generation*; from פסח*pasac, to pass, or to halt*, and from ילד*jalad, to bring forth, to be born*. The true Etymology of this Word is unknown.

Φασιρών, **PHASIRON**, one of the Enemies of *Jonathan*, 1 Macc. ix. 66. *The Song of the Mouth*; from פה*pe*, and שיר*shir, a Song*: otherwise, *flat, or streight Mouth*; from ישר*jashar*.

PHAZAEL, a Man's Name. *Joseph*.

PHAZAELE, a Tower. *Joseph*.

Φοίβη, **PHEBE**, a Deaconess of the Church of *Cenchrea*, Rom. xvi. 1. *Shining, pure*; from the *Greek* Word φοῖβος.

Φοινίκη, **PHENICE**, a Harbour, *Acts* xxvii. 12. *Red, or purple*; from the *Greek* Word φοινικὲς: otherwise, *Palm-tree*; from φοῖνιξ.

Φοινίκη, **PHENICIA**, a Province, 2 *Macc*. iii. 5. From the same.

Φοινικίοι, **PHENICIANS**, Inhabitants of *Phenicia*. Φοῖνιξ, PHENIX, a Bird; *Job* xxix. 18.

PHERORAS, a Man's Name. *Joseph*.

PHIALA.

PHIALE, a Fountain. *Joseph*.

,ρώχριφפיכל, **PHICHOL**, Lieutenant -General of *Abimelech's* Army, *Gen*. xxi. 22. *The Mouth of all, or every Tongue*; from פה*pe, a Mouth, Tongue, or Word*, and כלל*calal, all*: otherwise, *Perfection, or compleating of the Mouth*; from *pe, a Mouth*, and כלה*calah, to compleat*.

PHICOLA, a Village. *Joseph*.

PHIDEAS, a Man's Name. *Joseph*.

Φιλαδελφία, **PHILADELPHIA**, a City, *Rev*. i. 11. *Love of a Brother, or of Fraternity*; from φίλος, *a Friend*, and ἀδελφός, *a Brother*.

Φιλάδελφος, **PHILADELPHUS**. See *Ptolemy*.

Φιλάρχης, **PHILARCHES**, a Companion of *Timotheus*, 2 Macc. viii. 32. *Lover of the Prince*; from φίλος, *a Friend*, and ἄρχος, *a Prince*.

Φιλέλλην, **PHILELLEN**, *a Friend to the Greeks*.

Φιλήμων, **PHILEMON**, a Friend and Disciple of St. *Paul's*, Phil. 1. *That kisses, or is affectionate*; from φίλημα, *a Kiss*.

Φιλητὸς, **PHILETUS**, an Apostate, 2 *Tim*. ii. 17. *Aimable, or who is beloved*; from φιληθεὶς.

Φίλιππος, **PHILIP**, Father of *Alexander*, 2 Macc. i. 1. *Warlike, or a Lover of Horses*.

Φίλιππος, **PHILIPPI**, a City, *Acts* xvi. 12. From the same.

Φιλιππήσιοι, **PHILIPPIANS**, a People, *Philipp*. From the same. ,μίειτσιλυφפלשתים, PHILISTINES, a People, *Gen*. x. 14. *Those that dwell in Villages*. This is no *Hebrew* Word. See *Palestine*. The *Greek* generally translates this by ἀλλόφυλοι, *Strangers*; from ἄλλος, *another*, and φύλη, *a Nation*.

,ιολυφόλλἀתשלפ, **PHILISTIA**, the Country of the *Philistines*. Φίλων, PHILO, a Man's Name. *Joseph*.

Φιλόλογος, **PHILOLOGUS**, a Friend of St. *Paul's*, Rom. xvi. 15. *A Lover of Letters, or of the Word*; from φίλος, *a Lover*, and λογος, *the Word*.

Φιλομήτωρ, **PHILOMETOR**, a Surname of a King of *Egypt*, 1 Macc. iv. 21. *A Lover of his Mother*; from φίλος, *a Lover*, and μήτηρ, *a Mother*. Φιλοπάτωρ, PHILOPATOR. See *Ptolemy*.

Φιλοσοφία, **PHILOSOPHY**, *the Love of Wisdom*; from φίλος, *a Lover*, and σοφία, *Wisdom*.

,פנחס**PHINEHAS**, Son of *Eleazar*, Exod. vi. 25. *Heb. Pinchas. Aspect, or Face of Trust or Protection*; from פנה*panah, to behold*, and חסה *chasah, to hope, to trust*.

Φλέγων, **PHLEGON**, a Friend of St. *Paul's*, Rom. xvi. 14. *Zealous, Burning*; from the *Greek* Word φλέγων.

PHOTINA, *bright*.

PHRAORTES, a Man's Name.

Φρυγία, **PHRYGIA**, a Province or Country, *Acts* ii. 10. *Dry, barren*; from the *Greek* Word φρύγιος.

Φρὺξ, **PHRYX**, an Inhabitant of *Phrygia*, 2 Macc. v. 22. From the same. *Burning, roasted*.

,פרה**PHURAH**, *Gideon's* Servant, *Judg*. vii. 10. *That bears Fruit, or that grows*; from פרה *parah*.

,θύοφυτ, **PHUT**, Son of *Ham*, Gen. x. 6. *Prayer, big, fat. Phuth* is a People of *Africa*.

Φύγελλος, **PHYGELLUS**, one of those who forsook St. *Paul*, or perhaps apostatized, 2 *Tim*. i. 15. *Fugitive*.

Φυλακτήριον, **PHYLACTERY**, *a Preservative*; from the *Greek* Word φυλάσσω, *I keep, I preserve*. Matth. xxiii. 5.

PHYSCON. See *Ptolemy*.

PHYSICK.

PIGEON.

,פי החירת**PI-HAHIROTH**, the Name of a Place, one of the Stations of the *Israelites*, at their coming out of *Egypt*, Exod. xiv. 2. *The Mouth, the Pass of Hiroth, or the Opening of Liberty*; from פה*pe, a Mouth*, and חרר*charar*, or חיר*kir, Liberty*: otherwise, *Mouth engraved*; from חרת*charath, to engrave*.

,ηνέμμοκεκατακמכתש, **PILA**, the Name of a Place; in *Hebrew, Macktash*, Wisd. i. 11. *Jaw-tooth, that brays or pounds*; from כתש*cathash*: otherwise, *Mortar, Depth, Sinking*.

πιλάτος, **PILATE**, Governour of *Judea* for the *Romans*, Matth. xxvii. 2. *Who is arm'd with a Dart*.

,ςάλαφשלדפ, **PILDASH**, Son of *Nahor* and *Milcah*, Gen. xxii. 22. *Ruin, or Loss of Breaking*; from פלה*palah, Ruin, or Loss*, and דיש*dish*, *Bruising of Grain*: otherwise, *Judgment of Bruising*; from פלל*pillel, Judgment*, &c.

,ιάλεφאחלפ, **PILEHA**, a Man's Name, *Nehem*. x. 24. *Fragment, Rupture*; from פלח*palach*, *to cleave, to divide*. A *Chaldee* Name, which signifies *to serve, to act*; from the *Chaldee* Word פלח *palach*.

PILLAR.

PINE.

PINNACLE.

,פינן**PINON**, a City, or the Name of one of the Heads of *Esau's* Posterity, *Gen*. xxxvi. 41. *Pearl, or Gem*; from :פנינים otherwise, *that beholds*; from פנה*panah, to behold*.

,פראם**PIRAM**, King of *Jerimoth*, Josh. x. 3. *Their wild Ass, or their Fierceness*; from פרא *para*, and the Pronoun ם*am, their*: otherwise, *the Bull, or the Fruit of the Mother*; from פר *par, a Bull*, or פרה*parah, to fructify*, and the Word אם*am, a Mother*.

,פרעתון**PIRATHON**, a City, *Judg*. xii. 15. *His Dissipation, his Deprivation, his Rupture*; from פרע*parah*, and the Pronoun ן*an, his*: otherwise, according to the *Syriack, his Vengeance*.

,פרעתני**PIRATHONITES**, Inhabitants of *Pirathon*, Judg. xii. 13.

PISCINA PROBATICA, *a Sheep-pool*.

,פסגה**PISGAH**, a Mountain of the *Moabites*, Numb. xxi. 20. *Hill, Eminence, Fortress*; from פסג*pasag*.

Πισιδία, **PISIDIA**, a Province, *Acts* xiii. 14. *Pitch, or pitchy*; from the *Greek* Word πισσώδης.

,νωσίφφυισ, **PISON**, one of the Rivers of the earthly Paradise, *Gen*. ii. 11. *Changing, or Doubling, or Extension of the Mouth*; from *pe, the Mouth*, and שנהshanah, *to change, to double*: otherwise, *extended*; from פשהpashah: otherwise, *Multitude*; from פרוש*push, to be multiplied*. We think it to be the *Phasis* of *Colchis*.

,פספה**PISPAH**, Son of *Jether*, 1 Chron. vii. 38. *Lessening of the Mouth*; from פססpasas, *Diminution*, and פה*pe, the Mouth*.

Πιστική, **PISTICA NARDUS**, *pure Spikenard*; John xii. 3.

PITCH. See *Bitumen*.

,פתם**PITHOM**, a City of *Egypt*, Exod. i. 11. *Their Mouthful, or Bit*; from פת*path*, and the Pronoun ם*am, their*: otherwise, *Consummation, or Dilatation of the Mouth*; from פה*pe, the Mouth*, and תם*tham, finish'd, perfect*. This Word is not *Hebrew*; and, in the *Egyptian* Language, *phi*, or *pi*, is the Masculine Article.

,פיתון**PITHON**, Son of *Micah*, 1 Chron. viii. 35. *His Mouth*; from פת*path*: otherwise, *his Persuasion*; from פתה*pathah*, and the Pronoun ן *an, his*: otherwise, *Gift of the Mouth*; from ,פה *Mouth*, and תנה*thanah, Gift*.

PITY. See *Mercy*.

PLAGA.

PLAGIARY.

PLAGUES.

PLAIN.

PLANET.

PLANE-TREE.

PLATANE.

PLAY.

PLEIADES.

,θάρεχαφτρεχοφ, **POCHERETH**, one of the chief of *Solomon's* Servants, *Ezr*. ii. 5. *Destruction of the Mouth*; from כרת*carath, to cut*, *to tear away*, and פה*pe, the Mouth*. Ποδήρης, PODERIS.

POETRY.

POETS.

POINTS.

POLYGAMY.

POLYGLOT.

POLYMITA.

POLYMITARIUS.

POMEGRANATE.

POMPEY.

Ποντικός, **PONTICUS**, who is of the Province of *Pontus*, *Acts* xviii. 2.

Πόντιος, **PONTIUS**, the Proper Name of *Pilate*, Matth. xxvii. 2. From a *Greek* Word signifying *marine*, or belonging to the Sea.

Πόντος, **PONTUS**, a Province, *Acts* ii. 9. *The Sea*; from the *Greek* Word πόντος. In *Genesis* xiv. 1. St. *Jerome* has translated the *Hebrew* Word אלסרElazar, by *pontus*: But *Elazar* may signify, *God that takes away, or that withdraws*; from סור*sur, that withdraws or separates himself*, and אל*el, God*.

POOR.

,άθαδυροφφιρτα, **PORATHA**, Son of *Haman*, Esth. ix. 8. *Fruitful*; from פרה *parah*. This Word is *Persian* or *Medish*, so that it is not possible to find its Etymology in the *Hebrew*. Πορφυρίον, PORPHYRIO.

PORTERS.

Πόρτιος, **PORTIUS**, surnamed *Festus*, Governour of *Palestine* and of *Judea*, *Acts* xxiv. 27. *Calf*; from the *Greek* Word πορτάξ.

Ποσειδώνιος, **POSIDONIUS**, one of *Nicanor's* Commissioners, 2 *Macc*. xiv. 19. *Who gives to drink*; from πόσις, *Drink*, and διδώμι, *I give*.

POSSESSION.

POSIS.

,ήρφετεπρτιφοπ, **POTIPHAR**, an Eunuch of *Pharaoh* King of *Egypt*, Gen. xxxvii. 36. *The Bull of Africa*; from פרpar, *a Bull*, and פוטphut, *Africa*: otherwise, according to the *Syriack* and *Hebrew, a fat Bull*. An *Egyptian* Name, whose Etymology is not in the *Hebrew*.

,עראיפוט**POTIPHAR**, the Priest of *Heliopolis*, and Father-in-law to *Joseph*, Gen. xli. 45. *That scatters, or demolishes the Fat*; from פרעparah, *to destroy*, and the *Syriack* Word פוטphut. This is an *Egyptian* Word, and therefore its true Etymology is not to be found in the *Hebrew*. This is probably the same as the foregoing Word, tho they are written something differently.

POTTERS FIELD.

POVERTY.

PRAYER.

PRE-ADAMITES. PRECEPTS of the *Noachidæ*.

PRECIOUS.

PREDESTINATION.

PREIST.

PREIST-HOOD.

PREPARE.

PRESENTATION.

PRESEPE.

PRESIDENT.

PRESS.

PRETORIUM.

,ήτρασάπτצלפמ, **PRIAPUS**, an infamous Deity of the *Pagans*; in *Hebrew, Miphleseth*, 1 Kings xv. 13. It signifies *Idol, Trouble*, *Horror, Fear*: or *Scare-crow*; from פלץ *palats*, whence *Miphleseth*. I conceive, that the *Phallus* of the Heathen is derived from hence.

PRIDE.

PRINCE.

PRINCIPIUM.

PRINUS.

PRISCA, a Companion of St. *Paul's* Labours, his Assistant, *Rom*. xvi. 3. A *Latin* Word, signifying *ancient*.

Πρίσκιλλα, **PRISCILLA**, the Wife of *Aquila*, of the Province of *Pontus, Acts* xviii. 2. From the same.

Προβατική, **PROBATICA**, the Name of a Pond or Pool; in *Hebrew, Bethsaida*, or *Bethesda*, John v. 2. See *Bethsaida* before. It signifies *a Pool for Sheep*; and *Bethesda, the Pool of Mercy*. As to *Probatica*, it comes from the *Greek* Word προβατινὸς, *ovinus*.

Πρόχορος, **PROCHORUS**, the Name of one of the seven Deacons, *Acts* vi. 5. He that presides over the Choirs; from πρὸ, and χόρος.

PROCULA.

PROFANE.

PROFOUND.

PROMISES.

PROOF.

Προφήτης, **PROPHET**, *that foretels Events*; from πρὸ, and φῆμι.

Προσήλυτος, **PROSELYTE**, a *Gentile* or Pagan that embraced *Judaism*, and the Religion of the true God, *Acts* ii. 11. In *Greek*, a Stranger, a Foreigner; *Heb*. רגgher, *a Traveller, a Stranger*.

Προσευχή, **PROSEUCHE**, *Prayer*.

PROVERBS.

RPOVIDENCE.

PROVIDEO.

Ψάλμοι, **PSALMS**, *Hymns, Divine Songs*; from ψάλλω.

PSALTER. Ψαλτήριον, PSALTERY.

PSEPHINA.

PSEUDO-APOSTOLI, *false Apostles*.

Ψευδό-χριστος, **PSEUDO-CHRISTUS**, *false Christ*.

Πτολεμαΐς, **PTOLEMAIS**, a City, 1 *Macc*. v. 15. *Warlike*; from the *Greek* Word πτόλεμος, *War*.

Πτολεμαῖος, **PTOLEMY**, the Surname of the Kings of *Egypt* after the Death of *Alexander*, 2 Macc. vi. 8. *Warrior, warlike*.

,άυοφאפוא, **PUA**, Son of *Issachar*, Gen. xlvi. 13. *Here*, an Adverb of Place; from פה*peh*, or פי *pi*: otherwise, *the Mouth*; from פה*peh*: otherwise, *handsom*; from יפה*japhah*.

,הועפ**PUA**, one of the *Hebrew* Midwives, *Exod*. xv. 1. *That groans, that cries*; from עפה*pahah*: otherwise, *that appears*; from יפע*japhah*.

,אואפ**PUA**, Father of *Tola*, Judg. x. 1. *Corner*, or *Hair*; from אפא*peah*.

,ςοςάβυοβתסיפ, **PUBASTHUS**, a City, *Ezek*. xxx. 17. *The Mouth of Contempt*; from ,פה *a Mouth*, and בוס*bus, to contemn, to tread under foot*.PUBERTY.

PUBLICAN.

PUBLIUS.

PUBLIUS LENTULUS.

PUDENS.

PUER.

,ίθυοφȁיתופ, **PUHITES**, Sons of *Shobal*, 1 Chron. ii. 53. *That seduces*; from פתה*pathah*: otherwise, *Mouthful*; from פת*path*, and פתה *pathah*: in *Chaldee, Wideness*.

,לופ**PUL**, a King of the *Assyrians*, 2 *Kings* xv. 19. *Bean*; from פול*phol*: otherwise, *Destruction*; from פלח*palac, to cleave, to destroy*. An *Assyrian* Name, which cannot have its Etymology from the *Hebrew* Tongue.

PUNISHMENTS.

,ίαυοφינופ, **PUNITES**, Descendants from *Puah*, Numb. xxvi. 23. In *Hebrew, Phuni, that regards*; from פנה*panah, to behold*: otherwise, *my Face*; from פנים*panim, Countenance, or Face*.

,ןונפ**PUNON**, one of the Stations of the *Israelites* in the Wilderness, *Numb*. xxxiii. 42. *Precious Stone*: otherwise, *that beholds*. This Word may come from פנן*pinan, Angle; Corner*, *secret Place*. It was a place where Copper-Mines were found.

,ςορῆλאוראפ, **PUR**, *Lot*, Esth. iii. 7. Or Feasts of Lots, appointed in memory of the Deliverance of the *Hebrews* from the Rage of *Haman*.

PURGATORY.

PURIFICATION.

,μίρυοφסרימפ, κλῆροι, **PURIM**, *Lots*; a Name given to the fourteenth and fifteenth Days of the Month *Adar*, in memorial of the Deliverance of the *Jews*, obtained by the Prayers of *Esther*, Esth. ix. 26.

PURITY.

PURPLE.

PUTEOLI, a City, *Acts* xxviii. 13.

,לאטיוטפ**PUTIEL**, Father-in-law of *Eliazar*, Exod. vi. 25. *God is my Fatness*; from פוט*phut*, and אל*el, God*. These Etymologies are very uncertain, for these Names are not *Hebrew*.

Πύγαργος, **PYGARGUS**, a Bird. *White-buttocks*.

,נמריםPYGMYS, the Name of a People; *Hebrew, Gamadim*, Ezek. xxvii. 11. *Cubit-high*; from גמדgamad, *a Cubit*. The *Septuagint, Stout Men, or Guards*; from the *Greek* Word πυγμὴ, *who fights with the Fist*: or rather, from πῆχυς, *a Cubit*, or πυγμὴ, the Measure from the Elbow to the end of the Hand.

PYRÆA.

PYRAMIDS. Πύρρος, PYRRUS, Father of *Sosipater*, Acts xx. 4. *Ruddy*, or *Red*; from the *Greek* Word πύρρος.

PYTHAGORAS.

PYTHON.

Names in Q

12 names

QUADRAGENA.
QUADRATUS.
QUAILS.
QUARREL.
QUARTODECIMANS.
QUARTUS.
QUEEN.
QUESTION.
QUIA.
QUINTILIUS VARUS.
QUIRINUS.
QUOTIDIAN.

Names in R

156 names

,ἀμγαῤῥαμרעמה, **RAAMAH**, a Country, so call'd from *Raamah* Son of *Cush*, Ezek. xxvii. 22. *Greatness, Thunder*; from רעם*raham*: otherwise, *some sort of Evil, or Bruising, or Company*; from רוע*ruah, Evil*, &c. or רעה*rahah, or robe, Society*, and the Adverb מה*mah, some Sort*.

,רעמה**RAAMAH**, Son of *Cush*, Gen. x. 7. See above.

,ἰαμεεῤῥαμיהרעמי, **RAAMIAH**, one of the Heads of the Families, who return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Nehem. vii. 7. *Thunder of the Lord*; from רעם*ra-ham, Thunder*, and יה*jah, the Lord*. ,רעמססRAAMSES, a City, *Gen*. xlvii. 11.

Thunder; from רעם*raham*: otherwise, *Reproach of the Moth*; from the same Word *ra-ham, to reproach*, and סס*sas, a Moth*: otherwise, *he that destroys or dissolves Evil*; from מסס*masas, to dissolve*, and רוע*ruah, Evil*. This Word is not *Hebrew*, and therefore it is in vain to seek its Etymology from this Language. ,רבRAB, *great*.

,ἀβμεῤὰהרבה, **RABBAH**, the Name of a City, *Josh*. xv. 60. *Great, or powerful*; from רבב *rabab*, or רבה*rabah*: otherwise, *contentious, or disputative*; from ריב*rub*.

,θάββαῤ αρκἄתרבת, **RABBATH**, a City, *Deut*. iii. 11. *Great, a Multitude*; the same as *Philadelphia*.

RABBATH-MOAB, a City.

Ῥαββί, RABBIN, a Name the *Hebrews* gave to the Doctors of the Law, *Matth*. xxiii. 7. *Master, Doctor*; from רב*rab*.

,רבית**RABBITH**, a City, *Josh*. xix. 20. *Multitude*. See *Rabboth*.

Ῥαββουνί, RABBONI, a Diminutive from *Rabbi*, Mark x. 51.

,רבות**RABBOTH**, or *Rabbith*, a City, *Josh*. xix. 20. *Multitude*; from רבב*rabab*: otherwise, *Quarrel*; from ריב*rob*: otherwise, *Usury, Loan*; from מרבית*marbith*.

מג- ,γάμαβαῤרב, **RAB-MAG**, one of the Princes of the Court of the King of *Babylon*, mention'd by *Jeremiah*, Jerem. xxxix. 3. *Who overthrows or destroys a Multitude*; from מוג *mug, to dissolve*, and רבב*rabab, a Multitude*: otherwise, *Chief, or Prince of Dissolution*; from רב *rab, Master*, and מוג*mug, Dissolution*: or, perhaps, *Chief of the Magians*. A *Babylonish* Word, whose Etymology is not in the *Hebrew*.

שקה- ,רב**RAB-SHAKEH**, Commander of the Army of *Sennacherib*, 2 *Kings* xviii. 17. *Cup-bearer of the Prince*, or *Chamberlain*; from רב *rab, Master*, and שקה*shaka, to drink*.

סריס- ,רב**RABSARIS**, one of the Princes of *Sennacherib's* Court, 2 *Kings* xviii. 17. *Grand-Master of the Eunuchs*; from רב*rab*, *Master*, and סריס*sarim, Eunuch*: Or, *Gentleman of the Chamber to the Prince*.

Ῥακά, RACA, a Word of Injury and Contempt, *Matth*. v. 22. St. *Jerome* says, that this Word takes its Root from the Word ריק*rik, vain*, *trifling, without Wit, brainless*: otherwise, *beggarly, a worthless Fellow*. It is thus translated by the *Vulgate*, Judg. xi. 3.

,רכל**RACHAL**, a City, 1 *Sam*. xxx. 29. *Injurious*; from רכיל*rakil*: otherwise, *Perfumer, or Trafficking*; from רכל*rakal*.

,רחל**RACHEL**, the youngest Daughter of *Laban*, Gen. xxix. 9. *Sheep*.

,ἰαδεῤרדי, **RADDAI**, the fifth Son of *Jesse*, 1 Chron. ii. 14. *That defends*; from רדד*radad, to stretch out*: otherwise, *that rules*; from רדה*radah*.

RAGABA, a Castle. *Joseph*.

RAGAU, a Plain.

Ῥάγοι, **RAGES**, a City, *Job* i. 16. *Tempest*, *Tumult, Sedition*; from רגש*ragash*. As this is a *Medish* Word, its true Etymology is not to be found in the *Hebrew*.

,רעואל**RAGUEL**, Priest of the City of *Midian*, and Father-in-law of *Moses*, Exod. ii. 18. The same who is called *Jethro*, Exod. iii. 1. *Shepherd of God, or Friend of God*; from רעה*rahah, or robeh*, according to different Readings: otherwise, *Rupture of God*; from רוע*ruah, Rupture, or bruising*, and אל*el, God*.

,רהב**RAHAB**, *Psalm*. lxxxvii. 4. 'Tis thought, that by this Name, the *Hebrews* meant *Egypt*. According to the Letter, *proud*; from רהב*raab*: otherwise, *Quarrelsome*; from רוב*rob*.

,רחב**RAHAB**, a Woman that entertain'd and conceal'd the Spies sent by *Joshua*, Josh. ii. 1. *Which is large and extended, or publick Place*; from רחבrakab.

,רחם**RAHAM**, Son of *Shema*, 1 Chron. ii. 44. *Bowels, or Fellow-suffering*; from רחמrakam.

RAIN.

RAITHU, a Place.

,רקם**RAKEM**, a City, *Josh*. xviii. 27. *Empty, or vain*; from קrac, or רקהracab: otherwise, *Painting, or Embroidery of several Colours*: or *Shadowings*; from רקמracam: or *their Spittle*; from קרקracac, *Spittle*, and the Pronoun מam, *theirs*.

,θάκκαρὰ רקתַ, **RAKKATH**, a City, *Josh*. xix. 35. *Empty, or Spittle, or Spit, or Temple of the Head*; from קרקracac, or רקהracab.

,νῶκκερὴ הרקוֹן, **RAKKON**, the Name of a City, *Josh*. xix. 46. *Vain, void*; from קרקracac, or ריקric: otherwise, *Mountain of Lamentations and Tears*; from הרhar, *a Mountain*, and קוּנcun, *to lament*: otherwise, *Mountain of Enjoyment*; from קנהcanah, *to possess, to enjoy*.

,רם**RAM**, Son of *Hezron*, 1 Chron. ii. 9. *Elevated, sublime*; from רוּמrum: or *who rejects, or is rejected*; from רמהramah.

,רמה**RAMAH**, a City, *Josh*. xviii. 25. From the same.

,ראמת**RAMATH**, a City, *Josh*. xix. 8. *Raised, lofty*. ,μìαθαμαρὰ הרמתה, ἀρμαθέμ, RAMATHA, the same as *Ramah* before, 1 *Sam*. i. 19. Otherwise *Ramath*, or *Ramathan*, 1 Macc. xi. 34. See *Ramathaim*.

,רמתים**RAMATHAIM**, a City, 1 *Sam*. i. 1. The same as *Ramah*. Literally, *Ramathaim* signifies the two *Ramatha's*; probably because the City was divided into two Parts. The City of *Ramah, Samuel's* Birth-place, was also call'd *Zophim*, because of a Family of *Levites* dwelling there, who were descended from *Zoph*.

,ζοῖαθαμαρὶ רמתי, **RAMATHITE**, who is of *Rama*, or *Ram*, 1 Chron. xxvii. 27. *Lofty, sublime*. See *Ram* before.

לחי- ,ζονόγαισ ζισερίανὰ רמת, **RAMATH- LEHI**, the Name of a Place, *Judg*. xv. 17. *Elevation of the Jaw-bone*; from רוּמram, *to lift up*, and לחיlebi, or *lechi, a Jaw-bone*. The *Septuagint, Projection of the Jaw-bone*; from רמה *ramah, to cast*.

,θὲμαρὶ רמת, **RAMETH**, a City, *Josh*. xix. 21. *Lofty, Sublime*.

RAMESSES, Kings of *Egypt*.

,רמיה**RAMIAH**, a Man's Name, *Ezr*. x. 25. *Elevation, or Sublimity of the Lord*; from רוּם *rum*, and יהjah, *the Lord*: otherwise, *rejected of the Lord*; from רמהto reject.

RAMLA, a City.

,θὼμαρὶ רמת, **RAMOTH**, a City, *Josh*. xiii. 26. *Eminences, high Places*.

,רפא**RAPHA**, Son of *Ephraim*, 1 Chron. vii. 25. *Relaxation*: otherwise, *Physick*.

,רפאל**RAPHAEL**, Son of *Shemaiah*, 1 Chron. xxvi. 7. *Physick of God*; from רפאrapha, *to cure, to administer Physick*, and אלel, *God*.

,רפאים**RAPHAIM**, the Posterity of a Giant call'd *Rapha*, Gen. xiv. 5. A Word which the *Vulgate* translates by *Giants*, Deut. ii. 11. from רפהraphah: otherwise, *Physicians*, or *relaxed*, or *that relax, that weaken*; from רפאrapha.

RAPHANEA, a City.

RAPHIA, a City.

Ῥαφὼν, **RAPHON**, the Name of a Place, 1 *Macc*. v. 37. *Physick*, or *Suppression*; from רפא *rapha*: otherwise, *Giant*; from רפהraphah: otherwise, *Softness*; from ריפוֹןriphon.

ὠφαρὸα רפוא ,, **RAPHU**, Father of *Palti*, Numb. xiii. 10. *Cured, comforted*.

RAVEN.

RAVISH.

Ῥαζὶς, **RAZIS**, one of the Elders of *Jerusalem*, 2 Macc. xiv. 37. *Secret*; or *Mystery of the Lord*: or *the Lord is my Secret*; from רזraz, *Secret*, and יהjah, *the Lord*.

,αἰερὸα ראה, **REAIAH**, or *Raja*, according to the *Vulgate*, Son of *Shobal*, 1 Chron. iv. 2. *Vision of the Lord*; from ראהraah, *to see*, and יהjah, *the Lord*. ,ἀβορὰ רבע, REBA, a King of the *Midianites*, Numb. xxxi. 8. *The Fourth, or a Square*; from רבעrabah: otherwise, *that stoops, or lies down*; from רבץrabats.

,רבקה**REBEKAH**, Daughter of *Bathuel*, Wife of *Isaac*, Gen. xxii. 23. *Fat, fatned*; from רבקrabac: otherwise, *Quarrel appeased*, or *removed*; from רובrub, *Quarrel, Dispute*, and קחהcaab, *to make dull*.

,רכה**RECHAH**, the Name of a Family or Place, 1 *Chron*. iv. 12. *Tender, soft*; from רכך racac.

,רכב**RECHAB**, Father of *Jonadab*, 2 Kings x. 15. *Square, or Chariot, or Team of Horses, or a Rider*.

,μίεβαχαρὶμרכבים, **RECHABITES**, the Posterity of *Recab*, Jerem. xxxv. 2.

REDEEMER.

REDEMPTION.

RED-HEIFER.

REED.

,ϛαίλεεριὴרעליה, **REELAIAH**, one of the chief Families that return'd from *Babylon* to *Jerusalem*, Ezr. ii. 2. *Surprize, or Astonishment of the Lord, or the Lord that inebriates, the Lord is my Drunkenness*; from רעלrahal, *astonish'd, drunk*, and יהjah, *the Lord*: otherwise, *Shepherd, or Companion of the Lord*; from רעה *rahah*, or *robeh*, according to different Readings, *Pastor, or Companion*, and the Preposition לl, *to*, and יהjah, *the Lord*.

REFUGE.

REGALIA. See *the King's Rights*.

,αμγεὶρגמרגם, **REGEM**, Son of *Jahdai*, 1 Chron. ii. 47. *That stones, or is stoned*; from רגם ragam: otherwise, *Purple*; from ארגמןargaman.

,ϛὺελισαβ ὁ μὸγοὶρגמרגם- מלך, **REGEM- MELECH**, a Prince of the Court of *Darius*, Zach. vii. 2. *He that stones the King*; from רגם ragam, *to stone*, and מלךmelec, *a King*: otherwise, *the Purple of the King, or of the Council*; from the *Chaldean* Word ארגמןargaman, *Purple*. This is a *Medish* Word, and therefore it is difficult to find its true Etymology in the *Hebrew*.

REGENERATION.

REGULUS.

,רחביהו**REHABIAH**, Son of *Eliezer*, 1 Chron. xxvi. 27. *Breadth, or Extent, or Place of the Lord*; from רחבrakab, *Breadth, &c*. and יה *jah, the Lord*: or *God is my Extent*, he hath set me at liberty.

,רחב**REHOB**, a City, *Josh*. xix. 28. *Breadth*, *Space, or Extent*; from רחבracab.

,רחבעם**REHOBOAM**, Son of *Solomon*, 1 Kings xi. 43. *Who sets the People at liberty*; from רחבracab, *to set at liberty*: otherwise, *Space of the People*; from the same Word *racab*: otherwise, *that lets the People breathe or blow*; from רוחruac, *to breathe*, and עמham, *the People*.

,רחבות**REHOBOTH**, a City, *Gen*. xxxvi. 37. *Spaces, or Places*; from רחבracab. The *Vulgate* has translated this Word, in *Gen*. x. 11. by *the Places of the City*, the Signification for the Name; for the *Septuagint* translate it, *the City of Rehoboth*, ῥώβωθ πόλις.

Ῥησὰ, **REHSA**, Father of *Joanna*, Luke iii. 27. *Will*; from the Word רצהratsab: otherwise, *Course*; from רוץrutz.

,רחום**REHUM**, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem* with *Zerubbabel*, Ezr. ii. 2. *Merciful, compassionate, or friendly*, according to the *Syriack*.

,ισηφ ἰορὶατὲ ἰοיעי, **REI**, one of the valiant Captains of *David's* Guards, 1 *Kings* i. 8. *My Shepherd, my Companion, my Friend*; from רעה *raba, or robe*, according to the several Readings: otherwise, *my Evil*, or *my Breaking*; from רוע *robab*, and the Pronoun יi, *my*.

REINS.

,רקם**REKEM**, a City, *Josh*. xviii. 27. *Void*, or *vain*; from רקrac, or רקהracab: otherwise, *Painting, or Embroidery of several Colours*: or *Shades*; from רקמracam: or *their Spittle*; from רקקracac, *Spittle*; and the Pronoun ם*am, theirs*.

RELICKS.

RELIGION.

RELIGIOSUS.

,רמליהו**REMALIAH**, Father of *Pekah*, 2 Kings xv. 27. *The Elevation of the Lord*; from רממramam, *elevated*, and יהjah, *the Lord*: otherwise, *who is rejected of the Lord*; from רמה *ramah, to cast*, and the Preposition לl, and

יה*jah*, *the Lord*.

REMEMBRANCE.

,רמת**REMETH**, a City, *Josh*. xix. 21. *High*, *lofty*.

REMISSION.

,רמון**REMMON**, a City, *Josh*. xv. 31. There is also a Stone, or Rock, of this Name: also a Valley. *Greatness, Elevation*; from רמם*ramam*: otherwise, *a Granate-tree*; from רמן*rimmon*.

REMMON-METHOAR, a City, *Josh*. xix. 13.

,רמון-פרץ**REMMON-PARES**, the sixth Station of the *Israelites* in the Wilderness, *Numb*. xxxiii. 19. *Division of the Granate*, or *the Granate-tree of Division*; from פרץ*paratz, to break, to divide*, and רמון*rimmon, a Granate*.

,כיון, **REMPHAN**, an Idol, *Amos* v. 26. according to the *Septuagint*. The *Vulgate* has translated it, *the Star of your God*. The *Hebrew* Word is *Chiun*; and so *Aquila* and *Symmachus* have read it. That is, *Pedestal, Support, Preparation*. It is said to be *Saturn*. St. *Stephen, Acts* vii. 43. hath read *Remphan*. See the *Dictionary*.

REMPHTIS, a City. *Euseb*. Ῥεγγάν, RENGAN, a Place. *Joseph*.

REPAST.

REPENTANCE.

,רפא**REPHAH**, Son of *Beriah*, 1 Chron. vii. 25. See *Raphah*.

,רפיה**REPHAIAH**, Son of *Jesaiah*, 1 Chron. iii. 21. *Medicine*, or *Freedom of the Lord*, or *God is my Physick*; from רפא*rapha, Medicine*, and יה *jah, the Lord*. ,רפאיםREPHAIM. See *Raphaim*.

,רפידים**REPHIDIM**, the Name of a Place, the eleventh Station or Encamping of the *Israelites* in the *Desart, Numb*. xxxiii. 14. *Beds*, or *Places of Rest*; from רפד*raphad*.

REPOSE.

REPRESENTATION.

REPROACH.

REPROBATION.

REPTILES.

REPUDIATION.

REPUTARE.

7 1 7 ,רסן**RESEN**, a City, *Gen*. x. 12. *A Bridle, or Bit*.

,ἀσηφ, רשף**RESEPH**, Son of *Ephraim*, 1 Chron. vii. 25. *Burning Arrow*; from רשף *resheph*: otherwise, *a Bird*, or *the Devil*; from צרף*saraph, a Serpent*.

,φέσαφ, רצף**RESEPH**, a City, 2 *Kings* xix. 12. *Bed*, or *Extension*, or *Cole*, or *fiery Stone*; from רצף *ratzaph*. RESPECT *of Persons*.

RESSA, a City, or Castle. *Joseph*.

RESTITUTION.

RESURRECTION.

,רעו**REU**, Son of *Peleg*, 1 Chron. i. 25. Gen. xi. 18. *His Friend, his Shepherd*: or *his Misfortune*; from רעה*rehab*, or *robeh, Society*; or from רוע*ruab, Evil*, or *Bruising*.

,ראובן**REUBEN**, Son of *Jacob* and *Leah*, Gen. xxiv. 12. *Who sees the Son*, or *Vision of the Son*; from ראה*raab, to see*, and בן*ben, a Son*.

,ראובני**REUBENITES**, Sons, Children, or the Posterity of *Reuben*, Josh. xiii. 23. From the same. ,λήυγαφ, רעואל, REUEL, Son of *Esau* and *Bashemath*, Gen. xxxvi. 4. *Shepherd, or Friend of God*; from רעה*rabab, Shepherd, Friend*: otherwise, *Bruising of God*; from רוע*ruab*, and אל*el*, *God*. See *Raguel*.

REVELATION.

REVENGE.

REVENGER.

,ναμηφ, ראומה, **REUMAH**, the Concubine of *Nabor*, Gen. xxii. 24. *Lofty, sublime*; from רמם *ramam*: otherwise, *Rhinoceros*; from ראם*rehem*.

REZEPH, a City. See *Reseph*.

,רציא**REZIA**, Son of *Ulla*, 1 Chron. vii. 39. See *Resa*. ץר*rats*. ,νώσσαρίζιν רצין, REZIN, King of *Syria*, 2 Kings xxv. 37. *Voluntary*, or *Good-will*; from רצה*ratsa*: otherwise, *Runner*; from ,νώζερίζουν רזון, REZON, Son of *Eliadah*, 1 Kings x. 21. *Lean*, or *small*; from רזה*razah, to grow lean*: otherwise, *Secret*; from רז*raz*: otherwise, *Prince*; from רזון*razon*.

RHAMNUS, a Thorn.

Ῥηγίου, **RHEGIUM**, a City, *Acts* xxviii. 13. *Rupture*, or *Fracture*; from the *Greek* Word ῥηγή.

,ראם**RHINOCEROS**. See *Unicorn*. Ῥινοκόλυρα, RHINOCOLURA, a City.

Ῥόδη, **RHODA**, the Name of a young Woman, *Acts* xii. 13. This is a *Greek* Word, signifying *a Rose*.

Ῥόδος, **RHODES**, an Island, 1 *Macc*. xv. 23. *Rose*; from ῥοδή. Ῥόδιον, RHODIUM.

Ῥόδοχός, **RHODOCUS**, a Soldier in the *Jewish* Army, 2 *Macc*. xiii. 21. *A Chariot of Roses*; from ῥοδή, *a Rose*, and ὄχος, *a Chariot*.

Ῥομφαία, RHOMPHÆA.

,ריבי**RIBAI**, Father of *Ittai*, 2 Sam. xxiii. 29. *That multiplies*; from רבה*rabah*, or רבב *rabab*: otherwise, *that disputes*, or *reproves*; from ריב*rub*.

,רבלה**RIBLAH**, or *Reblathah*, a City, *Numb*. xxxiv. 11. *Quarrel, or Greatness to him*;

[718] from רבב*rabab, Greatness*, or רוב*rub, Quarrel*, and the Preposition ל*l, to*, and the Pronoun אב*ab, him*: otherwise, *Quarrel that increases, or that spreads*; from רוב*rub, Quarrel*, and ליה*liviah, to increase*. This is no *Hebrew* Word.

RIF.

RIGHT-HAND.

,רמון**RIMMON**, a City: See *Remmon*. *Exalted, Pome-granate*.

RING.

,ἀνεῤῥנהנה, **RINNAH**, Son of *Shimon*, 1 Chron. iv. 20. *Song*; from רנן*ranan*.

,ריפת**RIPATH**, Son of *Gomer*, Gen. x. 3. *Remedy*, or *Medicine*, or *Release*, or *Pardon*; from ,רפא or רפה*raphah*: otherwise, *Stable*; from רפת *raphath*.

,רסה**RISSAH**, one of the Stations of the *Israelites* in the Wilderness, *Numb*. xxxiii. 21. *Watering, Distillation*, or *Dew*; from רסס*rasas*.

,רתמה**RITHMAH**, another Station of the *Hebrews* in the Desart, *Numb*. xxxiii. 18. *Juniper*; from רתם*rothem*: otherwise, *Sound, Noise*, according to some.

RIVER.

,רצפה**RIZPAH**, *Saul's* Concubine, 2 *Sam*. iii. 7. *Bed*, or *Extension*, or *Coal*, or *Fire-stone*; from רצף*ratzaph*.

ROCK.

ROD.

ROGEL, a Fountain. See *En-rogel*.

,רגלים**ROGELIM**, a Village, 2 *Sam*. xvii. 27. See *En-rogel*.

,רהגה**ROHGAH**, Son of *Shamer*, 1 Chron. vii. 34. *Drunk*, or *glutted with Discourses*, *Meditations*, &c. from רוה*ravah, to be drunk*, and הגה*hagah, to speak, to meditate*.

,רממת יעזר**ROMAMTI-EZER**, one of the Heads of the twenty-four Sacerdotal or *Levitical* Families, 1 *Chron*. xxv. 4. *Elevation of Help*; from רמם*ramam, to lift up*, and עזר*bezer*, *Help*.

,כתיμαἠδουσι, **ROMANS**, a People, *Dan*. xi. 30. In *Hebrew, Chittim. That break or bruise*; from כתת*cathath, to bruise*: otherwise, *Breaking of the Sea*; from *cathath, to break*, and ים*jam*, *the Sea*: otherwise, *of the finest Gold*, or *Diadem*, or *Staining*; from כתם*kethem*. But the Latin Word *Romani* signifies *strong, powerful*, if we derive it from the *Greek* Word ῥώμη, *Strength*.

Ῥώμη, **ROME**, a City, *Acts* viii. 2. *Strength*, *Power*; from ῥώμη.

ROOB, see *Rohob*.

ROOT.

,ראש**ROSH**, Son of *Benjamin*, Gen. xlvi. 21. *The Head*, or *the Top*, or *the Beginning*; from ראש*rosh, the Head*.

ROXANA.

RUE, an Herb.

RUFUS, Son of *Simon*, Mark xv. 21.

,רומה**RUMA**, a City, *Judg*. ix. 41. *Exalted*, *sublime*, or *rejected*; from רום*rum, elevated*, &c. and from רמה*ramah, rejected*. The *Hebrew* has דמה*dumah*, Josh. xv. 52.

RUMP.

RUNCINA.

RUPTURE.

,רות**RUTH**, the Wife of *Mahalon*, Ruth i. 4. *Drunk, satisfy'd*.

RYDDA, a City. *Joseph*.

S.

Names in S

518 names

SAAB, a Place. *Joseph*.

SAARA, a Village. *Euseb*.

,שבקתניSABACHTHANI, a *Chaldean* Word *Matth*. xxvii. 46. *Thou hast forsaken me*; from שבקshabac. The *Hebrew* of *Psalm* xxi. 1. reads ,עזבתניasabtani, *thou hast forsaken me*; but it might be read ,זבחתניZabachthani, *thou hast sacrificed me*.

SABACON, King of *Egypt. Herodot*.

,צבאותSABAOTH, *Jer*. xi. 20. *Armies*, *Flocks, Fights*; from צבאtsaba. ,שבאSABEANS, a People, *Job*. i. 15. *Cap- tivity*; from שבהshabah: otherwise, *Conversion*, *Rest, Old-age*; from שובshub.

,νοταββάσταSABBATH, *Sabbatum*, or *Sabbathum, Vulgat*. 2 Kings iv. 25. *Cessation from Labour, Rest, Repose*. SABBATICAL *Year*.

SABBATION, Sabbatical River.

Σαββατισμὸς, **SABBATISMUS**, the Observation of the *Jewish* Sabbath, *Heb*. iv. 9. *Rest*, *Cessation from Work*.

,שבתSABBATHIZO, an *Hebrew* Word *Latinized*, to express being at Rest, keeping the Sabbath; *Exod*. xvi. 30.

SABEC.

SABINUS.

,סבתהSABTAH, Son of *Cush*, Gen. x. 7. *Windings*; from סבבsabab, or סבהsibah.

,סבתכאSABTECHA, Son of *Cush*, Gen. x. 7. *That surrounds*, or *causes Wounding*; from סבבsabab, *to surround*: otherwise, from סבהsubab, *to cause*, and נכהnacah, or כאהcaah, *to strike*, *to wound*: or, according to the *Syriac* and *Hebrew, Wounding of Old-age*, or *Old-age beaten*.

SACÆ.

,ῥὰχαζSACAR, one of *David's* thirty valiant Captains, 1 *Chron*. xi. 34. *Drunkenness*: otherwise, *inebriating Liquor, Salaries, Wages*; from שכרshakar, or *shecar*, by different Readings.

SACK.

SACKBUT.

SACRAMENT.

SACRIFICES.

SACRILEGE.

,שריSADAI, or *Shadai, All-mighty*. Σαδὼκ, SADOC, *Matth*. i. 14. See *Zadok*.

Σαδδυκαῖοι, **SADUCEES**, Disciples of *Sadoc*, and Retainers to a Sect of the *Jews*, who deny'd the Resurrection; *Matth*. iii. 7. *Just*, or *justify'd*.

SAFRON.

,סגךSAGAN, *Deputy*.

SAGE.

SAGUM.

SAINT.

,ἀλασηλSALAH, Son of *Arphaxad*, Gen. x. 24. *Mission, Sending*: otherwise, *Branches*, or *Dart*; from שלחshalac: or, according to the *Syriac, that spoils*, or *is spoiled*.

SALAMIM, a City.

Σαλαμίς, **SALAMIS**, or *Salamina*, an Island, *Acts* xiii. 5. *Shaken, tost, beaten*; from the *Greek* Word σαλεύω, *I beat, I toss*.

SALAMPSO, *Herod*'s Daughter.

,שאלתיאלSALATHIEL, Father of *Zerubbabel*, Ezr. iii. 2. *I have asked of God*, or *Loan of God*; from שאלshaal.

,סלכה**SALCHAH**, a City, *Josh*. xii. 5. *Your Basket*; from סללsalal: otherwise, *that treads you under foot*, or *thy treading under foot*; from סלהsalah, and the Pronoun ךka, *thee, you*.

,μήλασσλεμ, **SALEM**, a City, *Gen*. xiv. 18. *Compleat, perfect*; from שלםshalam: or, according to the *Septuagint, Peace*; from the same Word *Shalam*.

SALIS, a Village. *Joseph*.

,שלישה**SALISSA**, a Country, 1 *Sam*. ix. 4. *Three, or the Third*; from שלשshalosh: otherwise, *Prince, Captain*; from שלישshalish.

SALIUNCULA. otherwise, *roasted*; from קלהkalab: otherwise, *my* ,ἰαλλαικλι, SALLAI, a Man's Name, *Nehem*. xii. *Voice*; from קולcol, *a Voice*, and the Pronoun יi, *my*. 2. *To be light*; from כללcalal:

,ἰεολησιλς, **SALLAI**, one of the Heads of the Tribe of *Benjamin*, Nehem. xi. 8. *My Rising, my Way, my Basket*.

,ὡλασσλουα, σαλὼμ, **SALLU**, Son of *Meshullam*, 1 Chron. ix. 7. *Basket*; from סללsalal: otherwise, *Contempt*, or *that treads under foot*; from סלה *salah*: otherwise, *Elevation*; from מסולmassul.

,שלמה, שלמא**SALMA**, the same as *Salmon*, 1 Chron. ii. 11. *Habit*; from שלמהshalmah.

,שלמון**SALMON**, Son of *Nashon*, Ruth iv. 20. *Peaceable, perfect*: or *that rewards*; from שלםshalam.

SALMONE, a City, *Acts* xxvii. 7.

Σαλώμη, **SALOME**, a Woman's Name, *Mark* xv. 40. *Peaceable, perfect*: or *that rewards*; from שלםshalam.

SALT.

SALTUS.

,ὡλασσλουα, **SALU**, Father of *Zimri*, Numb. xxv. 14. *Basket*, or *treading of Feet*, or *Elevation*; from סללsalal.

SALUMIAS, a Village. *Hieronym*.

SALUS.

SALVATION.

SAMAEL. See *Sammael*.

,νὼρεμωσρων, **SAMARIA**, the Name of a Province, of a City, and of a Mountain, 1 *Kings* xvi. 24. *Heb. Shomeron. His Lees, his Prison, his Guard, his Thorne*, or *his Diamond*; from שמר *shamar*, &c. and the Pronoun ן*an, his*.

,שמרון**SAMARITANS**, People of *Samaria*, Luke ix. 52. See *Samaria*.

SAMEAS. See *Shammai*.

AMEGA, a City. *Joseph*.

,άαμεσλεμς, **SAMLAH**, the fifth King of *Edom*, Gen. xxxvi. 36. *Raiment*; from שמלהsimlah: otherwise, *his Left-hand*; from שמאלshemel: otherwise, *his Name, his Astonishment*, or *what has been put to him*; from שמshem, *a Name*, or שמם *shamam, Astonishment*, or שוםshum, *to put, to place*, and the Preposition לl, *to*, and the Pronoun הah, *his*.

SAMMAEL.

Σάμος, **SAMOS**, an Island, 1 *Macc*. xv. 23. *Sandy*; from the *Greek*, Ἄμμος. *Sand*.

Σαμοθράκη, **SAMOTHRACIA**, an Island; so call'd because it was peopled by *Samians* and *Thracians*, Acts xvi. 11.

SAMPHO, a City. *Joseph*.

,שמשון**SAMSON**, Son of *Manoah*, Judg. xiii. 25. *His Sun*; from שמשshemesh; *the Sun*, and the Pronoun ן*an, his*: according to the *Syriac, his Service*, or *his Ministry*; from .שמש ,שמואלSAMUEL, Son of *Ammihud*. See *Shemuel*.

,סנבלט**SANBALLAT**, an Enemy of the *Israelites*, Nehem. ii. 10. *Bush in secret*; from סנה *sene, a Bush*, and the Preposition ב*be, in*, לוטlut, *to hide*: or, according to the *Hebrew* and the *Syriac*, *the Enemy in secret*. This Name is foreign to the *Hebrew*.

SANCHONIATHON.

SANCTIFY.

SANCTUARY.

SAND.

SANDALS.

SANHEDRIM; from συνέδριον, *an Assembly*.

SANIM, a Place. *Euseb*.

,ἀννασασσανσανσαν, **SANSANNAH**, a City, *Josh*. xv. 31. *Provinces, Branches, the Bush of the Bush*; from סנה*senah, a Bush*: or, according to the *Syriack* and the *Hebrew, the Bush of the Enemy*.

SAOSDUCHIN.

,σαφ**SAPH**, the Name of a Giant, 2 *Sam*. xxi. 18. *Rushes*, or *Sea-moss, End, Consummation*; from סוף *suph*: otherwise, *Vessel, Flat, Threshold*; from סף *saph*.

SAPHEC, a City.

SAPHET, a City. See *Sephet*.

,שפיר**SAPHIR**, a City. Σαπφείρη, SAPPHIRA, the Wife of *Ananias*, Acts v. 1. *That relates or tells*: otherwise, *that writes or composes Books*; from the Word ספר *saphar*, or *sepher*, according to different Readings: otherwise, *handsome*; from שפר*shaphar*: or reading it *sephora, an Hen, a Bird*; from .ςσοριφπάΣ צפורה, SAPPHIRE, a Stone.

SARABALLA.

SARABATHA. ,שרהSARAH, Wife of *Abraham*, Gen. xvii. 15. *Lady*, or *Princess*; from שר*shar, a Prince*.

,שרה**SARAH**, Daughter of *Asher*, Gen. xlvi. 17. *Lady of Scent*; from שרר*sharar*, to rule, and the *Chaldee* Word ריח*riac, a Scent*: otherwise, *Song*; from שור*shur*: otherwise, *the Morning, the Morning -star*; from the inverted Word שחר*shachar*.

,ἀρασιρσαι, **SARAI**, Daughter of *Haran*, Gen. xi. 21. *My Lady, my Princess*; from שרר *sharar, to govern*, and the Pronoun י*i, my*.

SARAC.

,λέμαρασλσαρμ, **SARAMEEL**, a Place, 1 *Macc*. xiv. 28. *The Prince from the Lord*. The Place of *Millo* in *Jerusalem*. *Happiness of the People of God*; from אשר*ashar, to be happy*, and אום *om, People*, and אל*el, God*: otherwise, *Footstep of Circumcision*; from אשור*ashor, Footstep*, and מול *mul, to cut off, to circumcise*.

SARAPH, a Man's Name. *Burning*. See *Seraph*.

SARASA, a City. *Joseph*. See *Zorah*.

SARASINS, or *Saracens*.

SARDANAPALUS.

Σαρδεῖς, **SARDIS**, a City, *Rev*. i. 11. *Prince of Joy, or Song of Joy*; from שרר*sharar*, *to rule*, or from שור*shur, a Song*, and רוץ*duts, to leap for Joy*: otherwise, *that which remains*; from שרד*sharad, to remain*: or, according to the *Syriac, a Pot, a Kettle*. Its *Greek* Etymology is unknown. ,ארסSARDIUS. ,שוהסSARDONYX.

SARERA, a Country. *Epiph*.

,שרגון**SARGON**, Probably the same as *Esar-haddon*, Isai. xx. 1. *Who takes away Protection*; from סור*sur, to take away*, and גן *gan, Protection*: otherwise, *that takes away the Garden*; from the same Word גן*gan*: otherwise, according to the *Syriac, Nets, Snares*. This Word is not *Hebrew*.

,שריד**SARID**, one of the Limits of the Tribe of Zebulun, Josh. xix. 10. *Refresh'd, or rested*; from the Word שרד*sharad*: otherwise, *the Hand of the Prince, or the Song of the Hand*; from שרר*sharar, to govern*, and שור *shur, a Song*, and יד*jad, the Hand*.

,μίχασρασσυβανσαρ־σκιμ, **SARSECHIM**, one of the great Men of the Court of the King of *Babylon*, Jerem. xxxix. 3: *Master of the Wardrobe*; from שרר*sharar, to rule*, and סכך *sacac, to cover*: otherwise, *of the Perfumes*; from סוך*suc, Ointment*, or *Perfume*. This Word being *Babylonish*, it will be hard to find its true Etymology in the *Hebrew*.

,צרתן**SARTHAN**, the Name of a Place, *Josh*. iii. 16. 1 *Kings* iv. 12. *Pain*, or *Tribulation, or Chaining, or what is placed*: otherwise, *Figure*; from צרר*tsarar, Pain, Trouble, Snares, Chains*, and from צורה*tsurah, to place, to put*: or from צור*tsur, to figure*: otherwise, *giving, or lying in Ambush*; from נתן*nathan, to give*, and זור*zur*, *Ambush*.

SATUM.

,ϛολοβάιδηυש, σατανᾶς, **SATAN**, or *Satanas*, the Name of a Demon, 2 *Sam*. xix. 22. *Contrary, Adversary, a Party in a Process, an Enemy, an Accuser*.

SATRAPAS.

SATURN.

Σαῦρα, **SAVARAN**, or *Saura*, Father of *Eleazar*; or the Sur-name of *Eleazar*, 1 Macc. vi. 43. A *Greek* Word, signifying, *Salamander*, or a kind of *Lizard*.

SAVIOUR.

,שאול**SAUL**, the sixth King of *Edom*, Gen. xxxvi. 37. *Demanded, or lent, Ditch, Sepulchre*, *Death*, or *Hell*; from שאל*shaal*, or *sheol*, according to different Ways of Reading. ,שאוליSAULITES, Descendants from *Saul*, Numb. xxvi. 13.

SAW.

SCANDAL.

SCENOFACTORIA, *the Art of making Tents or Tabernacles*, Acts xviii. 3. *Vulgat*. From the Word σκηνή, *a Tent*, and the *Latin* Word *facio, I make*.

Σκηνοπηγία, **SCENOPEGIA**, the Feast of Tabernacles, *John* vii. 2. A *Greek* Word, signifying, *setting up of Tents*. The *Hebrews* call this Festival *Succoth, Tents*, or *Tabernacles*.

SCEPTER.

Σκευᾶ, **SCEVA**, Prince of the Priests of the *Jews*, Acts xix. 14. *Disposed, prepared*; from the *Greek* Word σκευάζω, *I dispose, I prepare*.

SCHAMIR.

SCHINUS.

SCHISM. SCHOOLS *of the Jews*.

SCINIPHES.

SCOPAS.

SCOPOS.

SCORIA.

SCORPION.

SCOURGE.

SCRIPTURE.

Σκύθαι, **SCYTHIANS**, a People, *Coloss*. iii. 2. In *Greek, Tanners*; or *Leather-dressers*; from σκύτεις. Others translate it *Drinkers*, *Pot-companions*; from the *Greek* Word σκύτος, *a kind of Pot or Glass*. They are derived from the *Hebrew* Word כוש*cush*, or כות *cuth*, or כותה*chuthah*.

Σκυθοπολῖται, SCYTHOPOLITÆ, a People, 2 *Macc*. xii. *That inhabit the City of the Tanners, or of the Scythians*; from the same *Greek* Word *Scytha*, and *Polis, a City*.

SEA. ,סאהSEAH, a Measure.

SEAL.

SEAT.

,סבא**SEBA**, Son of *Cush*, Gen. x. 7. *Drunkard*; from סבא*saba*: otherwise, *that turns, or surrounds*; from סבב*sabab*: otherwise, *Old-man*, according to the *Syriac*.

SEBASTE, a City.

,άλοχοσσκκ, **SECACAH**, a City, *Josh*. xv. 61. *Shade, Covering, Protection*; from סכך *sacac*: otherwise, *Unction*; from סוך*soc, to anoint*: otherwise, *Speculation, Sight, Look*; according to the *Syriac*.

SECT.

SECUNDUS.

SECURUS.

SEEING.

,βέγεσגובש, **SEGUB**, Son of *Hiel*, 1 Kings xvi. 34. *Fortify'd, or raised*; from שגב*shagab*.

SEILA, *Jephthah*'s Daughter.

,שעיר**SEIR**, a Man's Name, *Gen*. xxxvi. 20. *Hairy, Goat, Demon, Tempest*; from שער*shahar*, or שעיר*shebir*: otherwise, *Barley*; from שערה*sheorah*. ,ἁθαριεσתהשעירת, SEIRATH, the Name of a Place, *Judg*. iii. 26. *Hairy, elevated*. See *Seir*.

,סלה**SELAH**, 70. Διάψαλμα. *A Rest, or Pause*.

,סלד**SELED**, Son of *Nadab*, 1 Chron. ii. 30. *Affliction*: or, according to the *Syriac, Burning*, or *Heat*. This Word is found but once in the whole Bible, in the Form of a Verb, and signifies, *to be burnt, to be hot*: otherwise, *to strengthen, to be strong*.

Σελήνη, **SELENE**, a Woman's Name. *The Moon*.

Σελεύκεια, **SELEUCIA**, a City, 1 *Macc*. xi. 8. *Shaken or beaten by the Waves, or that runs on a River*; from the *Greek* Word σαλεύω.

Σέλευκος, **SELEUCUS**, Father of *Demetrius*, 1 Macc. vii. 1. *Floating, beaten by the Waves*.

SELLING.

,αἰχαμασοמכיהו, **SEMACHIAH**, one of the *Levites* appointed to keep the Gates of the Temple, 1 *Chron*. xxvi. 7. *That adheres or unites with the Lord; from* סמך*samach, to unite, to join, to support, and* יה*jah, the Lord*.

SEMECHON, a Lake.

SEMIRAMIS.

,סנאה**SENAAH**, a City, *Ezr*. ii. 35. *Bush*; *from* סנה*sene: or Enemy, according to the Syriac*.

SENECA.

,ἁνεσסנה, **SENEH**, a Rock, 1 *Sam*. xiv. 4. *See Senaah*.

SENNABRIS, a Place. *Joseph*.

,סנחריב**SENNACHERIB**, a King of the *Assyrians*, 2 Kings xviii. 13. *Bush of the Destruction of the Sword, of Solitude, of Drought*; *from* סנה*sene, Bush, and* חרב*charab, to destroy, to dry up, to make desolate, Desert, or Sword*: *otherwise, according to the Hebrew and Syriac, the Sword, or the Destruction of the Enemy*. This Word is strange to the *Hebrew* Language.

SENSE.

,סנואה**SENUA**, the Father of *Judah*, Nehem. xi. 9. *Bush*; from סנה*senah*: otherwise, *Enemy, according to the Syriac*.

,שערים**SEORIM**, Head of the fourth Sacerdotal Family, 1 *Chron*. xxiv. 8. *Barley, Gates, Hair, Whirl-winds, Estimations, Tempests; from* שער*shoher, or shahar, according to different Readings*: otherwise, *Goats, Demons, hairy Men; from* שעיר*shahir*: otherwise, *Barley; from* שערה. ,ἁρηφωσספרה, SEPHAR, a Mountain, *Gen*. x. 30. *Book, Letter, or Scribe, Narration, or Enumeration; from* ספר*saphar, or sepher, according to different Readings*. ,ספרדSEPHARAD, a Place. *Obed*. 20.

,ναυαφπεσספרוים, **SEPHAR- VAIM**, a Country of *Syria*, 2 Kings viii. 38. *The two Books, or the two Scribes*.

SEPHET, a City, *Tob*. i. 1. *That judges*; from שפט*shaphat, to judge: or that ordains*; from שפת*shaphat*. ,ספירותSEPHIROTH, *Brightnesses*.

SEPHORIS, a City.

SEPTUAGINT.

SEPULCHRE.

SEPULTURE.

,ἁδερασשריה, σαρεάς, **SERAIAH**, Son of *Kenaz*, 1 Chron. iv. 13. *Prince of the Lord, or the Lord is my Prince: or Song of the Lord; from* שרר*sharar, to govern, and* שור*shur, a Song, and* יה *jah, the Lord*. ,סרניםSERANIM, *Satrapæ*.

,שרפים**SERAPHIM**, *Isai*. vi. 2. *Burning, full of Fire; from* שרף*sharaph, to burn: or flying Serpent*.SERAPIS, an *Egyptian* Deity.

,סרד**SERED**, Son of *Zebulun*, Gen. xlvi. 14. *Suppression of Government; from* סור*sur, to disperse, and* רדה*radab, Power*: otherwise, *cutting off the Descent; from* ירד*jarad*.

,ιέδερασרדיסים, **SEREDITES**, Descendants from *Sered*, Numb. xvi. 26. Σέργιος, SERGIUS, the Name of a Proconsul, surnamed *Paulus*, Acts xiii. 7. The Etymology of it is unknown.

Σήρων, **SERON**, General of the *Syrian* Army, 1 *Macc*. iii. 13. *Prince of Grief, or Song of Sorrow*: otherwise, *Plain*, or *Champian*; *from* שרר*sharar, to govern, or* שור*shur, to sing, or* ישר*ishor, or* מישור*mishor, Plain*.

SERPENT.

,שרוגSERUG, Son of *Reu*, Gen. xi. 12. *Branch, Layer; from* שריג*sherig*: otherwise, *Twining; from* שרג*sharag*.

SERVANT.

SESOSTRIS, a King of *Egypt*.

SESTERTIUS.

,שתSETH, Son of *Adam*, Gen. iv. 25. *Put, or who puts; from* שות*shuth, to put*.

SETHIANS.

SETHON, a King of *Egypt*.

,סתורSETHUR, Son of *Michael*, Numb. xiii. 14. *That hides, that destroys*; from סתר *sathar, to hide, to destroy*.

SEVEN.

SEVENTY.

SEXTARIUS.

,שעלבים**SHAALABBIM**, the Name of a Place, *Judg*. i. 35. *That beholds the Heart; from* שעה*shahab, to see, and* לבב*lebab, the Heart*: otherwise, *Fist, or Hand, or Fox of the Sea; from* שעל*shoal, the Hand, or* שועל*shual, a Fox, and the Preposition* ב*beth, in, and* ים*jam, the Sea*.

,שעלבין**SHAALABIN**, a City, *Josh*. xix. 42. *The Understanding of the Fox; from* שועל*shual, a Fox, and* בון*bun, Understanding*. ,ςηπίνωβαλασשעלבני, SHAALBON, the Name of a Place, 2 *Sam*. xxiii. 32. *The Understanding, the Son, the Building of the Fox, of the Fist, or of the Path; from* בון*bun, the Understanding*, בן *ben, a Son, and* בנה*banah, a Building, and* שעל *shual, the Hand, the Fist, or* שועל*shual, a Fox, or from* .ίνωβαλαΣ משעל, SHAALBONITES, who is a Native or Descendant from *Shaalboni*, 1 Chron. xi. 33.

,שעף**SHAAPH**, Son of *Jahdai*, 1 Chron. ii. 47. *That thinks; from* שעף*shahaph*: otherwise, *that flies away; from* עוף*huph, to fly, a Bird*.

,μίερασσערים, **SHAARAIM**, a City, 1 *Chron*. iv. 31. *Gates, Valuations, Hairs, Barley, Tempests, Goats, hairy, Demons; from* שער*shahar, or* שעיר*shahir, or* שערה*shorah, according to different Readings*. ,שעשגזSHAASHGAZ, an Eunuch belonging to King *Ahasuerus*, Esth. ii. 14. *He that presses the Fleece; from* עשה*hashab, to squeeze, and* גוז *gazaz, a Fleece*: otherwise, *he that performs the Shearing of the Sheep; from* עשה*hashab, to perform, to make, and* גזי*gazazi, the Sheep-shearing*. This Word is *Persian or Medish, and its true Etymology cannot be had from the Hebrew*.

,ςοΐαθαββασשבתי, **SHABBETHAI**, one of the chief of the Families that inhabited *Jerusalem*, salem, at the Return from *Babylon*, Nehem. xi. 16. *My Sabbath, my Rest*; from שבת*shabath, Repose*, and the Pronoun י*i, my*. ,שכיהSHACHIA, Son of *Shabaraim*, 1 Chron. viii. 10. *Protection, Inclosure, Branch of the Lord*; from שוך*shuc*: otherwise, *Rest of the Lord*; from שכך*shacac, to rest*, and יה*jah, the Lord*.

,שדרך**SHADRACH**, otherwise, *Ananias*, one of *Daniel's* Companions, *Dan*. i. 7. *Tender Nipple, or Field soft and tender*; from שד*shod*, *Nipple*, or שדה*shadah, Field*, and רכך*racac, tender*. This is a *Babylonian* Word, whose Etymology is hardly to be found in the *Hebrew* Tongue.

,ιαγασאגש, **SHAGE**, one of *David's* thirty valiant Captains, 1 *Chron*. xi. 33. *That is ignorant, or in error*; from שגג*shagag*: otherwise, *that increases and multiplies*; from שגא*shaga*.

,שחרים**SHAHARAIM**, Son of *Ebud*, 1 Chron. viii. 8. *Blacks, Troubles, or that rise early*; from שחר*shacar*.

,שהצימה**SHAHAZIMAH**, a City, *Josh*. xix. 22. *Humiliations of the Fast*; from שחח*shacac*, *to be humble*: otherwise, *Pit of the Fast*; from שחות*shecuth*: or *Meditation of the Fast*; from שוח*shuac*, and צום*tsum, Fast*: otherwise, *Pride of the Sea*; from שחץ*shacats, Pride*. and ים*jam*, *the Sea*.

,שעלים**SHALIM**, the Name of a Place, 1 *Sam*. ix. 4. *Fox, or Fist*; from שעל*shaal*: otherwise, *a Path*; from משעול*mishol*.

,שלישה**SHALISHA**, a Country, 1 *Sam*. ix. 4. *Three, or the Third*; from שלש*shalosh*: otherwise, *Prince, Captain*; from .שלישSHALLUM, Son of *Naphtali*, Numb. xxvi. 49. Gen. xlvi. 24. *Perfect, pacifick*; from שלם*shalam,*

Peace.

,שלמי**SHALLUMITES**, the Posterity of *Shallum*, Numb. xxvi. 49.

,שלמי**SHALMAI**, Father of *Hagaba*, Nehem. vii. 48. *My Garment*; from שלמה *shalmah, a Garment*, and the Pronoun י *i, my*.

,שלמן**SHALMAN**, the Name of an idolatrous King, *Hos*. x. 14. *Peaceable, perfect, or that rewards*; from שלם*shalam*. See *Salma*, or *Salmon*.

,שלמנאסר**SHALMANESER**, a King of the *Assyrians*, 2 Kings xvii. 3. *Peace ty'd or chain'd, or Perfection and Retribution, or Peace taken away, or that withdraws*; from שלם*shalam*, *Peace, Perfection and Retribution*, and אסר*asar*, *to tye*, or יסר*jasar*.

,שמע, שמא**SHAMA**, Son of *Hebron*, 1 Chron. ii. 43. *That hears, or obeys*; from שמע*to hear*.

SHAMAI. See *Shammai*.

,שמריה**SHAMARIAH**, Son of *Rehoboam*, 2 Chron. xi. 19. See *Shamer*, and יה*jah, the Lord*.

SHAME.

,שמר**SHAMED**, Son of *Elpaal*, 1 Chron. viii. 12. *That breaks and destroys*.

,שמר**SHAMER**, the Son of *Mabli*, 1 Chron. vi. 46. *Guardian, Diamond, Dregs, Bush, Thorn*; from שמר*shamar*.

,שמגר**SHAMGAR**, Son of *Anath*, Judg. iii. 31. *Named a Stranger*; from שם*shem*, *a Name*, and גר*ger, a Stranger*: otherwise, *he is here a Stranger*; from שם*sham, here, there*, and גר*ger, a Pilgrim, a Stranger*: otherwise, *Rumination, or Desolation of the Name*; from גרר *garar, to ruminate, to lay desolate*, and שם*shem, a Name*: otherwise, *Surprize, Astonishment of the Stranger*; from שמם*shamam, to make desolate, to be astonished*, and גר*ger, a Stranger*.

,סמגר- נבו**SHAMGAR-NEBO**, one of the Princes of the Court of the King of *Babylon*, Jerem. xxxix. 3. *Perfume, or Odour of the Stranger*; from סם*sam, Oil, or Perfume*, and גר *ger, a Stranger*: otherwise, *Perfume of him that ruminates, or that fights*; from גרר*garar, to ruminate*, or from גרה*garah, to fight*. See also *Nebo*.

,שמהות**SHAMHUTH**, one of the Princes or Captains of the Guards, that served King *David* every Month of the Year, 1 *Chron*. xxvii. 8. *Desolation, Destruction, Astonishment*; from שמם *shamam*: otherwise, *Desolation of Iniquity*; from the same Word שמם*shamam*, and הוה*havah, Iniquity*.

,שמיר**SHAMIR**, a City, *Josh*. xv. 48. *Prison*, *Bush*, &c. See *Samaria*.

,שמלי**SHAMLAI**, one of the chief of the *Nethinims*, Ezr. ii. 46. *My Garment*.

,αμμασ שמה, **SHAMMAH**, Son of *Jesse*, the Father of *David*, 1 Sam. xvi. 9. *Loss, Desolation, Astonishment*; from שמם*shamam*: otherwise, *Name, or named, or put*; from שם*sham*, or *shem*, *here, there, or named*, according to different Readings.

,שמי**SHAMMAI**, Son of *Rekem*, 1 Chron. ii. 44. *My Loss, or my Desolation, or my Astonishment*; from שמם*shamam*, and the Pronoun י*i*, *my*: otherwise, *the Heavens*; from שמים*shamaim*.

,שמות**SHAMMOTH**, one of *David's* thirty valiant Captains, 1 *Chron*. xi. 27. *Names, Desolations*, &c. from שמם*shamam*.

,αμμασ שמוע, **SHAMMUA**, Son of *Zaccur*, Numb. xiii. 5. Or a Son of *David*, 2 Sam. v. 14. *He that is heard, or obey'd*; from שמע*shamah*.

,שמשרי**SHAMSHERAI**, Son of *Jeroham*, 1 Chron. viii. 26. *The Name of him that sings, or the Name of my Prince*; from שם*shem, to name*, and שור*shur, to sing*: otherwise, *here is he that governs, or sings*; from שם*sham, here or there*, and שור*shur, to sing*, or שרר*sharar, to rule*.

,ναφασ שפם, **SHAPHAM**, Son of *Gad*, 1 Chron. v. 12. *Vulgate, Saphan, Beard, Whiskers*; from שפם*shapham*: otherwise, *their Beard, their Lip, their Brink*; from שפה*shaphah*: or *their Breaking, their Retreat*; from שוף*shuph*, *to break, to hide*, and the Pronoun ם*am, theirs*.

,שפן**SHAPHAN**, Son of *Azaliah*, 2 Kings xxii. 3. *Rabbit, or wild Rat*; from שפן*shaphan*: otherwise, *their Brink, their Lip, their Breaking*; from שפה*shaphah*, or שוף*shuph*, and the Pronoun ן*an, theirs*.

,שפט**SHAPHAT**, Son of *Hori*, Numb. xiii. 6. *That judges*.

,ραφασρα שפר, **SHAPHER**, a Mountain, *Numb*. xxxiii. 23. *Beauty, Trumpet*; from שפר *shaphar*, or *shophar*, according to different Readings.

άορασιρש ,, **SHARAI**, a Man's Name, *Ezr*. x. 40. *My Lord, my Prince*; from שרשר*sharar, to govern*, or שורש*shur, a Song*, and the Pronoun יי, *my*.

,μίεραβεσμשערים, **SHARAIM**, a City, *Josh*. xv. 36. *Gates, Estimations*, &c. See *Shaarim*.

,שרר**SHARAR**, Father of *Abiam*, 2 Sam. xxiii. 33. *Navel, or Lord*; from שררש*ha-rar, or sarar*, according to different Readings: otherwise, *Thought, Consideration, Song*; from שורש*shur*.

,ράζαρασרשאצ, **SHARESER**, one of the Grandees of the King of *Babylon's* Court, *Jerem*. xxxix. 3. *Prince of the Treasure*; from שרש*har, a Prince*, and אוצר*atsar, Treasure*.

,שרצר**SHAREZER**, Son of *Sennacherib*, 2 Kings xix. 37. *Overseer of the Treasury, or of the Store-house*; from שררש*harar, that rules or governs*, and from אצר*atsar, Treasury*, or *Store-house: or the Treasure of him that sings*; from שורש*hur, to sing*: otherwise, *that sees the Ambushes*; from שררש*harar, to see*, and צר*tsar*, *Ambush*: and, according to the *Hebrew* and *Syriac, Encampment of him that besieges*. This Name is *Assyrian*, and its Etymology cannot be had from the *Hebrew*.

,שרון**SHARON**, a Country, 1 *Chron*. xxvii. 29. *His Plain, his Song*; from שורש*hur, a Song*, or צורה*tsurah, a Plain*, and the Pronoun ן*an, his*.

,שרוני**SHARONITE**, an Inhabitant or Native of *Sharon*, or *the Plain*.

,שרוחן**SHARUHEN**, a City, *Josh*. xix. 6. *Prince of Grace, or the Grace of the Prince*; from שררש*harar, to govern*, and חן*ken, Grace*: or *the Song of Grace*; from שורש*hur*.

,ששק**SHASHAK**, Son of *Bariah*, 1 Chron. viii. 14. *Bag of Linen*; from קשש*hac, a Bag*, and ששש*hesh, Linen*: otherwise, *the sixth Bag*; from ששש*hesh, six*, and *shac, Bag, or Sack*.

,ήυσασהשו, **SHAVEH**, a City, or a Valley, *Gen*. xiv. 5. *Plain: or that puts, or makes Equality*; from השוש*havah*.

SHAVEH-KIRIATHAIM. See *Kiriathaim*.

SHAVING.

SHAUL, see *Saul*.

,אשוש**SHAVSHA**, a Scribe, 1 *Chron*. xviii. 16. *Joy*, or *Elevation*; from ששש*hush, Joy*.

SHEAF.

,לאש**SHEAL**, a Man's Name, *Ezr*. x. 29. *That asks, that prays*; otherwise, *low and subterraneous Places, Hell*; from לאש*haal*, or *heol*, according to different Readings.

,לאלתיאש**SHEALTIEL**, Father of *Zerubbabel*, Ezr. iii. 2. *I have asked of God*; from ,תיאלש *I have asked*, and לא*el, God*.

,היראע**SHEARIAH**, Son of *Azel*, 1 Chron. viii. 38. *Hairs, or Gate of the Lord*; from ערש*habar, Gate, Hair*, and יה*jah, the Lord*; or from ירעש*habir, a Goat*: otherwise, *Tempest of the Lord*.

,אבש**SHEBA**, Son of *Raamah*, Gen. x. 7. *Captivity*; from השבש*habah*: otherwise, *Conversion*, *Repose, Old-age*; from שוב*hub*.

,עבש**SHEBA**, a City, *Josh*. xix. 2. *Seven*, or *the Seventh: Fulness*, or *Oath*; from עבש *habah*, or *hibah*, according to different Readings. Also the Son of *Bichri*, 2 Sam. xx. 1.

,המבש**SHEBAM**, a City, *Numb*. xxxii. 38. *Conversion, Return, Captivity, Old-age, Rest*; from השבש*habah*, or שוב*hub*.

,μαβασבש, **SHEBAN**, a City, *Numb*. xxxii. 3. *That holds them captive*, or *their Captivity*; from השבש*habah*, and ם*am, theirs*.

,היבנש**SHEBANIAH**, *Vulgate, Sabania*, one of the *Levites* that were appointed to read the Law along with *Esdras*, Nehem. ix. 4. *The Lord that converts, or that recalls from Captivity, or that captivates*; from השבש*habah*: otherwise, *that understands, that builds, that produces Filiation*; from נבנ*banah*, or בן*bun*, or בן*ben*, and יה*jah, the Lord*: otherwise, *that understands the Lord, or to whom the Lord gives Attention*.

,ריבש**SHEBARIM**, the Name of a Place, *Josh*. vii. 7. *Ruptures, Breakings, Hopes*; from רבש*habar*, or *shibber*.

,ריבס**SHEBARIM**, the Name of a Place, *Ezek*. xlvii. 16. *Surrounding, or about the high Places*; from בבס*sabab, Circuit*, and ם*ramam*, *Eminences*. According to the *Syriac, Opinions*, *Hopes*.

,טבש**SHEBAT**, *Vulgate, Sabath*, the Name of one of the *Hebrew Months*, which they borrow'd from the *Babylonians*; Zech. i. 7. *Twig*, *Sceptre, Tribe*.

,שבר**SHEBER**, Son of *Caleb* and *Maachah*, 1 Chron. ii. 48. *Breaking, Rupture, Hope*. See *Shebarim*.

,ϛάνβωσσ שבנה**SHEBNAH**, or *Sobnas*, the Name of a Scribe, 2 *Kings* xviii. 18. *Who rests himself, or who is now Captive*; from שוב*shub*, or שבה*shabah*, and נא*na, now*.

,שבואל**SHEBUEL**, Son of *Gersom*, 1 Chron. xxiii. 16. *Conversion, Return, Rest*, or *Captivity of God*; from שוב*shub, Conversion, Rest*, or שבה *shabah, Captivity*, and אל*el, God*.

,שכניה**SHECANIAH**, Son of *Obadiah*, 1 Chron. iii. 31. *The Lord is near*: otherwise, *House or Habitation of the Lord*; from שכן*shaken, near*, or *Tent, Habitation*, and יה*jah, the Lord*.

,μέχισσεμ συχέμ, שכם**SHECHEM**, Son of *Gilead*, Numb. xxvi. 31. *Part, Portion, the Back, Shoulders, early in the Morning*; from שכם *shekem*, according to different Readings.

,ίμεχισυ שכמי**SHECHEMITES**, Children of *Shechem*, Numb. xxvi. 36.

Ἀσαδίας, **SHEDEI**, Son of *Hilchiah*, Baruch i. 1. *All-mighty*; from שדי*shaddai*: or *Destroyer*, or *Breast*; from שד*shad*, or שדד*shadad*: otherwise, *Camp*, or *Field*.

,שדיאור**SHEDEUR**, Father of *Elizur*, Numb. i. 5. *Field, Pap, All-mighty*, or *Destroyer of Fire, or of Light*; from שדי*shaddai, All -mighty*, and אור*or, Fire*, or *Light*.

SHEEP.

,שחריה**SHEHARIAH**, Son of *Jeroham*, 1 Chron. viii. 26, 27. *The Morning of the Lord*, or *the Black of the Lord*; from שחר*shahar, Morning*, or *Black*, and יה*jah, the Lord*. A n E T Y M O L O G I C A L D I C T I O N A R Y ; o r SHEKEL, *Weight, Money*; from *shakal, to weigh*. A kind of Weight that contains twenty *Oboli*, Ezek. xlv. 12. This Weight contained twenty *Gerabs*, or *Oboli*, as the *Vulgate* has translated it, *Exod*. xxx. 13. And every *Gerab*, or *Obolus*, according to the Rabbins, weigh'd sixteen Grains of Gold. See the *Tables of Weights*.

SHEKINAH, *Divine Presence*.

SHELAH, Son of *Judah* and *Shuah*, Gen. xxxviii. 5. *That breaks, that unties, that undresses*; from *shalac, to send, to reject, to unbind*.

SHELEMIAH, one of the Descendants of *Bani*, Ezr. x. 41. *God is my Happiness, my Perfection, my Peace*, or *the Peace or Perfection of the Lord*; from *shalam, Peace, or Perfection, and jah, the Lord*.

SHELEMIAH, Father of *Juchal*, Jerem. xxxviii. 1. See above.

SHELEPH, Son of *Joktan*, Gen. x. 26. *Who draws out*.

SHELESH, Son of *Helem*, 1 Chron. vii. 35. *Three*; from *shalosh*: or *Prince*, or *Captain*; from *shalish*.

SHELOMI, Father of *Abibud*, Numb. xxxiv. 27. *Peaceable, perfect, or that rewards*; from *shalam*.

SHELOMITH, Daughter of *Zerubbabel* and *Pedaiah*, 1 Chron. iii. 19. *My Peace, my Happiness, my Recompence*; from *shalam*.

SHELOMOTH, Father of *Jabath*, 1 Chron. xxiv. 22. *Perfect, peaceable*; from *shalam*.

SHELUMIEL, Son of *Zurishaddai*, Numb. i. 6. *Peace of God*, or *God is my Happiness*, *Retribution or Perfection of God*; from *shalam*, *Peace*, &c. and *el, God*.

SHEM, Son of *Noah*, Gen. v. 31. *Name*, *Renown*: or *he that puts, or places, who is put or placed*.

SHEMA, a City, *Josh*. xv. 26. *That is heard, that hears, that obeys*; from *shamah*.

SHAMAAH, Brother of *David*, 2 Sam. xxi. 21. From the same.

SHAMAAH, Son of *Makeloth*, 1 Chron. viii. 32. *Named, or placed*; from *shem, Name*, or *sham, to place*: otherwise, *lost, desolate*; from *shamam*: otherwise, *Renoun, Report, Rumor*; from *shem*.

SHEMAIAH, Father of *Shimri*, 1 Chron. iv. 37. *That bears, or that obeys the Lord*; from *shamah, that hears*, and *jah, the Lord*.

SHEMARIAH, or *Samarias*, one of the Officers of *Saul's* Court, that follow'd *David*, 1 Chron. xii. 5. *God is my Guard*, or *the Guard of the Lord, Diamond, Dregs, Thorn*, or *Bush of the Lord*; from *shamar*, &c. and *jah, the Lord*.

SHEMEBER, King of *Zeboim*, Gen. xiv. 2. *Name of Force*, or *Fame, of the Strong*, or *of the Wing*; from *shem, Name*, &c. and *abbar*, or *eber*, *strong*, or *winged*, according to different Readings: otherwise, *that destroys the Strong, or the Winged*.

SHEMER, *Vulgate, Somer*, Possessor of the Mountain of *Samaria*, 1 Kings xvi. 24. *Guardian, Thorne*; from *shamar*, &c.

SHEM-HAMPHORASH, *the Name manifested*.

SHEMIDA, Son of *Gilead*, Numb. xxvi. 32. *Name of Knowledge*, or *that puts Knowledge*; from *to name, to put*, and *jadah, Science*, or *Knowledge*: otherwise, *the Knowledge of Desolation*, or *of Astonishment*; from *shamam, to make desolate, to astonish*, and *jadah, Science*: otherwise, *the Science of the Heavens*; from *jadah*, and *shammaim, the Heavens*.

SHEMIDITES, the Descendants of *Shemida*, Numb. xxvi. 32. From the same Roots.

SHEMINITH, *the Eighth*.

SHEMIRAMOTH, one of the *Levites* who presided in the Choirs, 1 *Chron*. xv. 18. *The Heighth of the Heavens*; from *shamaim, the Heavens*, and *ramam, Heighth, Elevation*: or *Elevation of the Name*; from *ramam, Heighth*, and *shem, a Name*.

SHEMUEL, Son of *Ammibud*, Numb. xxxiv. 20. *Placed, or put of God*; from *shum, to place, to put, to be*: otherwise, *the Name, which he has received of God*; from *shem, to name*, the Pronoun *o, his*, and *el, God*: Otherwise, *who is of God*; from *shin, who*, and the Preposition *mo*, for *min, from*, and *el, God*.

SHEN, the Name of a Place, 1 *Sam*. vii. 12. *Tooth, Ivory*; from *shen*: Otherwise, *Change*; from *shanah*: otherwise, *he that sleeps*; from *jashan*.

SHENAZAR, Son of *Jechoniah*, 1 Chron. iii. 18. *Treasure of the Tooth, or of the Ivory*; from *shen, a Tooth, Ivory*, and *atsar, Treasure*: otherwise, *Treasure of him that sleeps*; from *atsar, Treasure*, and *jashan, to sleep*: or *Change of Anguish, or Distress*; from *shanah Change*, and *tsarar, to be in Pain or in Bonds*. This Name is rather *Babylonian* than *Hebrew*.

SHENE, *Teeth*, or *Rocks*.

SHENIR, a Mountain; or *Sirion*, by transposition of the Letters; or *Hermon*, Deut. iii. 9. *Lantern, or Light, that sleeps*; from *nur*, *Lamp or Light*, and *jashan, to sleep*. Otherwise, *renewing of the Lamp*, or *he that shews*; from *shanah*, and *nur*.

SHEPHAM, or *Shephamah*, one of the Limits of the Land of Promise; *Numb*. xxxiv. 10. *His Brink, his Lip, his Beard, his Breaking*; from *shapha*, or *shuph*, and the Pronoun *am, theirs*.

SHEPHATIAH, or *Saphatias*, Son of *David* and *Abital*, 2 Sam. iii. 4. *The Lord that judges, the Judgment of the Lord*, or *God is my Judge*; from *shaphat, Judgment*, and *jah*, *the Lord*.

SHEPHLAH, the Name of a Place, 1 *Macc*. xii. 38. *Low Places, Vales*, or *Plains*; from *shaphelah*.

SHEPHERD.

,ιεφπασις שפי, **SHEPHI**, Son of *Shobal*, 1 Chron. i. 40. *Brink, Solitude, Lip, Breaking*. See *Shepham*.

,μαφπεσφαν שפופן, **SHEPHUPHAN**, Son of *Bela*, 1 Chron. viii. 5. *Cerastes*, or a kind of Serpent; from שפף*shaphaph*; whence שפיפון from *shaphiphon*.

,αρασαρα שא, **SHERAH**, Daughter of *Ephraim*, 1 Chron. vii. 24. *Flesh, Kindred, Leaven*, or *Remain*; from שא*shaar, sheer*, or *sheor*, according to the different Readings.

,ρεβια שר**SHEREBIAH**, or *Sarabias*, the Name of a Man, *Ezr*. viii. 18. *Drinesss of the Lord*; from שרב*sharab, Driness*, and יה*jah, the Lord*: otherwise, *that prevails with the Lord*; from שרר *sharar, to rule*, and the Conjunction ב*beth, in* or *with*: otherwise, *that sings in the Lord*; from שור *shur, to sing*.

,ρεσ שרש, **SHERESH**, Son of *Peresh*, 1 Chron. vii. 16. *Root*, or *little Chains*.

SHEREZER, see *Sharezer*. ,ΣΗΕΣΗ שש, *Flax*.

,σακ ασκ שש, **SHESHACH**, a King or Deity of *Babylon*, Jerem. xxv. 26. *Bag of Linen*; from שק *shac, a Bag*, and ש*shesh, Flax*, or *Linen*: otherwise, *the sixth Bag*; from the same Word שש *shesh, six*, and שק*shac, a Bag*.

,ι שש**SHESHAI**, Son of *Anak*, Josh. xv. 14. *The Sixth, Flax, Joy*; from שש*shesh*.

,ν שש**SHESHAN**, Son of *Ishi*, 1 Chron. ii. 31. *Lily*, or *Rose*; from שושן*shoshan*: otherwise, *Joy*, or *Flax*.

,ρασβασ שש**SHESHBAZZAR**, Prince of *Judah*, Ezr. i. 8. The same as *Zerubbabel*. *Joy in Tribulation*; from שש*shush, Joy*, the Preposition ב *beth, in*, and צרר*tzarar, Tribulation, Pain*: otherwise, *Production*, or *Defense of Joy*; from צור *tsur, Defense*: otherwise, *Joy of the Vintage*; from בצר*batzar*, and שש*shush, Joy*. A *Chaldee* Word, in which it seems that *Sace* is included, which was a Deity of the *Babylonians*.

,θαρ שת**SHETHAR**, the Name of a Captain, *Esth*. i. 14. *That rots*; from the *Chaldee* Word שחיתא*shekitha, Rottenness*. This Word is *Persian*, or *Medish*, and it is difficult to find its true Root in the *Hebrew*.

,שתר־בוזניSHETHAR-BOZNAI, one of the Princes that opposed the Rebuilding of the Temple of *Jerusalem*, Ezr. v. 3. *That makes to rot or corrupt*, or *that seeks and examines those who despise me*; from בזהbazah, *to despise*, and the Pronoun יi, *me*, and תורthur, *to seek, to examine*. This is a *Medish* or *Persian* Word, and its Root not in the *Hebrew*.

,ασυαασ שואSHEVA, one of *David's* Scribes, 2 *Sam*. xx. 25. *Vanity*; from שוא*shova*: otherwise, *Elevation, Fame*; from שאה*shaah*: Otherwise, *Tumult*; from שאה*shoah*.

SHEW-BREAD.

,שבלתSHIBBOLETH, *Vulgate, Scibboleth*; Judg. xii. 6. *Burden, Ear of Corn*; from :סבלor *Current of Water*.

,שבמהSHIBMAH, a City, *Numb*. xxxii. 38. *Conversion, Return, Captivity, Old-age, Rest*; from שבה*shabah*, or שוב*shub*.

,שכרונהSHICRON, a City, *Josh*. xv. 11. *Drunkenness*: or *his Gift*, or *his Wages*; from שכר*shachar*, and the Pronoun ינו*eno, his*.

SHIELD.

,שיגיוןSHIGGAION, *a Song of Trouble*, or *Comfort*.

,שיאוןSHIHON, a City, *Josh*. xix. 19. *His Sound*; from שאה*shaah*.

,ελεσιτשלחיî, SHILHI, Father of *Azubah*, 1 Kings xxii. 42. *Mission, Messenger*: otherwise, *Branches*, or *Dart, Javelin*; from שלח*shalac*, or *shelac*, according to different Readings: or, according to the *Syriac, that spoils*; or *is spoiled*.

,שלחיםSHILHIM, a City, *Josh*. xv. 32. *Messengers, Succours, Branches, Darts*; from שלח*shalac*: or *that spoil*, according to the *Syriac*.

SHILLEM. See *Shallum*.

SHILO, *sent*; from שלח*shalac*.

,שלו, ωλνσαλהשSHILOH, or *Silo*, a City, *Josh*. xxi. 2. *Peace*, or *Abundance*; from שלה*shalah*: otherwise, *that deceives or mocks*, according to the *Syriac*.

Σηλωνιτες, SHILONITES, of the City of *Shiloh*, 1 Kings xi. 15.

,שילוניSHILONITES, one of the chief of the Families that first inhabited *Jerusalem* at the Return from the Captivity, 1 *Chron*. ix. 5. *That abides*; from שלה*shalah*: otherwise, *Peace and Abundance*; from the same Word *shalah*, or שלי *sheli*: or, according to the *Syriac, that deceives or mocks*.

,שלשהSHILSHAH, Son of *Zophah*, 1 Chron. vii. 37. *Three*, or *the Third*, or *Prince*, or *Chief*; from שלש*shalosh*, or שליש*shalish*. See *Shalishah*.

,שמעהSHIMEAH, Father of *Jonadab*, 2 Sam. xii. 3. *That hears, that obeys*; from שמע*shammah*.

,αααμασαשמעSHIMEA, Son of *David*, 1 Chron. iii. 5. *That hears*, or *obeys*; from שמע*shamah*.

,μααμασαμשמאSHIMEAM, *Vulg. Samaan*, 1 Chron. ix. 38. *Fame, Reputation of the Mother*, or *of the Nation*; from שם*shem, to name*, and אם*em, a Mother*; or from אום*om, a Nation*: otherwise, *Name of Fear*; from the same Word שם*shem, to name*, and אים*am, Terror, Fear*.

,שמעתSHIMEATH, Father of *Jozachar*; 2 Kings xii. 21. Otherwise, Mother of *Zabad*, 2 Chron. xxiv. 26. *That hears, that obeys*; from שמע *shamah*: otherwise, *Fame, Reputation*; from שמעה *shamaah, to hear*.

,שמעיSHIMEI, Son of *Gersom*, Exod. vi. 17. *That hears*, or *obeys*; from שמע*shamah*: otherwise, *Name of the Heap*; from שם*shem, a Name*, and עי *bi, a Heap*: or *that destroys the Heap*; from שמם *shamam, to destroy, to lay waste*, and עי*bi, a Heap*: otherwise, *my Reputation, my Fame*; from שם*shem*, *Name, Renown*, and the Pronoun יi, *my*.

,שמיSHIMI, Son of *Onan*, 1 Chron. ii. 28. *My Name*; from שם*shem, a Name*: otherwise, *my Loss*, or *my Desolation, my Astonishment*; from שמם *shamam, Desolation*, &c. and the Pronoun יi, *my*: otherwise, *the Heavens*; from שמים*shamaim*.

SHIMITES, a Family descended from *Gerson*, Numb. iii. 21. See *Shemaia*.

[726] SHIMON, a Man's Name, 1 *Chron*. iv. 10. *That puts, or is put*; from *shum*: otherwise, *Oil*, *Perfume*; from *shemen*.

SHIMRATH, Son of *Shimki*, 1 Chron. viii. 21. *Dregs*, or *Prison*; from *shamar*, or *shemer*: otherwise, *Bush, Thorn*, or *Diamond*; from *shamir*.

SHIMRI, Father of *Jediael*, 1 Chron. xi. 45. *That keeps, or imprisons; Dregs, a Bush*, or *Diamond*. See *Samaria*.

SHIMRITH, Mother of *Jebozabad*, 2 Chron. xxiv. 26. *Who is kept*, or *wholly of Diamond, Thorn*, or *Dregs*; from *shamir*, or *shemir*, according to different Readings.

SHIMRON, Son of *Issachar*, Gen. xlvi. 13. *Vulgate, Semron, his Guardian, his Diamond*, *his Bush*, or *his Dregs*; from *shamar*, or *shemir*, and from *aven*, or *on, Force, Iniquity*.

SHIMRONITES, Descendants from *Shimron*, Numb. xxvi. 24. From the same.

SHIMSHAI, one of the Writers of a Letter, that was sent to *Artaxerxes*, against the *Jews*, Ezr. iv. 8. *My Sun*; from *shemesh, the Sun*, and the Pronoun *i, my*.

SHINAB, King of *Admah*, Gen. xiv. 2. *Tooth of the Father*, or *Change of the Father*, or *Sleep of the Father*; from *shen, a Tooth*, or *shanah, Change*, or *jashan, Sleep*, and *ab, a Father*.

SHINAR, a Province, *Gen*. x. 10. This is the Country which in Scripture is call'd Babylonia, and Chaldea. *Watch of him that sleeps*; from *bur, Watch*, and *jashan, to sleep*: otherwise, *Spoil of the Tooth*; from *barah, Spoil*, and *shen, a Tooth*: or *Change of the City*; from *shanah, Change*, and *bir, a City*. These Explications are neither natural nor certain, because the Word itself is not *Hebrew*.

SHIPHI, Father of *Ziza*, 1 Chron. iv. 37. *Inundation*, or *Multitude*; from *shephab*: otherwise, *Knife*; from *shephi*.

SHIPHMITE, the Name of a Country, or of a Family, 1 *Chron*. xxvii. 27. *Lip*, or *Margin*, or *Shore*; from *shuph, to break*, and *mim*, *Waters*.

SHIPHRAH, one of the *Egyptian* Midwives, *Exod*. i. 15. *Handsom*, or *Trumpet*; from *shaphar*, or *shepher*, according to different Readings: or *that does Good*: or *Chicken, little Bird*, according to the *Syriac*.

SHIPTAN, Father of *Kemuel*, Numb. xxxiv. 24. *Judge*, or *that judges*; from *shaphat*.

SHISHA, a Scribe, Father of *Abiah*, 1 Kings iv. 3. *Six, the Sixth*; from *shishah*: otherwise, *Marble*; from *shaish*: or *lifting up of the Gift*; from *shi, Present, Gift*, and *nashah, to lift up*.

SHISHAK, a King of *Egypt*, 1 Kings xi. 40. *Present of the Bag, of the Pot, of the Thigh*; from *shac, a Bag*, and *shoc, a Thigh*: otherwise, *of the Kiss*; from *nashac*. This Word is *Egyptian*, nor is it possible to find its Etymology from the *Hebrew*.

SHITRAI, one of *David's* Officers, 1 *Chron*. xxvii. 29. *Steward, Head*, or *Judge*; from *shoter*: or, according to the *Syriac, Obligation*, or *Contract*.

SHITTIM, the Name of a Place, *Numb*. xxv. 1. *That turn away, or divert*; from *shatah*, or *sita*: otherwise, *Scourges, Rods*, or *Thorns*; from *shut*. This Word is the Plural of *shitah*, which signifies a kind of white Thorn, very common in *Arabia*, which St. *Jerome* describes in two Places of his Commentaries upon the lesser Prophets; and the Name of these Thorns were given to the Place, where they grew in great abundance.

SHIZA, Father of *Adina*, 1 Chron. xi. 42. *This Present*; from *this, that*, and *shi, Present*: otherwise, *Present that expands*; from *shi*, and *nazah, to water, to spread*.

SHOBAB, Son of *David*, 2 Sam. v. 14. *Return'd, turn'd back*; from *shub*: otherwise, *Spark*, according to the *Syriac*.

SHOBACH, General of *Hadarezer's* Army, 2 *Sam*. x. 16. *Your Bonds, your Chains, your Nets, your Gins*; from *shabah*, and the Affix *ec*: otherwise, *his Captivity*; from the same Word *shabah*: or *your Conversion, your Return*; from *shub, to return*, and from the Pronoun *ec, your*: otherwise, *a Dove-house*, according to the *Syriac*.

SHOBAI, a *Levite*, and one of the Porters of the Temple, *Ezr*. ii. 42. *Captivity*; from *shabah, that sits down, that rests*, or *turns back*; from *jashab*.

SHOBAL, Son of *Seir*, Gen. xxxvi. 20. *Way*, *Ear of Corn, Thigh*; from *shobel*: otherwise, *Old-age, vain*; from *balah, to grow old*, and *shove*, *vain*.

SHOBEK, one of the chief of the *Jews*, who sign'd and renew'd the Covenant with the Lord, under the Direction of *Nehemiah*, Nehem. x. 24. *Equal'd to the Vanity*, or *placed with the Void*; from *shavah, to place, to equal*, and *buc, void*: otherwise, *vain Dissipation*; from *shove, Vanity*, and *buc, Dissipation*.

SHOBI, Son of *Nahash*, 2 Sam. xvii. 27. *Conversion, Captivity, Rest*. See *Shobai*.

SHOES.

SHOHAM, Daughter of *Merari*, 1 Chron. xxiv. 27. *An Emerald*, or *other* precious Stone; from *shohem*.

SHOPHAC, Lieutenant-General to *Hadarezer*, 1 Chron. xix. 16. *Who scatters*, or *is scattered*; from *shaphac*.

SHOPHAN, a City, *Numb*. xxxii. 35. *Rabbit*, or *wild Rat*; from *shaphan*: otherwise, *that loosens, that breaks*; from *shuph*.

SHOPHTIM, the Title of the Book of *Judges*; from *shaphat, to judge*. The *Septuagint* translate it by κριταὶ, *Judges*.

SHOSHANNIM, an Instrument of ten Strings; from *shesh*.

SHOULDER.

SHUAH, Brother of *Caleb*, 1 Chron. iv. 11. *Pit*, or *that swims*; from שחותshecuth : otherwise, *Humiliation, Meditation*, or *Word* ; from שוחshuac, or שחחshacac.

,ἑβοσחוש, συὲ, **SHUAH**, Son of *Abraham* and *Keturah*, Gen. xxv. 2. See *Shuah* before.

,ἀυασשוע, **SHUAH**, Father of one of the Patriarch *Judah's* Wives, not mention'd in the Scripture; *Gen*. xxxviii. 2. *That cries, that prays*; from שועshuah : otherwise, *rich, magnificent*; from the same: otherwise, *that beholds*; from שעהshahah.

,שוע**SHUAH**, Daughter of *Heber*, 1 Chron. viii. 32. See above.

,שועל**SHUAL**, Son of *Suphah*, 1 Chron. vii. 36. *Fox, Hand, Fist*; from שעלshahal, or שועל *shubal*, according to different Readings: otherwise, *Traces, Way*; from משעלmeshol.

,שובאל**SHUBAEL**, Grandson of *Amram*, 1 Chron. xxiv. 20. *Conversion, Return, Rest*, or *Captivity of God*; from שובshub, *Conversion*, *Rest*, or שבהshabah, *Captivity*, and אלel, *God*.

,ἴεμασσוחם, **SHUHAM**, Son of *Dan*, Numb. xxvi. 42. *Their Word, their Meditation*, *their Humiliation*; from שוחshuak, or שחחshacac : otherwise, *their Ditch*; from שיחהshikah.

,שוחמי**SHUHAMITE**, Descendant from *Shuham*, Numb. xxvi. 42.

,שוחי**SHUHITE**, Native of *Shuhi*, Job ii. 11. *Word, Meditation*. ,שולמיתSHULAMITE, the Spouse of *Solomon*, Cant. vi. 12. *Pacifick, perfect, that recompences*; from שלמshalam.

,ἰθαμασיתשמ, **SHUMATHITES**, Inhabitants of *Shema*, Josh. xv. 26.. Also Sons of *Shobal*, 1 Chron. ii. 53. *Named, or put*; from שמshem : otherwise, *desolate*, or *astonished*; from שממshamam.

,שונם**SHUNAM**, a City, 1 *Sam*. xxviii. 4. *Their Change, their Repeating*; from שנהshanah : otherwise, *their Second*; from שניsheni, and the Pronoun מam, *theirs* : otherwise, *Sleep*; from נום *num, to sleep*.

,שונמות**SHUNAMITE**, a Native of *Shunam*, 1 Kings iii. 3. ,שונמSHUNEM; see *Shunam*.

,ϛἰνυασיוש, **SHUNI**, Son of *Gad*, Gen. xlvi. 16. *My Change, my Second, my Repetition*. See *Shunam*.

SHUNITES, Descendants from *Shuni*, Numb. xxvi. 15.

,νἀφωσפופש, **SHUPHAM**, Son of *Benjamin*, Numb. xxvi. 39. *Beard*; from שפםshapham : otherwise, *their Lip, their Brink*; from שפהshaphah : otherwise, *that breaks them*; from שוךshuph, *that breaks*, and the Pronoun ם *am, theirs*.

,שופמי**SHUPHAMITES**, Descendants from *Shupham*, Numb. xxvi. 39.

,שפם**SHUPPIM**, Son of *Ir; Vulgate, Hur*, 1 Chron. vii. 12. *Beard, Mustachoes*: otherwise, *their Lips*, or *their Brims*; from שפהshapah, *Lip, Brim* : otherwise, *their Breaking*; from שוף *shuph, to break*, and the Pronoun ם*am, their*.

,שור**SHUR**, the Way of a Desart of this Name, *Gen*. xxvi. 7. 1 *Sam*. xv. 7. *Wall, Ox*, or *that beholds*; from שורshur, or *shor*, according to different Readings.

,שושן**SHUSHAN**, an Instrument of six Strings.

,ἀσυοσשושן, **SHUSHAN**, a City, *Dan*. viii. 2. *Vulgate, Susis. Lilly*, or *Rose*; from שושן *shoshan* : otherwise, *Joy*; from שושshush.

,שתלח**SHUTHELAH**, Son of *Ephraim*, Numb. xxvi. 35. *Plant*, or *Verdure*; from שות *shuth*, and חלחlac, *Verdure* : otherwise, *moist Pot*; from שתהshuthah, *to drink*, or *Drinking-pot*, and חלחlac, *moist*. ,שתלחיSHUTHALITHITES; Descendants from *Shuthelah*, Numb. xxvi. 35.

,שיעהא**SIAHA**, one of the chief of the *Nethinims*, Ezr. ii. 44. *Motion*; from שעהshahah : or, according to the *Syriac, Help*, or *Assistance*; from סיעsiha.

SIBBICHAI, one of *David's* Captains, 2 *Sam*. xxi. 18.

SIBBOLETH. See *Shibboleth*.

SIBONITE, a Country. *Joseph*.

SIBRAIM. See *Sabarim*.

SIBYLS.

SICAMINUM, a City. See *Caiapha*.

SICARII, Ruffians. *Joseph*.

,αρέκιστσρκש, **SICERA**, whatever can intoxicate. *Heb. Shechar*, Deut. xxix. 6. This Word denotes, in particular, *the Wine of the Palm-tree*.

Σιχὰρ, **SICHAR**, a City, *John* iv. 5. St. *Jerome* pretends this is the Fault of the Copiers, who read *Sichar* instead of *Sichem*. From שכר *shikar, Drunkenness*.

SICLUS. See *Shekel*.

Σικυὼν, **SICYON**, the Name of a Place, 1 *Macc*. xv. 23. Some *Greek* Copies have σικυόνη, *Sicyone*, that is to say, *a Place where Cucumbers grow*; from σίκυος, *a Cucumber*.

SIDE, *Latus*.

Σίδη, **SIDE**, the Name of a Place, 1 *Macc*. xv. 23. *Hunting, Nets, Ambush*; from צדה *tsadah* : otherwise, *Viaticum, Provision, Nourishment*; from צודtsud. The *Greek* Word σίδη, signifies *a Pome-granate*, or the Tree.

,צידן**SIDON**, Son of *Canaan*, Gen. x. 15. *Hunting, Fishing, Venison*; from צודtsid, or צידה *tsidah*.

,ςοινώδισιצידני, **SIDONIAN**, an Inhabitant or Native of the City or Territory of *Sidon*, Judg. iii. 3. From the same.

SIENE, a City.

SIGIONOTH, or *Shiggaion*.

SIGN.

SIGNAL.

SIGO, a City. *Joseph*.

,סיחון**SIHON**, King of the *Amorites*, Numb. xxi. 21. *Rooting out*; from נסחnasak : otherwise, *Conclusion*.

,ρὼυσרשיחור, **SIHOR**, otherwise, the *Nile*, a River of *Egypt*, Josh. xix. 26. *Black, Trouble*, or *early in the Morning*; from שחרshacar.

Σίλας, **SILAS**, one of the Companions of St. *Paul* and *Barnabas*, Acts xv. 22. *The Third*; from שלשshalash, *Three*, or *the Third*. He is thought to be the same as *Silvanus*, which signifies *one that loves the Woods or Forests*.

SILENCE.

SILK.

,סלא**SILLA**, the Name of a Place, 2 *Kings* xii. 20. *Estimation*; from the Word סלאsala: otherwise, *Elevation, lifting up*; from סלל *salal*: or *Contempt, to be trod under foot*; from סלהsalah, or *silah*, according to different Readings: or *Basket*, according to the *Syriac*.

SILLEUS, a Man's Name. *Joseph*.

,μὰωλισרשלח, **SILOAM**, or *Shiloah*, a Fountain, or Pond, *Isai*. viii. 6. *Sent, or who sends*: otherwise, *Dart, Branch*, or *whatever is sent*; from חשלשalac: otherwise, according to the *Syriac, that spoils, or is spoiled*.

Σιλβανὸς, **SILVANUS**, a Disciple of St. *Paul*, 2 Cor. i. 19. *Who loves the Woods or Forests*; from the *Latin* Word *Silva, a Wood*.

SILVER.

Ἐιμαγκαὶ, **SIMALCUE**, *Elmalchuel*, one of the chief of the *Arabians*, 1 Macc. xi. 39. *God is his King*; from מלךmelec, *a King*, and אלel, *God*: otherwise, *sent of God*; from מלאךmalac, *to send*.

,שמעון**SIMEON**, the second Son of *Jacob* and *Leah*, Gen. xxix. 33. *That bears, that obeys, or is heard*; from שמעshamah. His Mother named him thus, because God had heard her.

,שמעוני**SIMEONITES**, the Children of *Simeon*, 1 Chron. xxvii. 19.

Σίμων, **SIMON**, Son of *Mattathias*, 1 Macc. ii. 3. *That bears, or obeys*; from שמעshammah, *to bear, to obey*.

SIMONIANS, Hereticks.

SIMONY.

SIMONIAS, a Village. *Joseph*.

SIMPLE.

,שמרי**SIMRI**, Son of *Shemaiah*, 1 Chron. iv. 37. *My Guardian, my Diamond, my Bush*; from שמר*shamar*.

SIMYRA, a City.

,סין**SIN**, a Desart, and the eighth Station or Encampment of the *Israelites*, Exod. xvi. 1. *Bush*; from סנה*senah*.

SIN, *Peccatum*.

,סיני**SINAI**, a Mountain in the Wilderness of *Paran*, Deut. xix. 2. *Bush*; from סנה*senah*. According to the *Syriac, Enmity*.

SINCERITY.

SINDON.

SINEW.

,הסיני**SINITE**, or *Sinaus*, the Son of *Canaan*, Gen. x. 17. *Bush, Enmity*. ,שיאן‌שׂוא, SION, a Mountain of the Country of the *Amorites*, the same as *Hermon*, Deut. iv. 48. *Noise, Tumult*; from שאון*shaon*, or שאה *shaah*.

,שפמות**SIPMOTH**, a City, 1 *Sam*. xxx. 28. *The Beards, or Brims*.

,סרה**SIRA**, a Cistern, 2 *Sam*. iii. 26. *Caldrons*, *Pots, Thorns*; from סיר*sir*: or *Treason, Rebellion*; from סרר*sarar*.

Σιράχ, **SIRACH**, Father of *Jesus*, the Author of the Book of *Ecclesiasticus*, Eccluf. i. 29. *Song of the Brother*; from שיר*shir*, or שור*shur, a Song*, and אחה*achah, Brother*.

SIRACIDES, *the Son of Sirach*.

SIRBON, a Lake.

SIRENS.

,שריון**SIRION**, a Mountain, call'd otherwise, *Shenir*, Deut. iii. 9. *A Breast-Plate*; from שריה*shiriah*, or שריון*shirion*: otherwise, *Deliverance*, or *Song of the Dove*; from שרה*sharah*, *to unty*, or from שור*shur, a Song*, and יונה*jonah*, *a Dove*.

,ἰσεσι**SISAI**, Son of *Anak*, Numb. iii. 23. *Six, or the Sixth, or fine Linen*, or *Cotton*; from שש*shesh*: otherwise, *Joy*; from שוש*shish*.

,סמי**SISAMAI**, Son of *Eleasah*, 1 Chron. ii. 40. *Horse, or Swallow of the Waters*; from סוס*sus, a Horse*, &c. and מים*majim, Waters*: or *Blindness*, according to the *Syriac*.

,סיסרא**SISERA**, Captain of the Army of the *Canaanites, Judg*. iv. 2. *That sees a Horse, a Swallow*; from ראה*raah, to see*, and סוס*sus, a Horse*, &c.

SISOE.

SISTRUM.

SISUTHRUS.

,νὰσιν‌ιουσ, **SIVAN**, the *Babylonian* Name of the third Month of the Year of the *Hebrews*, which answers in part to our *May* and *June*; Esth. viii. 9. *Bush*; from סנה*sene*: or *Thorn*; from סן*sin*. These Etymologies are violent, and uncertain.

SKINS.

SLAVES.

SLEEP.

SLING.

SMELL.

SMERDIS, a King of *Persia*.

SMIRIS, *a Burnish-stone*.

SMITE.

Σμύρνα, **SMYRNA**, a City, *Rev*. i. 11. From a *Greek* Word that signifies *Myrrh*.

SNUFFERS. ,ὰυασασοά, SO, a King of *Egypt*, 2 Kings xvii. 4. A Measure for Grain, or dry Matters. *Heb*. *Seah*, which the *Greeks* translate by σάτον. But it is better to acknowledge, that the true Etymology of this *Egyptian* Word is not to be found in the *Hebrew* Tongue.

,צובהSOBA, the Name of a Kingdom, 1 *Sam*. xiv. 47. *Army, or Battle*; from צבאtsaba: otherwise, *Swelling*, or *Tumor*; from צבה *tsabah*.

,שבלSOBAL, Son of *Seir*, Gen. xxxvi. 20. *Way, Spike, Thigh*; from שבלshobel: otherwise, *Old-age, vain*; from בלהbalah, *to grow old*, and שוא*shove, vain*.

SOBER, *Sobriety*.

,סכותSOCOH, or *Soceth*, a City, Gen. xxxiii. 17. *Tents, Tabernacles*; from סךsoc. ,סודיSODI, Father of *Gaddiel*, Numb. xiii.

My Secret; from סודsod, *Secret*, and the Pronoun י*i, my*.

,שדמהSODOM, a City, *Gen*. x. 19. *Their Secret, their Lime, their Cement*; from סודsod, *secret*, and the Pronoun ה*ah, theirs*; or from שודshud, *Lime*, but improperly, for *Sodom* is written with a סsamech.

,ιομοδόσσδομ, **SODOMITES**, People of *Sodom*, Gen. xiii. 13. From the same Root.

SODOMY.

SOGANE, a Village. *Joseph*. ,שחמSOHEM, a precious Stone.

SOLARIUM.

SOLIMA, *Jerusalem*.

SOLITUDE, Wilderness.

,שלמהSOLOMON, Son of *David* and *Bethshebah*, 2 Sam. v. 15. *Peaceable, or perfect, or that recompences*; from .שלם SOLYME, a Town. *Joseph*.

SOLYMI, a People.

Σώπατρος, **SOPATER**, a Disciple of St. *Paul's, Acts* xx. 4. *Who defends the Father, or the Health of the Father*; from the *Greek* Word σώζω, *I save*, and πατήρ, *Father*.

SOPHA, a Place, *Epiphan*.

,ϛύεταμμαργσ, ספרSOPHER, 2 *Kings* xxv. 19. *Scribe*; from ספרsepher, *a Book*: or *he that writes, relates, or tells*.

,ספרתSOPHERETH, one of the chief of the Families of the *Nethinims*, Ezr. ii. 55. from ספרshepher, *a Book*.

,שורקSOREK, a Valley or Brook, *Judg*. xvi. 4. *Vine, Hissing, a Colour inclining to Yellow*; from שרקshorec.

SORROW.

Σωσίπατρος, **SOSIPATER**, one of the principal Captains that commanded under the *Maccabees*, 2 Macc. xii. 19. *That saves the Father, or Safety of the Father*; from the *Greek* Word σώζω, *I preserve, or Saviour*, and πατήρ, *Father*.

SOSIUS, a *Roman* General.

Σωσθένης, **SOSTHENES**, Chief of a Synagogue, *Acts* xviii. 17. *Saviour, strong and powerful*; from the *Greek* Word σώζω, *I save*, and σθένος, *Strength, Force*.

Σώστρατος, **SOSTRATUS**, Commander of the Citadel of *Jerusalem*, 2 Macc. iv. 27. *That saves the Army, or the Safety of the Army*; from σώζω, *to save*, and στρατός, *an Army*.

,סוטיSOTAI, one of the chief of the Families of the *Nethinims*, Ezr. ii. 55. *Who declines, falls, or prevaricates*; from מוטmut.

SOUL.

Ἱσπανία, **SPAIN**, a Kingdom, a considerable Part of *Europe*; Rom. xv. 25. In *Greek, rare*, or *precious*.

SPARROW, a Bird.

Σπαρτιανοί, **SPARTANS**, People of *Lacedemonia*, 1 Macc. xiv. 20. *That sow*; from σπαρτός.

SPEAR.

SPECULA, a Watch-Tower.

SPIKENARD, an odoriferous Plant.

SPIRIT.

SPITHAMA, a Measure of Length.

SPITTLE.

SPY.

STACTE, a Gum.

Στάχυς, **STACHYS**, a Friend of St. *Paul's*, Rom. xvi. 9. *Spike*; from στάχυς.

STADIUM, a Measure of Length.

STAFF.

STARS.

STATER, a Piece of Money.

STATUE.

Στεφανᾶς, **STEPHANAS**, one of St. *Paul's* Disciples, whom he baptized, and all his Family, 1 *Cor*. i. 16. *Crown, or Crowned*; from the *Greek* Word στεφανή, *a Crown*.

Στέφανος, **STEPHANUS**, one of the seven Deacons, *Acts* vi. 5.

STIBINUS LAPIS.

STIGMATA.

Στωικοί, **STOICKS**, Philosophers, *Acts* xvii. 18. Thus call'd by the *Greeks*, because they assembled and conversed together under a Porch, or *Portico*, call'd in *Greek* στοά.

STONES.

STONING.

STORAX.

STORK. STRANGE *Worship*.

STRATO.

STRUTHIO.

STUDIES, of the *Hebrews*.

STYLE.

,וה·ס**SUAH**, Son of *Zophah*, 1 Chron. vii. 36. *That tears up by the Roots*; from שחהsacab, or from נסחnasak: otherwise, *to despise*.

,סכות**SUCCOTH**, a City, *Gen*. xxxiii. 17. *Tents, Tabernacles*; from .סך בנות- ,סכותSUCCOTH-BENOTH, 2 *Kings* xvii. 30. *The Tabernacles of young Women, or the Tents of Prostitutes*; from סךsoc, *a Tent, a Tabernacle*, and בתbath, *a Daughter*.

Σουδί, **SUD**, a River, *Baruch* i. 4. From סוד *jod, secret*.

SUDARIUM.

SULPHUR.

SUN.

SUNDAY.

SUPERHUMERALE.

SUPERSTITION.

,סוף**SUPH**; *Jam Suph, the Sea of Rushes*; the Red-Sea.

,νῶδό νῶτ ηλύΠסור, **SUR**, the Name of one of the Gates of *Solomon's* Temple, 2 *Kings* xi. 6. *That withdraws, or departs*; from סורsur.

,סרנים**SURENA**, *Seranim*, Lords of the *Philistines*. ,שושן SUSAN, a City. See *Shushan*.

,שושנכיא**SUSANCHITES**, *Vulgate*; *Sasanechei*, Ezr. iv. 9. A People that were Enemies to the *Israelites*, and opposed their Rebuilding of the Temple. *Lily, or Rose, or Joy of the Lame, or of those that strike*; from שושן*shoshan, a Lily, or Rose*; or נכה*naka, lame, or that beats or strikes*. This Word is a Foreigner, and it is not possible to find its true Etymology in the holy Language.

Σωσάννα, **SUSANNA**, Wife of *Joakin*. *Hist. Susan. Lily, or Rose, or Joy*, from שושן *shoshan*.

,סוסי**SUSI**, Father of *Gaddi*, Numb. xiii. 12. *Horse, or Swallow*; from סוסsus: otherwise, *Moth*; from ססsas.

SWALLOW.

SWINE.

SWORD.

SYCOMORE.

,סונה**SYENE**, a City, *Ezek*. xxix. 10. *Bush*; from מנה*senah*: or *Enmity*, according to the *Syriac*.

SYLLÆUS, an *Arabian* Prince.

SYLVANUS, *that loves the Woods*; from *Sylva, a Forest*.

SYMBOL.

SYMMACHUS.

SYMPHONY.

SYNAGOGUE.

Συντύχη, **SYNTYCHE**, a holy Widow mention'd by St. *Paul*, Philip. iv. 2. *That speaks or discourses*: from the *Greek* Word συντυγχάνω, *to converse*.

Συρακῶσαι, **SYRACUSE**, a City, *Acts* xxviii. 12. *That draws violently*, from the *Greek* Words, σύρω, and ἄκυσα.

,αίρυσρα, **SYRIA**, in *Hebrew, Aram, Syria*, *or Mesopotamia*, 2 Sam. viii. 5. *Sublime, or that deceives*; from רמה*ramah*. ,ארם־צובהSYRIA-ZOBAH, *Syria of Zobah*, Psalm. lx. 2. In *Hebrew, Aram-Sobah. Lifted up*, *and Fighting*, Συροφοινίσσα, SYROPHŒNISSA, who is a *Syro-phenician*, Mark vii. 26. *Red, or Purple*, *drawn to*; from the *Greek* Word σύρω*, I draw*, and φοίνιξ*, red, Palm-tree, or of Purple*: or perhaps *Syro* may come from *Zur, Tyre*, and *Phœnix*; from ענק בני*bene Anak, Sons of Anak, or the Anakim*, Giants of the Land of *Canaan*.

Σύρτις, **SYRTIS**, a Bank of Sand in the deep Sea, *Acts* xxvii. 17. *That draws, or Attraction*; from the *Greek* Word σύρω*, I draw*.

,ςορύσρα, **SYRUS**, in *Hebrew, Aram*, who is of *Syria*, Gen. xxii. 21. *Raised, sublime*: or *that deceives*: *a Rock, Tyrian*.

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,χάναaθענך, **TAANACH**, a City, 1 *Kings* iv. 12. It is call'd *Thenach* by the *Vulgate*, Josh. xvii. 11. *Who humbles thee, or answers thee, or afflicts thee*; from ענה*hanah*, and the Pronoun ך *ac, thou, thee*.

,ωλεσαθ ανηθחלשתאנת־, **TAANATH- SHILOH**, the Name of a Place, *Josh*. xvi. 6. *That ruins, or breaks the Fig-trees or Figs*; from נתש*nathash, to ruin, to tear up to demolish*, and תאן *thaan, a Fig-tree*: otherwise, *Fig-tree of Error and Lying*; from the same Word *thaan*, and שלה *shalah or shal, Mistake*: otherwise, *Figs of abundance, or of Peace*; from שלו*shalo, Peace*, &c.

TABATHA, a Town, *Jerom*.

,טבעות**TABBAOTH**, otherwise *Tabboth*, one of the chief of the *Nethinims*, Ezr. ii. 43. *Rings*, *Jewels*; from טבעת*tabahath*: otherwise, *plung'd*, *or sunk*; from טבע*tababa*: *Good Time*; from טוב *tob, good*, and עת*beth, Time*.

,θἀβατבטת, **TABBATH**, a Place, *Judg*. vii. 22. *Good, or Goodness*; from טוב*tob, good*. ,טבאלTABEAL, a Man's Name, *Isai*. vii. 6. *Good God*; from טוב*tub, good*, and אל*el, God*.

,טבאל**TABEEL**, *Vulgate, Thabeel*, one of those that wrote to *Axtaxerxes* against the *Jews*; Ezr. iv. 7. From the same.

TABERAH, an Incampment of the *Israelites*, Numb. xi. 3. *Burning*.

TABERNACLE.

,ἀθιβατהטבית, **TABITHA**, the name of a *Christian* Woman at *Joppa*, which St. *Luke* interprets by *Dorcas*; *Acts* ix. 36. That is to say, *Wild Goat, or Kid*. The *Syriac* Word *Tabitha*, signifies *clear-sighted*. TABLES *of the Law*.

,תבור**TABOR**, a Mountain, *Judg*. iv. 6. *Choice, or Purity*; from ברר*barar*: or, according to the *Syriac, Bruising, Contrition*. The Word טבור*Tabor*, with a ט*Teth*, signifies *the Navil*.

,טברמן**TABRIMON**, Father of *Ben-badad*, 1 Kings xv. 18. *Good Pome-granate*; from טוב*tob*, *good*, and רמן*rimmon, a Pomegranate*: otherwise, *Goodness raised*; from the same Word טוב*tob*, and רמם*ramam, elevated*: otherwise, *the Navil, or Middle, prepared, reckon'd, given*; from ,טבור *tabur, a Navil*, and מנה*manah, to prepare*, &c.

,תרמור**TADMOR**, a City. See *Palmyra*.

,תחן**TAHAN**, Son of *Ephraim*, Numb. xxvi. 35. *Who prays, or is merciful, or gracious*; from חנן*chanan*: otherwise, *to encamp*; from חנה*kanah*.

,תחני**TAHANITES**, Descendants from *Tahan*, Numb. xxvi. 35.

,תחת**TAHATH**, the twenty-third Station of the *Israelites* in the Desart, *Numb*. xxxiii. 26. *Under*; from תחת*thacath*: otherwise, *Terror*, *Dread*; from חתת*cathath*: or *Descent*, according to the *Syriac*.

,תחפנחס**TAHAPANES**, or *Taphnis*, a City of *Egypt*, Jer. ii. 16. *Secret Temptation, hidden Flight, coverd Standard*, from חפך*caphaph, cover'd, hidden*, and נס*nes, Temptation, Flight, Standard*, *This Word is Egyptian*.

,ϛἠνεφεχετחפניסד, **TAHPENES**, Wife of *Pharaoh King of Egypt*, 1 Kings xi. 19. *Standard, Flight, Temptation, Secret*; from נוס*nus*, *Flight*, or נסה*nasah, to tempt*, or נסס*nasas, Standard*, and חפך*caphaph, hidden, cover'd*.

TALED, a Habit. ,ככרTALENT; in *Hebrew, Chickar*.

TALIO, *Lex talionis*.

TALISMAN.

Ταλιθα-κοῦμι, **TALITHA-CUMI**, a *Syriack* and *Hebrew* Expression, us'd by our Saviour, when he rais'd *Jairus's* Daughter, *Mark* v. 41. *Young Woman, arise*; from the *Hebrew* Word קומי*cumi, arise*, Dan. vii. 5. and the *Syriac* Word *Talitha, young Woman*.

,ἰμλοθיתלמי, **TALMAI**, Son of *Anak*, Josh. xv. 14. *My Furrow*; from תלם*thelem*: otherwise, *that suspends the Waters*; from תלה*thalah, to hang, or suspend*, and מים*majim, Waters*: or *Heap of Waters*; from תלל*thalal, a Heap*, and *majim*, *Waters*.

,טלמון**TALMON**, one of the chief Porters of the Temple, 1 *Chron*. ix. 17. *Preparation, or Present, or Enumeration of the Dew*; from מנה*manah*, and טל*tal, Dew*: and, according to the *Syriac* and *Hebrew, Present, or Preparation of the Shadow*.

,תלמודTALMUD, *Doctrine*; from למדlamad, *to teach*.

,תמרTAMAR, Wife of *Er*, Gen. xxxviii. 6. *Palm, or Palm-tree*; from תמרthamar, *a Palm-tree*.

TAMMUS, a Month.

,תמוזTAMMUZ, a Pagan Deity. *Abstruse*, *conceal'd*.

TAMNA, a City. *Euseb*.

,תענךTANACH, a City, *Judg*. i. 27. *That afflicts thee, that humbles thee, that reproves thee*; from ענהhanah, *to afflict*, &c. and the Pronoun ךac, *thee, thou*.

,θἀμμεναθתנחמתTANHUMETH, Father of *Seraiah*, 2 Kings xxv. 23. *Consolation*, or *Repentance*; from נחמnakam: otherwise, *Bottle, or Wall that is given, or of a Gift*; from חמת kemeth, *Vessel, or Bottle*, and חמהcomah, *a Wall*, and מתתmathath: otherwise, *the Gift of Indignation, or of Heat*; from חמהcamah, *Anger*, *Wrath*, or חמcam, *Heat*, and *mathath*: otherwise, *the Rest of Death*; from נוחnuah, *Rest*, and מותmuth, *Death*.

,צענTANIS, *Heb. Zoan*, a City of *Egypt*, Numb. xiii. 23. *Motion*. 'Tis not known what *Zoan* signifies in the *Egyptian* Tongue. ,תניםTANNIM, *great Fishes*.

,טפתTAPHIATH, Daughter of *Solomon*, 1 Kings iv. 11. *Little Girl*; from טפחtaphab, or טךtaph, *to take short Steps*, like Children: otherwise, *Distillation, Drop*; from נפשnephesh.

TAPHON, a City, 1 *Macc*. ix. 50.

,ϛιεσάϛολεβטפסרTAPHSAR, the Name of a Place, *Jerem*. li. 27. *Army, he that takes away Children*. This Word is strange to the *Hebrew* Tongue.

,εφιϖדחפוTAPPUAH, a City, *Josh*. xii. 17. *Apple*, or *Apple-tree*; from תפחthaphac: otherwise, *Breath, Swelling*: otherwise, *that binds and holds in Nets*; from פוחpuac.

TARAH, an Encampment of the *Israelites* in the Desart.

,תראלהTARALAH, a City, *Josh*. xviii. 27. *Examiner, or Turtle of the Curse, or of Strength*, *or of the Oak*; from תורthur, *Examiner, Turtle*, and אלהalah, *to curse*, or *Oak*; or from איליejal, *Force*.

,תארעTAREA, Son of *Micah*, 1 Chron. viii. 35. *Vulgate, Tharac. The House or Chamber of the Companion, or of the Shepherd, or of Malice*; from אתtha, *Bed, or Chamber*, and רעה *robah, Companion, or Shepherd*, or from ערrab, or רועruah, *Malice*: otherwise, *that cries and laments, or does amiss*; from רועruah.

,תהרעTAREA, Son of *Micah*, 1 Chron. ix. 41. *Evil, Anger*; from חרהcarah, *Anger*, and רע *rab, Evil*: otherwise, *Anger of the Shepherd, and of the Companion*; from רעהrahab, *Shepherd, or Companion*.

TARES. ,תרגוםTARGUM, *Explanation*.

TARICHEA, a City. *Joseph*.

,טרפליאTARPELITES, a People that oppos'd themselves to the Re-edification of the Temple, *Ezr*. iv. 9. *Ravishers*, or *Wearied*; from טרךtaraph: otherwise, *Succession or Order of Miracles*; from טורtur, *Rank, Order*, and פלא *pala, Miracles*: otherwise, *ruinous Order, or Rank*; from מפלהmapha-lah, *Ruin*: otherwise, according to the *Syriac* and *Hebrew, Custom*, or *Guardian of the Miracle*, or *of the Ruin*, or *of the Leaf of the Tree*. This Word is a Stranger to the holy Language.

,תרשישTARSHISH, Son of *Javan*, Gen. x. 4. *Contemplation, or Examination of the Marble, or of the Joy*; from תורthur, *to examine*, &c. and שישshish, *Marble*; or from ששshush, *Joy*: otherwise, *precious Stone, the Colour of Azure*; from תרשישtharshish, which is the Name of the Country, from whence this precious Stone was fetch'd.

7 3 1 Ταρσὸς, TARSUS, a City, *Acts* xxi. 39. *Winged, feathered*; from the *Greek* Word τάρσος, *Wings, Feathers*.

,תרתקTARTAK, an Idol of the *Avites*, 2 Kings xvii. 31. Or, according to others, *Tertak. Chained, bound, shut up*; from נרתקnirthac.

,תרתנTARTAN, an Officer of King *Sennacherib's* Army, 2 *Kings* xviii. 17. *That searches and examines the Gift of the Turtle*; from תורthur, *to examine*, or *Turtle*, and תנה *thanah, Gift, Stipend*: otherwise, *their Law*; from תורהthorah, *Law*, and the Pronoun ן*an*, *their*. This Word is foreign to the *Hebrew* Tongue.

,תתניTATNAI, one of the principal Men that oppos'd the Rebuilding of the Temple, Ezr. v. 3. *That gives, or the Overseer of the Gifts, of the Presents, of the Tributes*: an Officer of the King of *Persia*; from נתנnathan, *to give*.

,δααϖחטTEBAH, Son of *Nabor* and *Reuma*, Gen. xxii. 24. *Murder, Butchery*, or *Guarding of the Body, a Cook*; from טבחtabac.

,טבליהו**TEBALIAH**, one of the chief of the Porters of the Temple, 1 *Chron*. xxvi. 11. *Baptism of the Lord*, or *baptized by the Lord*; from טבל*tabal, to wash in Water*: otherwise, *Goodness of the Lord*; from טוב*tub, Goodness*, and the Preposition ל*l, to*, and יה*jah, the Lord*.

,θαβυτ, **TEBET**, the *Babylonish* Name of the tenth Month of the *Hebrews*, that answers partly to *December*, and partly to *January*; Esth. ii. 16. We cannot have its true Etymology from the *Hebrew*.

,תחפנחס**TEHAPHNEHES**, *Ezek*. xxx. 18. It is thought to be the same as *Thanis*, or *Zoan*. *Secret, Temptation, hidden Flight, cover'd Standard*. See *Tahpenes*.

,ανυεεθ, **TEHINNAH**, Son of *Esthon*, 1 Chron iv. 12. *Prayer, Favour, Mercy*; from חנן *chanan*.

,תקל**TEKEL**, a Word that appear'd to *Daniel* wrote upon the Wall, *Dan*. v. 25. *Weight*; from the *Chaldee* Word תקל*thekel, to weigh*.

,εωκεθ, **TEKOA**, a City, 2 *Sam*. xiv. 2. *Trumpet*, or *Sound of the Trumpet*; from תקע *thakab*: otherwise, *that is confirm'd*.

,תקעי**TEKOITES**, Inhabitants of *Tekoa*, 1 Chron. xi. 28.

,μιεωκεθ, **TEKOITES**, Inhabitants of *Tekoa*, Nehem. iii. 5. *Trumpets*, or *strengthned*. See *Tekoa*.

,αλαθ, **TELAH**, Father of *Taban*, 1 Chron. vii. 25. *Humility*, or *Verdure*; from לח *lac*. ,תלאשרTELASSER, a Country, 2 *Kings* ix. 12. *Vulgate, Thelassar*; a Name foreign to the holy Language. *That fastens up, or hangs the Prince*; from תלה*thalah*, and שרה*sharah*, *Prince*: otherwise, *Tomb, or Heap of the Song, or of him that sings*; from תלל*thalal, Heap*, and שור*shur, to sing*: or, perhaps, *the Rising of* Ashur, *or* Assyria.

,טלם**TELEM**, a City, *Josh*. xv. 24. *Their Lamb*; from טלה*talab*: otherwise, *their Dew*; 732 An *Dew; from* טל*tal, the Dew*, and the Pronoun מ *am, theirs*. In *Chaldee, Syriac*, and *Arabic*, this Word signifies *to misuse, or abuse*.

חרשא- ,αση, **TEL-HARSA**, the Name of a Place, *Ezr*. ii. 59. *Heap, or Suspension of the Plough*, or *of Deafness, of Silence; from* תלה*thalah, to suspend*, or תלל*thalal, Heap, and* חרש*charash, to labour, to keep silence, to be deaf*: otherwise, *Suspension of the Head*; from the same Word תלה*thalah, to hang up, and* חרש*charash*, *the Head*.

מלה- ,תל**TEL-MELAH**, the Name of a Place, *Ezr*. ii. 59. *Heap of Salt, or of Mariners*; from תלל*thalal, a Heap*, and the Chaldean Word מלח *melac, Salt*, or מלחים*malakim, Mariners*: otherwise, *Suspension of the Salt, or of the Mariner*; from תלה*thalah, to suspend*, &c.

,ναμεθ, **TEMA**, Son of *Ishmael*, Gen. xxv. 15. *Admiration*; from תמה*thamah*: otherwise, *Perfection*, or *Consummation*; from תמם*thamam*: otherwise, *the South*; from ימין *jamin*. The *Septuagint* read *Theman*.

,תימן**TEMAN**, a City, of which *Eliphaz* the Son of *Esau* was Prince, *Gen*. xxxvi. 15. *The South, or Africa*; from ימין*jamin, the Right-hand*, &c. otherwise, *perfect, consummate*; from תמם*thamam*.

,ιεναμεθ, **TEMENI**, Son of *Asher*, 1 Chron. iv. 6. From the same. ,ςηδουναμιαθ, TEMENITES, Inhabitants of *Teman*, Job iv. 1. From the same Root as *Teman*.

TEMPLE.

TEMPTATION.

TENT, or Tabernacle.

TEPHILIM.

,תרח**TERAH**, Son of *Nabor*, Gen. xi. 24. *To breathe, to scent, to blow*; from ריח*rik*.

,תרפים**TERAPHIM**, a kind of Idol, *Judg*. xvii. 5. Or a kind of Poppet; which, according to St. *Jerome*, in his Epistle to *Marcella*, represented a *Cherubim*, or the Figure of a Man. 'Tis taken in this Sense, 1 *Sam*. xix. 16. This Word comes from תרף*theraph, an Image, an Idol*.

TEREBINTHUS, *the Turpentine-tree*.

,תרש**TERESH**, the Name of an Eunuch, *Esth*. ii. 21. See *Tharra. Heir, miserable*, or *banish'd*; from ירש*jarash*. This Name is *Medish* or *Persian*, and therefore its Etymology cannot be had from the *Hebrew*.

Τέρτιος, **TERTIUS**, a Disciple of St. *Paul*, and who sometimes was instead of an *Amanuensis* to him. A *Latin* Word, signifying, *the Third*.

Τέρτυλλος, **TERTULLUS**, an Orator or Advocate of the *Jews*, who pleaded against St. *Paul* before *Felix*, Acts xxiv. 1. *A Liar, an Impostor*; from the *Greek* Word τερατολογος, *a Teller of Stories, a Cheat*.

,תרומה**TERUMAH**, *an Offering*, or *Oblation*; from רום*rum*.

TESTAMENT.

TESTIMONY.

Τετραγράμματον, **TETRAGRAMMA- TON**, *the Name of four Letters*.

Τετράρχης, **TETRARCH**, *Governour of a fourth Part*.

TEXT.

Θαδδαῖος, **THADDEUS**, one of the Apostles of *Jesus Christ*, Mark iii. 18. who in the *Greek* of St. *Matthew*, x. 3. is surnamed *Lebbeus*. But *Lebbeus* signifies a Man of a good Heart, and *Thaddeus*, that praises and confesses; from ידה*jadah*, whence תודה*thodah*, or *thadah*.

,ϛοχότηση, **THAHASH**, Son of *Nabor* and *Reuma*, Gen. xxii. 24. *That makes haste*; from חוש*cush: or that keeps silence*; from חשה*cashah*: *or of the Colour of Hyacinth*; from תחש*thacash*. This Word also signifies an Animal, whose Skin was dy'd of a violet or blew Colour; *Exod*. xxv. 5. Some think it stands for a Badger.

Θάλασσα, λασαία, **THALASSA**, in the Greeek, *Lasæa*, Acts xxvii. 8. *Thick, hairy*, *grassy*; from λάσος. *Thalassa* signifies *the Sea*.

THALCA, a City.

Θάλλος, **THALLUS**, 1 *Macc*. xiv. 4. *A green Bow*.

,תמה**THAMAH**, one of the chief of the Families of the *Nethinims*, Ezr. ii. 53. *That blots out*, or *suppresses*; from מחא*maca*: otherwise, according to the *Syriac, that smites*.

THANATH, a Village. *Euseb*.

THAPSACUS, a City.

Θάῤῥα, **THARRA**, an Eunuch, *Esth*. xii. 1. See *Teresh*.

THARBIS, a Queen.

,תרשיש**THARSHISH**, Son of *Bilhan*, 1 Chron. vii. 10. See *Tarshish*.

Θασσὶ, **THASSI**, Son of *Mattathiah*, 1 Macc. ii. 3. *That sleeps, that forgets*; from נשה *nashah*: or תסיBoiling, or תשי*thashi*, weak, or תיש*tish*, Goat.

,νοῖεμηστ, **THAU**, Signs with which the Faithful and Elect of the *Jews* are to be marked, *Ezek*. ix. 4. *Sign*, the last Letter of the *Hebrew* Alphabet.

THEATER.

THEBES, a City.

THEBET, a Month.

,תבץ**THEBEZ**, a City, *Judg*. ix. 50. *Muddy*; from בץ*botz, Mudd, Boggy*: or *Eggs*; from ביץ *bitz*: otherwise, *fine Linen*, or *Silk*; from בוץ *butz*.

THEFT.

,ἀσσαλεθαρτ, **THELASAR**, a part of *Syria*, 2 Kings xix. 12. *That unbinds and grants the Suspension, or the Heap*; from שרה*sharah, to unbind*, &c. and from תלה*thalah, to suspend*, or from תלל*thalal, Heap*, or *Mass*. As this Word is *Medish* or *Persian*, it is not possible to find its true Etymology in the *Hebrew*.

THELLA, a Town. *Joseph*.

Θεοκρατία, **THEOCRACY**, *the Government of God*.

THEODOTION.

Θεόδοτος, **THEODOTUS**, one of the Commissioners of *Nicanor* to *Judas Maccabeus*, 2 Macc. xiv. 19. *Given of God*, or *Gift of God*; from the *Greek* Word θεὸς, *God*, and δοτὸς, *given*.

Θεόφιλος, **THEOPHILUS**, a Man of Quality, to whom St. *Luke* dedicates his Gospel and *Acts*, Luke i. 3. *Friend of God*; from Θεός, *God*, and φίλος, *a Friend*. Θεραπευταὶ, THERAPEUTÆ, *Servants of God*. Θέριστρον, THERISTRUM, a Veil used by Women to cover themselves in Summer-time; from θέρος, *Summer*. See *Isai*. iii. 23.

Θερμυθὶς, **THERMUTHIS**, *Pharaoh's* Daughter. *Joseph*. Θεσσαλονικεῖς, THESSALONIANS, People of *Thessalonica*, mention'd *Acts* xx. 4. To these St. *Paul* wrote two Epistles, which bear their Name. Θεσσαλονίκη, THESSALONICA, a City, in which St. *Paul* preach'd the Gospel; *Acts* xvii. 1. *Victory against the Thessalians*: so cali'd by *Philip* King of *Macedon*, at his return from the Victory he obtain'd over the *Thessalians*. Θευδᾶς,

THEUDAS, or *Theodas*, a false Prophet, *Acts* v. 36. *Given of God*, or *the Gift of God*; From Θεὸς, *God*, and δίδωμι, *I give*.

THIEF.

THIGH.

,תמנתה**THIMNATHAH**, or *Thamnitica*, a City, *Josh*. xix. 43. *Image*, or *Figure*; from מון *mun: Numbring*; from מנה*manah*: otherwise, *established, constituted*, according to the *Syriac*. Θίσβη, THISBE, a Country; *Tob*. i. 2.

Θωμᾶς, **THOMAS**, call'd also *Didymus*, one of the twelve Apostles, *Matth*. x. 3. *John* xi. 11. *Thomas* is from the *Hebrew* Word תאום*theom, a Twin. Didymus* from the *Greek* Word δίδυμος, *a Twin*.

THOR, a City.

THORNS.

,ἰσωθיצות, **THOSA**, *Thosaites, Tizites*, the Name of a Country, 1 *Chron*. xi. 45. *Dissipation*, *he that comes out*; from יצא*jatsa*.

THOUGHT.

THOUSAND.

Θρᾶκες, **THRACIANS**, a People, 2 *Macc*. xii. 35. *Rough, difficult, full of Stones*; from the *Greek* Word θραχύς.

Θρασέα, **THRASEAS**, the *Vulgate* reads *Thrasææ*, 2 Macc. iii. 5. *Audacious, bold*; from the *Greek* Word θρασύς.

THRONE.

Θυάτειρα, **THYATIRA**, a City, *Rev*. i. 11. *Perfume, or Sacrifice of Labour and Contrition*; from the *Greek* Word θύα, *Scent, Perfume*, and τείρω, *I bruise, I disturb*.

THYINUM LIGNUM.

THYRSUS.

TIARA.

TIBARENIANS, a People.

Τιβεριὰς, **TIBERIAS**, a City, *John* vi. 1. *Good Vision*; from טוב*tub, good*, and ראה*raah, Vision*: otherwise, *the Navel*; from תבור*thabur*: otherwise, *Bruising*; from תבר*thabar*.

Τιβέριος, **TIBERIUS**, a *Roman* Emperor, *Luke* iii. 1. *Son of the Tiber*.

TIBERIUS ALEXANDER LYSI- MACHUS.

,טבחת**TIBHATH**, a City, 1 *Chron*. xviii. 8. *Murder*, or *Cook*; from טבח*tabac*.

,תבני**TIBNI**, Son of *Ginath*, 1 Kings xvi. 21. *Straw*, or *Hay*; from תבן*theben*: otherwise, *Understanding*; from בינה*binah*: otherwise, *Filiation*; from בן*ben, a Son*. ,תיכוזוצωש, TICHON, the Name of a Village, *Ezek*. xlvii. 16. *Middle*, from תוך*thoc*: otherwise, *Preparation*; from כון*cun*.

,λὰγραθתדעל, **TIDAL**, King of Nations, *Gen*. xiv. 1. *That breaks the Yoke*; from עול*bol, a Yoke*, and דלל*dalal, to break*: otherwise, *Knowledge of Elevation*; from ידע*judah, Knowledge*, and עלה *halah, Elevation*. The *Septuagint* read ר*resh* for ד *daleth; Tharal*.

TIGER.

TIGLATH-PILESER, see *Tilgath-pilneser*.

,חדקלזוץιγρ, **TIGRIS**, a River, in *Hebrew*, *Chidekel*, or *Hiddekel*; Gen. ii. 14. *Point of Swiftness*, or *swift as an Arrow. Tigris* in *Persian* signifies an Arrow, says Q. *Curtius*, l. 4. c. 9. *Hiddekel* may be derived from חד*cad, sharp*, and חלל*chalal*, *Swiftness*: otherwise, *sharp Sound*; from חול*col*, *Sound*, and *cad. Joyful Sound*, or *Swiftness*; from *calal*, and *col*, and חדה*cadah, to rejoice*: or, according to the *Syriac* and *Hebrew*, *a Voice, a Sound, a Velocity*.

,έυοκεθתקוה, **TIKVATH**, Father of *Shellum*, 2 Kings xxii. 14. *Hope, Union*, or *Heap*; from קוה*cavah*: otherwise, *Line, Chord*, or *Rule*; from קו*cau*. פלנאסר-פלאסר, תגלת- ,ρὰσσαλαφθαλγεθתלגת, TIL-GATH-PILNESER, or *Tigtath-pilefer*, King of *Assyria*, 2 Kings xv. 29. *That binds or takes away Captivity, miraculous, or ruinous*; from אסר*asar, to bind*, and גלה*galah, Captivity*, and פלא*pala*, *miraculous*; or from נפל*nephel*, or מפלה*maphala*, *Ruin. That binders or binds, and withholds the Snow that falls*; from אסר*asar, to bind, to binder*, and the *Chaldee* Word תלג*thelag, to snow*, and from פלה*palah, to disperse, to divide*. This Name is

Assyrian, and therefore foreign to the holy Language.

תילון**TILON**, Son of *Shimon*, 1 Chron. iv. 20. *Muttering*; from לוןlun: otherwise, *his Suspension*; from תלהthalah, *to suspend*: otherwise, *their Heap*; from תללthalal, *Heap or Mass*, and the Pronoun ן*an, theirs*.

TIME.

Τιμαῖος, **TIMEUS**, Father of *Bartimæus*, Mark x. 46. *Timeus* in *Greek* may signify, *perfect*, *honourable*; and in *Hebrew, admirable*; from תמה *thamah, to admire*.

תמנע**TIMNA**, the second Wife of *Eliphaz*, Gen. xxvi. 12. *Hindrance, Prohibition*; from מנע *manah*: otherwise, *Trouble, perfect and compleat*; from נועnuah, *Motion, Concussion*, and תמם *thamam, perfect, finish'd*.

תמנה**TIMNATH**, a City, *Josh*. xv. 57. *Image*, or *Figure*; from מוןmon: otherwise, *Enumeration*; from מנהmanah: or, according to the *Syriac, that establishes*.סרה- ,αθανμαθתמנת-σαρὰ, TIMNATH- SARAH, otherwise, *Thanath-sare*, or *Thamathharesh*, by the Transposition of the סsamech, Josh. xix. 50. *Figure, or Image extended, or that remains*; from מוךmun, *an Image*, and סרחsarah, *extended*, or *remaining*: or *Image of the Sun*; from חרסkeres: otherwise, *extensive Enumeration*; from מנהmanah, *to reckon*, and סרחsarach: otherwise, *Image, Stink*; from the *Syrian* and *Chaldee*, סרהsarah.

תמניθαναμ-ζοΐ, **TIMNITE**, a Native of *Timnath*; the Surname of *Samson's* Father, *Judg*. xv. 16. see *Timnath*.

Τίμων, **TIMON**, one of the seven Deacons, *Acts* vi. 5. *Honourable, worthy*; from the *Greek* Word τιμή.

Τιμόθεος, **TIMOTHY**, a Disciple of St. *Paul, Acts* xvi. 1. *Honour of God, or Valued of God*; from the *Greek* Word τιμή, and θεός, *God*. ,άφαθחספת, θαφθά, TIPHSAH, a City, or Name of a Place, 1 *Kings* iv. 24. *Passage, Leap, or Step*, *made in Halting: or the Passover*; from פסחpasac.

תירס**TIRAS**, Son of *Japheth*, Gen. x. 2. *That demolishes or destroys*; from הרסaras: otherwise, *that waters*; from רססrasas.

תרעתים**TIRATHITES**, *Porters*. Chald.

תרהקה**TIRHAKAH**, King of *Ethiopia*, 2 Kings xix. 9. *Inquirer, Examiner, or dull Observer*, whose Eyes are stopt, or whose Sight is disturb'd; from תורthur, *to seek, to examine*, and קההcaab, *made dull*: otherwise, *Turtle, or Law made dull*; from the same Word תורthur, *a Turtle*, or תורהthorah, *a Law*, and קההcaab, *to make blunt*. This is an *Ethiopian* Name, and its Etymology is not in the *Hebrew*.

תרחנה**TIRHANAH**, Son of *Caleb* and *Maachah*, 1 Chron. ii. 48. *Inquirer or Examiner*, *or Turtle of Favour or Mercy*; from תורthur, *Examiner, or Turtle*, and חךken, *Favour, Mercy*.

תריא**TIRIA**, Son of *Jehaleleel*, 1 Chron. iv. 16. *That searches or examines*; from תורthur: otherwise, *that beholds*; from ראהraah.

התרשתא**TIRSHATHA**, Son of *Hachaliah*, Nehem. x. 1. *That overturns the Foundation*; from שתותshathoth, *Foundation*, and תורthor, *or thur, that overturns*: otherwise, according to the *Syriac, that beholds the Time, or the Year*. As this Word is foreign to the *Hebrew* Tongue, so it will not be easy to find its true Etymology in that Language.

תרצתה**TIRZAH**, a City, 1 *Kings* xiv. 17. The *Hebrew* is *Tirzathah*, which is *benevolent, or complaisant*; from רצהratza: otherwise, *that runs*; from רוץrutz.

תשבי**TISHBITE**, an Inhabitant of *Thisbe*, 1 Kings xvii. 1. *That makes Captives*; from שבה *shabah*: otherwise, *that turns back or recalls, that dwells*; from שובshub. ,תצריTISRI, a Month.

Τιτᾶνες, **TITANS**, the Name of a People, or Giants, *Judith* xix. 8. According to the *Greek, it may signify Revenger, Punisher*.

TITLE.

Τίτος, **TITUS**, surnamed *the Just, Acts* xviii. 7. *Honourable*; from the *Greek* Word τίω, *I honour*.

טוב**TOB**, the Name of a Country. *Judg*. xi. 5. *Good, or Goodness*. ,טוב־ארניהTOB-ADONIJAH, one of the principal of the *Levites*, 2 Chron. xvii. 8. *My good God*; from טובtob, *good*, ארוךadon, *Master, Ruler*, and יה *jah, the Lord*: otherwise, *the Goodness of the Foundation of the Lord*; from the same Words, *tob* and *jah*, and ארךeden, *Base, or Foundation*.

טוביה**TOBIAH**, or *Tobias*, Head of one of the Families of the *Nethinims*, Ezr. ii. 60. *The Lord is good, or the Goodness of the Lord*; from טובtob, *Good, or Goodness*, and יהjah, *the Lord*.

Τωβίς, **TOBIE**, the Name of a Place, 1 *Macc*. v. 13. *Good*; from טובtob, *Good*.

TOBIJAH, a *Levite*, 2 Chron. xvii. 8.

,תכן**TOCHEN**, a City, 1 *Chron*. iv. 32. *Middle*; from תוך*thoc*: otherwise, *Preparation*; from כון*cun*.

,ἀμαγρεθהמגרת, **TOGARMAH**, Son of *Gomer*, Gen. x. 3. *Which is all Bone, or strong*: otherwise, *breaking or gnawing of the Bones*; from גרם*gherem, Bone, strong, or very fearful*.

,ἑκοθתח, **TOHU**, Father of *Elihu*, 1 Sam. i. 1. *That lives*; from היה*cajah*: otherwise, *that declares*; from היה*kivah*.

,תוח**TOHU**, Son of *Zuph*, 1 Chron. vi. 34. *Heb. Thoah. Dart, Javelin*; from תותח*thothac*.

,תעי, תעו**TOI**, King of *Hamath*, 2 Sam. viii. 9. *Who wanders*; from תעה*thahab*.

,תולע**TOLA**, Son of *Issachar*, Gen xlvi. 13. *Worm, or Grub*: otherwise, *Scarlet*, because this Colour is made from the Blood of a Worm; from תלע*tholah*.

,תולד**TOLAD**, a City, 1 *Chron*. iv. 29. *Birth, or Generation*; from ילד*jalad*.

,ἰεκλωθיתולעי, **TOLAITE**, Descendant from *Tola*, Numb. xxvi. 23.

TO-MORROW.

TONGUE.

TONSURE.

TOO-MUCH.

TOOTH.

Τοπαρχία, **TOPARCHY**, 1 *Macc*. xi. 28. A *Greek* Word, signifying Territory, Dominion over a certain District.

,פטדה**TOPAZ**, a precious Stone; in *Heb. Pitdath*.

,λάφοזתפלת, **TOPHEL**, a desart Place, *Deut*. i. 1. *Ruin, Folly, without Understanding, insipid*; from תפל*thaphil*.

,תפת**TOPHET**, the Name of a Place, 2 *Kings* xxxiii. 10. *Drum*; from תף*thoph*: otherwise, *Betraying*; from פתה*pathah*.

TORRENT.

TORTA PANIS. ,טוטפותTOTAPHOTH, *Signs*.

TOWER.

Τραχωνῖτις, **TRACONITIS**, a Country, *Luke* iii. 1. *Rough, strong*; from the *Greek* Word τραχών.

TRADITION.

,אקו**TRAGELAPHUS**, *Hebrew, Akko*; Deut. xiv. 5. From the *Greek* Word τράγος, *a Goat*, and ἔλαφος, *a Stag*.

TRANSFIGURATION.

TREASURE.

Τρεῖς ταβέρναι, TRES TABERNÆ, the Name of a Place, *Acts* xxviii. 15. *The three Taverns, or Shops*.

TRIBE.

TRIBUNAL.

TRIBUNE.

,ϛορόφσמס, **TRIBUTE**. In *Hebrew, Mas*; in [Τρωάς,] *Greek, Phoros*.

TRINITY.

Τρίπολις, **TRIPOLIS**, a City, 2 *Macc*. xiv. 1. Literally, *three Cities*.

Τρωάς, **TROAS**, a Province or City, *Acts* xvi. 8. *Penetrated*; from the *Greek* Word τιτρώσκω, *I penetrate*.

,ιατύδολγορדסכיים **TROGLODYTES**; in *Hebrew, Suchiim*, a People, 2 *Chron*. xii. 3. Literally, *who are anointed*; from סוך*suc*: otherwise, *that are cover'd, and in the Shade*; from סכך*sacac*. The *Greek* Word *Troglodytæ* signifies *those that dwell in Caverns*; from τρώγλη, *a Cavern*, and δύω or δύμι, *to go into*. Τρόφιμος, TROPHIMUS, one of those that accompany'd St. *Paul* to *Troas*, *Acts* xx. 4. *Welleducated, or brought up*; from the *Greek* Word τρόφιμος, *which is from* τρέφω, *to bring up, or educate*.

TRUMPET.

TRUTH.

Τρύφαινα, TRYPHÆNA, one of the Disciples and Friends of St. *Paul*, Rom. xvi. 12. *Delicious, delicate*; from τρύφω.

Τρύφων, **TRYPHON**, a Man's Name, 1 *Macc*. xi. 39. From the same Root.

Τρυφῶσα, **TRYPHOSA**, a Friend and Disciple of St. *Paul's*, Rom. xvi. 12. From the same Root. ,λέβοθλαβת, TUBAL, Son of *Japheth*, Gen. x. 2. *The Earth, the World*; from תבל*thebel*: otherwise, *that is carried, or led*; from יבל*jabel*: otherwise, *Confusion*; from בלל*balal*.

קין- ,λέβεθλαβות, **TUBAL-CAIN**, Son of *Lamech*, Gen. iv. 22. *Worldly Possession, or Possessor of the World*; from תבל*thebel, the World, or the Earth*, and קנה*canah, Possession*: or *who is jealous of Confusion*; from קנא*kinna, to be jealous*, and בלל*balal, Confusion*.

Τυβιανοί, **TUBINS**, or *Tubianians*, People of the Country of *Tob*, 2 Macc. xiii. 17. Literally, *good Men*.

TURTLES.

Τυχικός, **TYCHICUS**, one of those that accompany'd St. *Paul* to *Troas*, *Acts* xx. 4. *Casual, by Chance*; from τύχη, *Fortune*.

TYMPANUM.

TYPHON, an *Egyptian* Deity. *Swelling*.

Τυφώνικος, **TYPHONICUS**, the Name of a Wind, *Acts* xxvii. 14. *A turbulent or impetuous Wind*; from the *Greek* Word τύφω, *that is inflamed, or that blows violently*.

Τύραννος, **TYRANNUS**, a Man's Name, *Acts* xix. 9. *A Prince*.

TYRANT, *a Prince*: otherwise, *that governs*, Esth. vi. 9. From the *Greek* Word τυραννός, *that reigns or governs*.

TYRATABA, a Village. *Joseph*.

,ςορύτצורד, **TYRE**; in *Hebrew, Sor*, or *Tzur*, a City, *Josh*. xix. 29. *Strength, Rock; sharp*.

,ςοιρύτצרית, **TYRIAN**, *who is of Tyre*, 1 Kings vii. 14. From the same.

,ιοιρύτדצרים, **TYRIANS**; in *Hebrew, Tzorim*, a People, *Nehem*. xiii. *Strong, robust, steep, Rocks*; from צורzur, or *zor*.

TYTHES.

V, or U.

Names in U & V

66 names

,ויקראVAICRA, the Title of the Book *Leviticus*, and the first Word of this Book. *And he call'd*; from the Conjunction ו *vau*, and the Word קראkara, *to call*.

735 ,וידברVAJEDABER, the Title of the Book of *Numbers*, and the first Word of this Book. *And he spake*; from the Conjunction וvau, and the Word דברdabar, *to speak*.

,άθαζιαβאתויז, VAJEZATHA; in the *Vulgate, Jezata*, the Son of *Haman*, Esth. ix. 9. *That waters the Bed*; from נזהnazah, *to water*, and אתtha, *Chamber, or Bed*: or, according to the *Syriac* and *Hebrew, Woe to the Olive*.

VALE, or Valley.

שמנים- ,גיאVALLIS PINGUIUM; in *Hebrew, Ge-shemanim*, Isai. xxviii. 1. See *Gethsemani. The Vale of the Fat-ones, or the fat Valley*; from גיאghei, *a Vale*, and שמנshaman, *Fat*.

מלח- ,χέλεμεγιαγ, VALLIS SALINARUM; in *Hebrew, Ge-melac*, 2 Sam. viii. 13. See *Gemelli. The Valley of Salt-pits*; from גיאghei, *a Valley*, and מלחmelac, *Salt*. השדים- ,ξγαράφκμע, VALLIS SYLVESTRIS; in *Hebrew, Emec-hasidim*, Gen. xiv. 3. *The Vale of Woods, or of Fields, or wild*; from עמקhamac, *a Vale, or Depth*, and שדדshidaed, *to harrow, to prepare a Field*.

,וניהVANIAH, a Man's Name, *Ezr*. x. 36. *Nourishment of the Lord, or the Arms of the Lord*.

VANITY.

VAPHRES. See *Hophra*.

,ϛορετύεδ ὁ ἰαϲνιωϲ, VASHNI, the eldest Son of *Samuel*, 1 Chron. vi. 28. This has been taken for a Proper-Name, but very improperly. The Passage in the *Chronicles* is defective; it imports, *Filii Samuel primogenitus Vasseni*. It should be read, *Filii Samuel, Joel primogenitus, & secundus*. (*Heb*. ושניvaseni) *Abia. Vashni* therefore is only *the second*.

,ἰϛάϊτωϲ, VASHTI, the Wife of *Ahasuerus*, Esth. i. 9. *That drinks*; from שתהshathah: otherwise, *Thread, or Woof*; from שתיshethi.

VECTIS.

,λήὺϲοαλ, VEL, one of the Descendants or Children of *Bani*, Ezr. x. 34. *Or God, or the Strong*; from the Conjunction אוo, *or*, and אלel, *God, or Strong*: otherwise, *that desires God*; from אוהivah, *to desire*, and אלel, *God*.

שמות- ,ואלהVELLE-SHEMOTH, the Title of the Book *Exodus*, and the first Words by which it begins. *And these are the Names*; from the Conjunction וvau, *and*, the Pronoun אלהelle, *these*, and שמshem, *Name*.

VENTRILOQUUS.

VENUS.

VERONICA.

VERMILION.

VERSES. VERSIONS *of Scripture*.

VERTUE.

VESPASIAN.

VESTMENTS.

VETCHES.

VINES.

VINEGAR.

VIPER.

VIRGIN.

VISION.

VISIT.

VITELLIUS.

VIVIFICO.

,ἰαλὶοuλαι**ULAI**, the Name of a River, known by the ancient Geographers by the *Greek* Name ὁλαῖος, *Dan*. vii. 2. *Strength*; from the Word אולul: otherwise, *Fool, senseless*; from the איל *ovil*. The *Hebrew* is אולי-אובלubal-ulai; but *Ubal* signifies *a River*, and *Ulai* is the Name of the River.

,אולם**ULAM**, Son of *Sheresh*, 1 Chron. vii. 16. *The Porch, the Court*; from אלמulam: otherwise, *their Strength*, or *their Folly*; from אולul, *Strength*, and איליevil, *senseless*, and the Pronoun ם*am, theirs*.

ULAMAIS, a Place. ULAM·US, a Place.

ULATHA, a City. *Joseph*.

,אלע**ULLA**, Father of *Haniel*, 1 Chron. vii. 39. *Elevation*, or *Holocaust*, or *Leaf*; from עלה *balah*: otherwise, *young Child*; from עללbalal.

,עמה**UMMAH**, a City, *Josh*. xix. 30. *Hidden*, *cover'd*; from עמהamam: otherwise, *his People*; from עם*ham, a People*, and the Pronoun ה *he, his*: otherwise, *with her*; from the Preposition עם*im, with*, and the Pronoun ה*he, her*.

,ιαθἄיתעות, **UTHAI**, Son of *Ammibud*, 1 Chron. ix. 4. *My Time*; from תעbeth: otherwise, *my Iniquity*; from עותhiveth, *to pervert*, and the Pronoun *i, my*.

UNCTION.

UNICORN.

,עני**UNNI**, the Name of a Porter, or Singer, 1 *Chron*. xv. 18. *Poor*, or *afflicted*: or *that answers*; from .ענה VOCATION.

VOICE.

VOLUNTARY.

,ופסיἄσι, **VOPHSI**, Father of *Nabbi*, Numb. xiii. 15. *Fragment*, or *Diminution*; from פסס *pasas*.

VOW.

UPHARSIN. ,ςἀφομιזופא, UPHAZ, the Name of a Place, *Jerem*. x. 9. *Gold of Phasis*, or *Pison*, the finest Gold; from פזpaz. ,ραῶιρ, UR, a City, *Gen*. xi. 28. *Fire, Light*; from the Word אוראur or *or*, according to different Readings: otherwise, *a Valley*.

URAI, Son of *Bela*, 1 Chron. vii. 7.

URBANE, a Friend of St. *Paul's*, Rom. xvi. 9.

תמרים- ,νωκίνιοφ νῶז ςιλὸπιע, **URBS PAL- MARUM**, *the City of Palm-trees*, Deut. xxxiv. 3. In *Hebrew, Hir-thamar*, the same as *Jericho*; which see before. From עירbir, *a City*, and תמר *thamar, a Palm-tree*.

,ιερῶιρואו, **URI**, Son of *Hur*, 1 Chron. ii. 20. From *Ur, Fire, Light*.

,אוריה**URIAH**, or *Urijah*, a Priest in the Time of *Isaiah*, Isai. viii. 2. *The Lord is my Light, or Fire, the Light of the Lord*; from אור *ur, or or, Fire*, and יה*jah, the Lord*.

,אוריאל**URIEL**, Father of *Maachah*, 2 Chron. xiii. 2. *God is my Light, or Fire, the Light of God*; from אורor, *or ur, Fire, Light*, and אלel, *God*.

,אוריםURIM and *Thummim, Light and Perfection*.

USURY.

VULGATE.

VULTURE.

,עוץ**UZ**, *Vulgate, Us*, Son of *Aram*, Gen. x. 23. *Counsel*: otherwise, *Wood*; from עץ*hetz*: or, according to the *Syriac, to fix, to fasten to*.

,עוזי**UZAI**, Father of *Palai*, Nehem. iii. 25. *Now*; from אזaz: otherwise, *or this*; from אוo, *or*, and the Pronoun זה*za, this*.

,עוזלἀζήλ, **UZAL**, Son of *Joktan*, Gen. x. 27. *That travels, that approaches*; from אזל *azel*: otherwise, *to fail*: otherwise, *to distill, to drop*.

,עוזא**UZZAH**, a Man's Name, *Ezr*. ii. 49. *Strength*; from עזbazaz: otherwise, *Goat*, or *Kid*; from עז*bez*.

שארה- ,עוזן**UZZEN-SHERAH**, a City, 1 *Chron*. vii. 24. *Ear of the Flesh, or of the Parent*, &c. from אוזן*ozen, an Ear*, and שאר*sheor, Flesh, or Parent*: *or the Ear of him that remains*; from the same Word *sheor*, or *shaar*, according to different Readings: otherwise, *Balances of the Flesh*, &c. from מאונים*moz-naim*, and *sheor, Flesh*.

,עזי**UZZI**, Son of *Bukki*, 1 Chron. vi. 5. *My Strength*, or *my Kid*; from *hazaz*, or *hez*. See *Uzzah*.

,עזיהו**UZZIAH**, Son of *Amaziah*, 2 Chron. xxvi. 1. *Strength of the Lord*; from עזז *hazaz, Strength*: otherwise, *the Kid of the Lord*; from עז*hez, a Kid*, and יה*jah, the Lord*.

,עזיאל**UZZIEL**, Son of *Bela*, 1 Chron. vii. 7. *Strength of God*; from עזז*hazaz*: or *Kid of God*; from עז*hez, a Kid*, and אל*el, God*.

,עזיאלי**UZZIELITES**, the Posterity of *Uzziel*, Numb. iii. 27.

W.

Names in W

27 names

WASHING.
WASHING-BALLS. WASHING *of Feet*.
WATCHERS.
WATERS.
WAY.
WEDDING.
WEEK.
WEEPING.
WEIGHTS.
WELL.
WHALE.
WICKED.
WIDOW.
WILL.
WILLOW.
WIND.
WINE.
WING.
WISDOM.
WITNESS.
WOMB.
WOMEN.
WOOD.
WORD.
WORK.
WORM.
ALOTH, a Village. *Joseph*.

Names in X

6 names

Ξαντικὸς, **XANTHICUS**, the Name of one of the Months of the *Grecian* Year, that answers to our Month of *April*; 2 Macc. xi. 30. *Xanthicus may signify black*.

XERXES.

XYLOPHORIA, a Feast. *Carrying of Wood*.

Y.

YESTERDAY, *and to-day*.

EAR.

Names in Z

123 names

,μἰναvεεσσצעננים, **ZAANANNIM**, a City, *Josh*. xix. 33. *Motions: otherwise, the Motion of him that sleeps*; from צעה*tsaba, to wander, to go up and down*, and from the Word נום*num, to sleep*: otherwise, *to transport*; from צען*tsabon*. ,זעוזZAAVAN, the Son of *Ezer*, Gen. xxxvi. 27. *Terror, Fear, Vexation, Emotion*; from זתת*zathah*.

ZABIANS. Ζαβαδαῖοι, ZABADEANS, a People that inhabit a Part of *Arabia*, 1 Macc. xii. 31. See *Zabud*.

,ὠββαζיזבי, **ZABBAI**, a Descendant from *Bebai*, Ezr. x. 28. *That runs or glides*; from זוב*zub*.

,זבריזABDI, Father of *Carmi*, Josh. vii. 1. *Portion, Dowry*; from זבד*zabad*. ,זבדיהZABDIAH, or *Zabdi*, the chief Officer of *David*'s Cellars, 1 *Chron*. xxvii. 27. *God is my Portion*.

,זבדיאלZABDIEL, Father of *Jeshobeam*, 1 Chron. xxvii. 2. *Portion of God*; from זבד*zabad, a Portion*, and אל*el, God*.

,ἀννεβαζזבינא, **ZABINA**, a *Chaldee* Name of one of those who had marry'd strange Wives, *Ezr*. x. 43. *That runs now*; from זוב*zub, to run or flow*, and נא*na, now*: otherwise, *that buys*; from the *Chaldee* Word זבן*zaban*.

,זבודZABUD, Son of *Nathan*, 1 Kings iv. 5. *Portion, or endow'd*; from זבד*zabad, a Dowry*.

ZABULUS.

,αἰαχκαζזכי, **ZACCAI**, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem*, Ezr. ii. 9. *Pure, clean*; from זכך*zacac*: or, according to the *Syriac, just*, or *justify'd*.

Ζακχαῖος, **ZACCHEUS**, a Man's Name, 2 *Macc*. x. 19. See *Zaccai*.

,זכורZACCHUR, Son of *Mishma*, 1 Chron. iv. 26. *That remembers, or is remembered*: otherwise, *Male*; from זכר*zacar, Male*, or *Memory*.

,זכריהZACHARIAH, one of the Princes or Heads of the Tribe of *Reuben*, 1 Chron. v. 7. *Memory of the Lord, or Male of the Lord*; from זכר*zacar, Memory, or Male*, and יה*jah, the Lord*.

,ἰρχεζזכר, **ZACHER**, *Vulgate, Zachar*, Son of *Abi-gibeon*, 1 Chron. viii. 31. *Memory, or Evil*.

ZACHEUS. ,צדוקZADOK, Son of *Abitub*, 2 Sam. viii. 17. *Just, or justify'd*. ,μααζזהם, ZAHAM, Son of *Reboboam* and *Abibail*, 2 Chron. xi. 19. *Crime, Filthiness, Impurity*; from זהם*ziem, naught, impure*.

,ρὼισהצעיר, **ZAIR**, a City, 2 *Kings* viii. 21. *Little*; from צער*tsachar*. See *Zoar*. Otherwise, *afflicted, in Tribulation*.

,צלף**ZALAPH**, Son of *Hanum*, Nehem. iii. 30. *Shadow, or Tingling of the Ear, or Smiling*; from צלל*tzalal, Shadow*, &c. and the *Chaldee* Word צלף*tzalaph, to break*.

,צלמון**ZALMON**, a Mountain, *Judg*. ix. 48. *His Shade, his Obscurity, his Image*; from צלם *tsalam, Shade, Image*, &c. and the Pronoun ון*on, his*.

,צלמנה**ZALMONAH**, one of the Stations of the *Israelites* in the Wilderness, *Numb*. xxxiii. 41. *The Shade, or Sound of the Number*; from צלל*tsalal*, *Shade*, &c. and מנה*manah, Number*: otherwise, *your Image, or Picture*; from צלם*tselem, Image, Picture*, and the Pronoun ,נה*yours*, or *ours*.

,צלמנע**ZALMUNNA**, a King of *Midian*, Judg. viii. 6. *Shadow, Image*, or *Idol forbidden*; from עלם *tselem, Shade*, and מנע*manah, to forbid*, or נוע*nuah*, *to be shaken*: otherwise, *Noise of Trouble*; from צלל *tsalal, Noise*, and *manah, Trouble*.

,זמזמים**ZAMZUMMIM**, Giants, or People, *Deut*. ii. 20. *Project of Crimes*, or *enormous Crimes*; from זמם*zamam*.

,ὠναζזנוח, **ZANOAH**, a City, *Josh*. xv. 34. *Forgetfulness, or Desertion*; from זנח*zanak*: otherwise, *this Rest, this Consolation*; from the Pronoun זה*ze*, *this* or *that*, and נוח*nuac, Rest*, or נחם*nakam, Consolation*.

ZAPHNATH-PAANEAH.

,צפון**ZAPHON**, the Name of a Place, *Josh*. xiii. 27. *That is hidden*, or *that observes*; from שוף *shuph*: otherwise, *the North*; from צפון*tsaphon*.

ZARA, a City. *Joseph*.

,צרעה**ZARAH**, a City, *Josh*. xix. 41. *Leprosy*, *or Scab*; from צרע*tsarah*.

,זרחי**ZARAITE**, Chief, or Father of *Sibbecai*, 1 Chron. xxvii. 11. *My East, my Brightness*.

ZAREATHITE, 1 *Chron*. ii. 53.

,זרד**ZARED**, a Brook, *Numb*. xxi. 12. *Strange Descent, or Power*; from רדדרד*radad, to descend, to put under*, or רדהרדה*radab, Power*, and זרzar, *strange*.

,צרפתה**ZAREPHATH**, or *Sarepta*, a City, 1 *Kings* xvii. 9. *Ambush of the Mouth*; from צררצר*tzarar, to lie in Ambush*, and פתפת*path*, *Mouth, Mouthful*: otherwise, *Crucible*, in which Metals are melted; from צרפץ*tzaraph, to melt, to purify*.

,השחר- ,ροσιοαϰ θρασσתצוש, **ZARESH-SHA- HAR**, a City, *Josh*. xiii. 19. *Position*, or *Plan of the Morning*; from צורהצורה*tsurah, to put*, and שחר *shakar, the Morning*: otherwise, *Link of Ambushes*, *or Figure of Blackness*; from צררצר*tsarar, to join or lay Ambushes*, or from צורצור*tzur, to figure, and* שחרשחר*shacar, Blackness*; or from יצריצר*jatzar, to form*, and שחרשחר*shacar, the Morning*: that is, *the Formation of the Morning*.

,αίοθθεσαזתואס, ζαθθά, **ZATTHU**, one of the Heads of the Families that renew'd the Covenant in conjunction with *Nehemiah*, Nehem. x. 14. *Olive, or Olive-tree*; from זיתזית*zith*.

ZATTU, one of the Heads of the Families that return'd from *Babylon* to *Jerusalem*, Ezr. ii. 8. From the same.

,זוזא**ZAZA**, Son of *Jonathan*, 1 Chron. ii. 33. *Beast*; from זיזziz: or *universal*, or *that glisters*: or, according to the *Syriac, that draws back*.ZEAL.

,זבדיה**ZEBADIAH**, Son of *Beriah*, 1 Chron. viii. 15. *Portion of the Lord, or the Lord is my Portion*; from זבדzabad, *a Portion*, and יהjah, *the Lord*.

,זבח**ZEBAH**, a King of the *Midianites*, Judg. viii. 5. *Victim, Sacrifice, Immolation*; from זבח *zabac*.

,הצביים**ZEBAIM**, *Vulg. Sabaim*, the Name of a Man, *Nehem*. vii. 59. *Kid, Antilope*, or *Beauties*; from צבי*zabi*: otherwise, *Armies*; from צבא *zaba*.

,ίερχεζ זברי, ζεβαδαῖος, **ZEBEDEE**, Father of *Micah*, Nehem. xi. 15. *Abundant Portion, or Flux*; from זבדzabad, *Portion*, or *endowed*, or זוב *zub, Flux*, and דיdai, *abundant, sufficient*.

,צבים**ZEBOIM**, a City, *Gen*. x. 19. *Deer*, *Goats*, &c. Also a Valley, 1 *Sam*. xiii. 18. *Tinging, Dying*; from ,צבעצבע*to stain*.

,άδβαζ זבודה, **ZEBUDAH**, the Mother of *Jehoiakim*, or *Eliakim*, 2 Kings xxiii. 36. *Endow'd*; from זבדzabad.

,זבל**ZEBUL**, Servant of *Abimeleck*, Judg. ix. 28. *Habitation*; from זבלzabal. ,זבלוניZEBULUN, the tenth Son of *Jacob*, Gen. xxx. 20. so call'd by allusion to the Verb זבדzabad, *to endow*: otherwise, *Dwelling*, *Habitation*; from זבלzabal.

,זבלוני**ZEBULUNITE**, Descendant of *Zebulun*, 1 Chron. xxvii. 19.

ZECHARIAH. See *Zachariah*.

,צדדה**ZEDAD**, or *Sedada*, the Name of a Place, *Numb*. xxxiv. 8. *His Side*; from צדtzad: or *his Hunting, or his Ambush*; from צדהtzadah, and the Pronoun הah, *his*.

,צדקיהו**ZEDEKIAH**, Son of *Josiah*, who before was call'd *Matthaniah*, 2 Kings xxiv. 17, 20. *The Lord is my Justice, or the Justice of the Lord*; from צדקtzadak, *just*, and יהjah, *the Lord*.

,צדקיאל**ZEDEKIEL**, the Name of an Angel. *Justice of God*.

,זאב**ZEEB**, one of the *Midianites* who was kill'd by the *Ephraimites* upon the Banks of *Jordan*, Judg. vii. 27. *Wolf*; from זאבzeeb.

,צלע**ZELAH**, a City, *Josh*. xviii. 28. *Side, or that halts*: otherwise, *calm, pacifick*.

,צלק**ZELEK**, one of *David's* thirty valiant Captains, 2 *Sam*. xxiii. 37. *The Shadow, or the Noise of him that licks, that laps, or strikes*; from צללtzalal, *to be in the Shade*, or *Tingling of the Ear*, and לקקlacac, *to lick or lap*: otherwise, according to the *Chaldee, that roasts or burns*, or *that strikes*; from צלהtsalah, *to roast*: and, according to the *Arabic, that makes a Noise*; from צלקtsalac.

,צל- פחד**ZELOPHEHAD**, Son of *Hepher*, Numb. xxiv. 33. *The Shade, or Tingling of Fear*; from צללtzalal, *Shadow*, &c. and from פחד *pakad, Fear*: otherwise, *the Fear of Submersion, or of being burnt*; from the same Word פחדpakad, and צלהtsalah, *to burn*; or from צללtzalal, *to be plunged, or sunk*.

Ζηλωτὴς, **ZELOTES**, the Surname of *Simon* the Apostle, Luke vi. 15. *Jealous, or full of Zeal*; from the *Greek* Word ζῆλος, *Zeal, Jealousy*.

ZELOTS.

,צמריםZEMARAIM, a City, *Josh*. xviii. 22. *Wool*; from צמרtsamar: otherwise, *Sap*, or *Succour*; from צמרתtsamereth.

,ϛοΐαραμασιצמרי, ZEMARITE, or *Samaræus*, Son of *Chanaan*, Gen. x. 18. *Wool, or Sap, or Succour. Septuag. Trees*.

,זמירהZEMIRA, Son of *Becher*, 1 Chron. vii. 8. From זמרzamar, *to sing*; or זמירzamir, *Vine*, *Branch*.

,μὰνεσηνצנן, ZENAN, a City, *Josh*. xv. 37. *Coldness*; from the *Chaldee* Word צנןtsanan: otherwise, *Buckler, Arms*.

Ζήνας, ZENAS, Doctor of the Law, *Tit*. iii. 13. *Living*; from the *Greek* Word ζῆν, *to live*.

,צפניהZEPHANIAH, Son of *Maasiah*, 2 Kings xxv. 18. *The Lord is my Secret, or the Secret of the Lord, or the North of the Lord*; from צפוןtsaphan, *to hide*, or *saphon, the North*, and יה *jah, the Lord*.

,צפתZEPHATH, a City, Numb. xxi. 3. *Judg*. i. 17, call'd *Horma. Which beholds, that attends, that covers*; from צפהtsaphah: otherwise, *Honey-comb*; from צוף*tzuph*.

,צפתהZEPHATHAH, a City, *Ezr*. ii. 4. See *Zephath*.

,ήσφπεσιצפי, ZEPHI, Son of *Eliphaz*, 1 Chron. i. 36. *That sees and observes, or that expects, or covers*; from צפהtzaphah.

,צפוZEPHO, Son of *Eliphaz*, Gen. xxxvi. 11. The same as *Zephi* before.

,צפיוןZEPHON, Son of *Gad. Vulg. Sephion*, Gen. xlvi. 16. *That beholds*; from צפהtsaphah: or *the North*; from צפוןtsaphon: or *that is hid*; from צפן*tsaphan*: otherwise, *the North that is hid*. ,ίνωφασιצפוני, ZEPHONITES, Descendants from *Zephon*, Numb. xxvi. 16.

,ϛορύτצרזח, ZER, a City, *Josh*. xix. 35. *Anguish*, *Pain, Tribulation*; from צורtzur, *to oppress*: otherwise, *Stone, Rock, Fortress*; from the same Word.

,זרחZERA, Son of *Reuel*, Gen. xxxvi. 13. *East, or Brightness*; from זרחzarach, *to arise, or Sun-rising*.

,זרחיהZERAHIAH, Son of *Uzzi*, 1 Chron. vi. 6. *East, or Brightness of the Lord*; from זרח *zarac*, &c. and יה*jah, the Lord*.

,צרדהZEREDA, the Country of *Jeroboam*, 1 Kings xi. 26. *Ambush, Change of Dominion, or Descent*; from צררtsarar, *to tye*, &c. and רדה *radah, to rule*, or ירדjarad, *Descent*: otherwise, *Plan of Power*. ,צרדתהZEREDATHAH, the Name of a Place, 2 *Chron*. iv. 17. See *Zereda*.

,αράσωζרשZERESH, the Wife of *Haman*, Esth. v. 10. A Name that is a Stranger to the holy Language. *Misery, Stranger, strange or dispersed Inheritance*; from ירשjarash, *Misery*, or *Heritage*, and זרzer *stranger*, or *dispersed*: otherwise, *Crown of Inheritance, or of Misery*, from the same Word זרzer, *Crown*, or *Circle*, and ירש *jarash, Inheritance*, or *Misery*.

,זרתZERETH, a Measure of Length. Also a Son of *Ashur*, 1 Chron. iv. 7. See *Zur*. Otherwise, *formed, made*; from יצרjatzar.

,צריZERI, Son of *Jeduthun*, 1 Chron. xxv. 3. *Squeezing, Bonds, Pains*; from צררtzarar: otherwise, *Rosin, Treacle*; from צרהtsarah: otherwise, *Stone*; from צורtsur.

,ῥὰραστצרורZEROR, Son of *Bechorath*, 1 Sam. ix. 1. *Boot, or that straitens, that binds*, *that keeps tight*; from צררtzarar: otherwise, *a Stone*; from צרורtzeror.

,צרועהZERUAH, Mother of *Jeroboam*, 1 Kings xi. 26. *Leprous*, or *Wasp*, or *Hornet*; from צרעtzerah.

,זרבבלZERUBBABEL, Father of *Meshullam*, 1 Chron. iii. 19. *Banish'd, or a Stranger at Babylon*; from זרzar, *a Stranger*, and בבלbabel: or *Dispersion of Confusion*; from זרzar, *to disperse*, and *babel*, *Confusion*.

,αίυσραστצרויהZERUIAH, or *Sarvia*, the Mother of *Abishai* and *Joab*, 1 Sam. xxvi. 6. *Pain*, or *Tribulation, Chains of the Lord*; from צרר *tsarar*: otherwise, *Placing*; from צרורהtsurah: otherwise, *Figure*; from צורtzur, and יה*jah, the Lord*.

,זתםZETHAM, *Vulgate, Zathan*, one of the Descendants of *Gershom*, 1 Chron. xxiii. 8. *Their Olive, or Olive-tree*; from זיתzaith, and the Pronoun ם*am, their*: otherwise, *this is perfect, compleat, finish'd*: otherwise, *simple*; from the Pronoun זהze, *this* or *that*, and תמם*thamam, perfect*, &c.

,זתןZETHAN, Son of *Bilhan*, 1 Chron. vii. 10. *Olive*, or *Olive-tree*; from זיתzaith.

,זתרZETHAR, the Name of one of the Eunuchs of *Ahasuerus*, Esth. i. 10. This Word is a Stranger to the *Hebrew* Tongue. *He that examines, or beholds, or Olive of Vision, or Olive of the Turtle*; from the Pronoun זהze, *this* or *that*,

and תורthur, *to examine, or behold*: otherwise, *Turtle*; from the same Word תורthur: or *Olive*; from זית *zith*.

,עזי**ZIA**, one of the Descendants of *Gad*, 1 Chron. v. 13. *Sweat, Labour*; from יזעjazah: otherwise, *Fear, Disturbance*; from זועzuah.

,ציבא**ZIBA**, a Servant of *Saul*, 2 Sam. ix. 2. *Army, Fight, Strength, Stag*; from צבאtzaba.

,νώγαβεσιβעון**ZIBEON**, Father of *Anab*, Gen. xxxvi. 2. *Iniquity that dwells*; from שוב *shub, to dwell, to rest*, and עוןhavon, *Iniquity*: otherwise, *Elevation*, or *Swelling*: otherwise, *Oath*, or *Fullness*, or *the Seventh*; from שבעshabah: according to the *Syriac, he that stains, or is stained*.

,צביה**ZIBIAH**, the Mother of *Joash*, 2 Kings xii. 1. *Deer*, or *Goat*, or *honourable and fine*; from צבהtzabah, or צביtzabi: otherwise, *the Lord dwells*; from יצבjatsab, *to dwell, to stand up*, and יהjah, *the Lord*: or *voluntary*, according to the *Syriac*.

,זכרי**ZICHRI**, Son of *Izhar*, Exod. vi. 21. *That remembers*, or *that is a Male*; from זכרzacar.

,הצדים**ZIDDIM**, a City, *Josh*. xix. 35. *Hunting*; from צדהtzadah, *to hunt, to lay an Ambush*: otherwise, *Sides*: and according to the *Syriac, Destructions, Desolations*.

,ציחא**ZIHA**, one of the chief of the *Nethinims*, Nehem. xi. 21. *Brightness, Whiteness*; from צחח *tzakak*: otherwise, *Dryness*; from צחיחהtzekika.

,ציקלג**ZIKLAG**, a City, *Josh*. xv. 31. *Measure press'd down*; from לוגlog, a kind of Measure of Capacity, and צוקtzuk, *to squeeze*: or *Measure running over*; from יצקjatzak, *to spill*, and *log, a kind of Measure*.

,ἀλλεσιλה, **ZILLAH**, the Wife of *Lamech*, Gen. iv. 19. *Shadow, which is roasted, the Tingling of the Ear*; from צלהtzalah, or צללtzalal: or *Prayer*, according to the *Syriac*.

,זלפה**ZILPAH**, *Leah's* Maid, *Gen*. xxix. 34. *Distillation*; from זלחzalaph: or *Contempt of the Mouth*; from זולzul, *Vile, deserving Contempt*, and פהpe, *the Mouth*.

,צלתי**ZILTHAI**, the Name of one of the Captains of the Troops of *Manasseh*, 1 Chron. xii. 20. *Shadow*, or *Tingling of the Ear*; from צללtsalal: otherwise, *roasted, burnt*; from צלהtzalah: or, according to the *Syriac, he that prays*.

,זמה**ZIMMAH**, descended from *Gershom*, 2 Chron. xxix. 12. *Thought, evil Contrivance*; or *Crime*; from זממzamam.

,νάρβμεζρמז, **ZIMRAM**, Son of *Abraham* and *Keturah*, Gen. xxv. 2. *Song*, or *Singer*; from זמר *zamar*. See *Zimri*.

,ἰρβμαζιמרז, **ZIMRI**, Son of *Salu*, Numb. xxv. 14. *My Field*: otherwise, *my Vine, my Branch*; from זמרzamar, *to sing*, or זמירzamir, *Vine*, *Branch*.

,צן**ZIN**, a Desert near *Kadesh* and *Paran*, Numb. xiii. 22. *Buckler, Coldness*; from סנןsinan.

,ἀζιζναז, **ZINA**, *Vulgate, Ziza*, the Son of *Shimei*, 1 Chron. xxiii. 10. *Fornication, Prostitution*; from זנהzanah: otherwise, according to the *Syriac, Inn*; from זוןzun, or from זוניהzunah: otherwise, *Arms*.

,עיון**ZION**, a Mountain, or Fortress, 2 *Sam*. v. 2. *Monument raised up, Heap of Stones set up*, *Sepulchre, Turret, Dryness*; from צוןtzun.

,ציער**ZIOR**, a City, *Josh*. xv. 54. *Small*; צער *tsahar*: otherwise, *Ship of him that watches, or is awake, or of him that is rob'd, or of the Enemy*; from צtzi, *a Ship*, and עורbur, *to be awake*, or from ערber, or *bur, an Enemy*: or *that watches*: or from ערהbarah, *to spoil or rob*.

,νὴμ ϛορετύεδיום**ZIPH**, or *Zio*, the Name of the second of the *Hebrew* Months, which, after the Captivity, was call'd *Jar*, or *Ajar*, 1 Kings vi. 1. It answers partly to *April* and *May*. It signifies *this*, or *that*; from זהze, or *zu*: or according to the *Syriac, Brightness*.

,זיף**ZIPH**, or *Zipha*, a City, *Josh*. xv. 24. *This Mouth, or Mouthful*; from זהze, *this*, or *that*, and from the Word פהpe, *a Mouth*, or *Mouthful*: otherwise, זוחzuph, which in *Chaldee*, signifies *to falsify*, or *corrupt*.

,זיפא**ZIPH**, Son of *Jabaleleel*, 1 *Chron*. iv. 16. See before.

,צפיון**ZIPHION**, Son of *Gad*; *Vulgate*, *Sephion*, Gen. xlvi. 16. *That beholds*; from צפה *tsaphah: or the North*; from צפוןtsaphon: *or who is hid*; from צפנtzaphan: otherwise, *the North that is hid*. ,צפורZIPPOR, Father of *Balak*, Numb. xxii. 2. *Bird*, or *Sparrow*; from צפרtsiphor: otherwise, *Crown*, or *Desart*: or according to the *Syriac*, *early in the Morning*, or *Goat*.

,שפורה**ZIPPORAH**, the Wife of *Moses*, Exod. ii. 21. *Beauty, Trumpet*; from שפר *shaphar*.

,זפרנה**ZIPHRON**, one of the Limits of *Judea*, Numb. xxxiv. 9. According to the *Hebrew* and *Syriac, Falseness of the Song*, or *false Joy*: otherwise, *Whistling*; from זפרzaphar.

,יסתרי**ZITHRI**, Son of *Uzziel*, Exod. vi. 22. *To hide*: otherwise, *Demolish'd*, or *overturn'd*; from סתרsathar: otherwise, *my Refuge*; from *sathar*, and the Pronoun יi, *my*.

,ציזἄγιϛ, **ZIZ**, the Side of a Hill or Mountain, 2 *Chron*. xx. 16. *Flower, Branch, a Lock of Hair*; from ציץtziz: otherwise, *Wing*, *Feather*, according to the *Syriac*.

ZIZA, Son of *Shiphi*, 1 Chron. iv. 37.

ZIZITH, *Fringe*.

,זען**ZOAN**, a City of *Egypt*, Ezek. xxx. 14. *Motion*. See *Tanais*.

,ἀρογοζצוער, σογὼρ, σηγὼρ, **ZOAR**, a City, *Gen*. xiii. 10. The same which is call'd *Bela*, Gen. xiv. 8. *Small*; from צערtzahar.

,צבבה**ZOBEBAH**, Son of *Coz*, 1 Chron. iv. 8. *The Army*, or *the Fight is in her*; from צבאtzaba: otherwise, *the Tumour, the Swelling is in her*; from צבהtzabah, and the Preposition בbeth, *in*, and the Pronoun הa, *her*.

,ῥὰασרחצ, **ZOHAR**, Father of *Ephron*, Gen. xxiii. 8. *White, Shining*; from צחרsahar: otherwise, *Dryness*; from צחיחהtsekica.

,זחלת**ZOHELETH**, a Rock, 1 *Kings* i. 9. *That creeps, slides, or draws*; from זחלzakal.

,זוחת**ZOHETH**, Son of *Ishi*, 1 Chron. iv. 20. *To separate*, from זחחzacac: otherwise, *he that fears, or is bruised*; from זוzu, *this, or that*, and חתחcathath, *to bruise, to astonish*: or, according to the *Syriac, that descends*.

ZOLEIKA.

,צופה**ZOPHAH**, Son of *Helem*, 1 Chron. vii. 35. *Decree that binds*; from צוהtsiva, *Decree*, or *Precept*, and פחpac, *Bond*: otherwise, *the Precept of the Blowing*; from the same Word *tsiva*, and פוחpuac, *to blow*. These Etymologies are forc'd, and there is reason to believe, that the Text is corrupted. ,צופיZOPHAI, Son of *Elkanah*, 1 Chron. vi. 26. *That beholds*; from צפהtsapha: otherwise, *Honey-comb*, or *that swim*; from צוף*tsuph*: otherwise, *which is cover'd*.

,צופר**ZOPHAR**, a *Chaldee* Name, one of the Friends of *Job*, Job ii. 11. *Rising early*, or *Crown*; from צפירהtsephira: otherwise, *Sparrow*, or *little Bird*; from צפרtzippor: otherwise, *Goat*, according to the *Syriac*; from צפירtsaphir.

,צופים**ZOPHIM**, Descendants from *Zuph*, 1 Sam. i. 1. *Those that behold, that attend*; from צפהtsaphah, *to behold, to attend*: otherwise, *that float, that cover*, or *Honey-combs*; from צוף*tsuph*.

,צרעה**ZORAH**, a City, *Josh*. xv. 33. *Leprosy*, or *Scab*; from צרעtsarah.

,צרעי**ZORITES**, Inhabitants of *Zorah*, 1 Chron. ii. 54. *Leprous, scabby*.

ZOROASTER.

,ῥὰγωσרצוע, **ZUAR**, Father of *Nethaniel*, Numb. i. 8. *Small*.

,φὼσφצוף, σὺφ, σἰφ, **ZUPH**, Son of *Tobu*, 1 Sam. i. 1. *That beholds*, or *observes*, or *watches*; from צפהtsapha: otherwise, *Roof, Covering*; from צפוי*tsuphui*: otherwise, *Honey-comb*, or *that floats*: from צוף*tzuph*.

,צור**ZUR**, the Father of *Cozbi*, the *Midianite*, that was kill'd by *Phinehas* in the Wilderness of *Shittim*, Numb. xxv. 15. *Stone, Rock, that besieges*, or *preaches*; from צררtsarar: otherwise, *that tyes or chains*: otherwise, *Plan, Form*; from צורהtsurah.

,צוריאל**ZURIEL**, Son of *Abihail*, Numb. iii. 35. *Stone, Strength, Rock of God*, or *God is my Strength*; from צורtzur, and אלel, *God*.

,צורישדי**ZURISHADDAI**, Father of *Shelumiel*, Numb. i. 6. *The Almighty is my Rock, my Strength*; from צורtsur, and שדיshaddai, *All-mighty*.

,ἀρυχσἰ ηνθἔזוזים, **ZUZIM**, a People, according to the *Vulgate*; Gen. xiv. 5. *The Posts of a Door*; from זוזzuz: otherwise, *Splendor, Beauty*; from זיזziz: otherwise, *Revolters*, according to the *Syriac*.