

# ANTIQUITIES

SACRED and PROFANE:

OR, A

## COLLECTION

OF

Curious and Critical DISSERTATIONS

ON THE

### Old and New Testament.

Written in *French* by the Learned  
D. AUGUSTIN CALMET.

Done into ENGLISH, with Notes, by N. TINDAL, M.A.  
Vicar of *Great Waltham* in *Essex*.

NUMB. V. Containing,

- I. *A Summary of the History of the Eastern Monarchies, from the time of Solomon, till after the Babylonish Captivity, for the clearing up the History of the Hebrews, as related by the Prophets, and reconciling the Sacred and Profane Historians.*
- II. *The History of the Neighbouring Nations of the Jews, viz. Philistines, Phœnicians, Idumeans, Ammonites, and Moabites, and the Syrians of Damascus, for the better understanding the Prophecies relating to them.*

To be continued Monthly.

LONDON,

Printed for J. ROBERTS, in *Warwick-lane*; and Sold by J. KNAPTON, and W. and J. INNYS, in *St. Paul's Church-yard*; J. PEMBERTON, and T. WOODWARD, in *Fleetstreet*; S. WILMOT, at *Oxford*; and C. CROWNFIELD, at *Cambridge*. M.DCC.XXIV.

(Price One Shilling.)

Of whom may be had the former Numbers.

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Donatus Erasmus, M.A.  
Vice-Chancellor of the University of Cambridge

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A  
S U M M A R Y  
O F

The History of the *Eastern Nations*,  
from *Solomon* to the *Babylonish* Cap-  
tivity ; in order to clear up the  
History of the *Jews* in the *Prophets*.



THE Difficulty of explaining the *Prophets*, is owing to the imperfect Knowledge we have of those Nations the *Hebrews* had to do with, and to the difference we find in the *Sacred* and *Profane* Writers as to the *Names, Dates, and Events*, mention'd in their respective Histories. From *Abraham* to *David* the History of the *Hebrews* goes on smoothly without any Rub, because it relates only to one single Nation, who confin'd themselves within the Bounds of their own Country, and had little or no concerns with any foreign Powers. In the Accounts of those early Ages, we are not put to the trouble of reconciling the *Sacred* with the *Heathen* Historians ; seeing these last go not back so far. In

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vain should we look in the *Greek* or *Roman* Authors for an account of the War of *Amraphel* King of *Shinar*, of *Arioch* King of *Ellasar*, of *Chedorlaomer* King of *Elam*, and *Tidal* King of Nations, against the Kings of *Sodom*, *Gomorrab*, and the other Cities of *Pentapolis*. Neither do they give us any Information of the Dominion and Monarchy of *Nimrod*, and his Successors; nor of the Conquest the *Hebrews* made of *Canaan* and the Land of the *Amorites*, where so many Kings were put to death.

We find in the time of the *Judges*, a *Chusan Rishathaim* King of *Mesopotamia*, entirely unknown to the *Antients*. The Kingdoms of the *Idumeans*, *Philistines*, *Amalekites*, *Midianites*, *Moabites*, *Ammonites*, are buried in a profound Oblivion by *Heathen* Writers. These were, however, powerful Nations, with whom the *Hebrews* had the most to do. But as I observ'd, this Silence of *Profane* Historians, removes all Obstacles in the Study of *Antient History*. Intricacies and Difficulties belong only to the History of later Times.

*David* and *Solomon*, whose Power was so Great and Flourishing, make but an inconsiderable Figure in *Profane* History. Their Empire is not so much as mentioned with the four Great Monarchies of the *Assyrians*, *Medes*, *Persians*, and *Chaldeans*; tho' its Extent and Power gave it a good Claim to be taken notice of. In the Reign of *David*, *Syria* was parted between *Hadadezer* King of *Damascus*, and *Toi* King of *Hamath*. *David* brought the former into Subjection, and entered into an Alliance and Friendship with the latter (a). He extended his Conquests beyond the *Euphrates* (b). He was at Peace with *Egypt* and *Phœnicia*. All the rest of the Nations round about were subject and tributary to him. *Solomon* maintain'd, and enlarg'd the Dominions *David* left him (c). It may be demanded, where was then the great Monarchy of the *Assyrians*, so much boasted of for its Grandeur and Power? *Amraphel* King of *Shinar* or *Babylonia*, *Arioch* King of *Ellasar*, *Chedorlaomer* King of *Elam*, spoken of in *Genesis* (d), and *Chusan Rishathaim*, mentioned in *Judges* (e); were these the Heads, or Members only of this pretended Monarchy of

(a) 2 Sam. viii. 5, 9, 10, &amp;c.

(b) Ibid. 3. and 1 Kings x. 16. Psal. lx. i.

(c) 1 Kings iv. 24. ix. 17.

(d) Gen. xiv.

(e) 2 Kings xv. 19.

the *Assyrians*? From *Nimrod* to the Reign of *Menabem* King of *Israel*, there is nothing said in Scripture of any King of *Assyria*. But from the time of *Menabem*, we meet with *Tiglath-Pilefer*, *Salmaneser*, *Sennacherib*, and *Eferbaddon*; and on the other hand, *Merodach Baladan* King of *Babylon*, in the Reign of *Hezekiah* (f), and afterward *Nebuchadnezzar*, so famous in the sacred Writings, and not unknown to profane Authors. To *Nebuchadnezzar*, succeeded *Evilmerodach*, then *Belshazzar*; after him, *Darius the Mede*, *Cyrus*, and the *Persians*. This is the general *Idea* the Scriptures give us of these celebrated Monarchies.

As for the Kingdom of *Egypt*, the Antiquity of it is beyond all dispute; but its Beginnings are so dark and obscure, that there is no knowing any thing of the Matter. Each Writer reduces and adjusts the first *Dynasties*, according as he pleases. The first King of *Egypt* that invaded the *Hebrews* in their own Country, was *Shishack*, who wag'd War against *Rehoboam* the Son of *Solomon* (g). A long time after, *Pharaoh Necho* vanquish'd *Josiah* (h): And lastly *Hophra*, called by *Profane Historians* *Apries*, came to the Relief of *Jerusalem*, then besieged by *Nebuchadnezzar* (i); but was overcome, and obliged to retreat. This is all the Scriptures inform us of this famous Kingdom. Too short an Account, to give us any Assistance in clearing up the Prophecies; and therefore we are fain to have recourse elsewhere for Light to guide us in a Path so dark and intricate.

After the Separation of the ten *Tribes*, the Monarchy of the *Hebrews* founded by *David*, and kept up by *Solomon*, began to decline. It held out for some time; but at length was forced to submit to the Kings of *Assyria* and *Babylon*. Two powerful Nations, the *Egyptians* on one side, and the *Syrians* on the other, contended many Years who should be Masters of this Country. The Kings of *Damascus* had continual Wars with the Kings of *Israel* and *Judah*, till these last finding themselves not a Match for them, call'd in to their Aid the Kings beyond the *Euphrates*. This Step was equally fatal to both of them, I mean, to the *Syrians* as well as

(f) 2 Kings xx. 11, 12.  
(i) Jer. xlv. 30.

(g) 1 Kings xiv. 25.

(h) 2 Kings xxiii. 29.

*Hebrews.* The *Syrians* were defeated, and their Power destroy'd ; but the *Hebrews* remain'd in Subjection, and became tributary to their Deliverers, who soon prov'd their most dangerous Enemies. After they had drain'd them by intolerable Taxes and Tributes, they entirely bereav'd them of their Liberty, and carried them away Captive at several times beyond the *Euphrates*.

The *Egyptians* invaded *Judea* in the Reign of *Rehoboam*, and after they had drawn from thence immense Riches, march'd back into their own Country. They came no more into *Palestine* till the time of *Josiab*. *Necho*, King of *Egypt*, having a design of carrying his Arms as far as the *Euphrates*, demanded leave of *Josiab* King of *Judab* to pass thro' his Territories ; the which being refus'd him, they came to a Battel, wherein *Josiab* was slain (k). The *Egyptian* laid claim to *Judab*, as his own by Right of Conquest : He deposed *Jehoahaz* (l), whom the People had placed upon the Throne, without consulting him, and carried him away Captive into *Egypt*. He made *Jehoiakim* King in his room, and laid the Country under a Tribute of an hundred Talents of Silver, and a Talent of Gold. The Dominion of the *Egyptians* over *Judea*, did not last long. *Nebuchadnezzar* King of *Babylon*, came and conquer'd the whole Country, and confin'd the King of *Egypt* within his own Bounds (m). This last made some Attempts to resist *Nebuchadnezzar*. He entered several times into Leagues with the Kings of *Judab*, to put a stop to the Progress of the King of *Babylon* : but all his Endeavours prov'd ineffectual ; he was forced to submit to the Conqueror, who took *Jerusalem*, and carried off *Judab* beyond the *Euphrates*.

Whilst these two mighty Powers were contending for the mastery of *Palestine*, there were several less important Wars carried on between the Kings of *Judab* and *Israel* ; and between them, and the *Philistines*, *Idumeans*, *Ammonites*, and *Moabites*. But these petty Wars serv'd only to weaken those that wag'd them, and to pave the way to the Conquest of their Country, which in the end was effectually brought about.

(k) 2 Kings xxiii.

(l) 2 Kings xxvi. 30, 31.

(m) 2 Kings xxiv. 6, 7.

Dis. III. *History of the Eastern Nations.*

This, in short, is a general View of the History of the *Hebrews* from *David* to the *Babylonish* Captivity, and of the Relation they stood in with other Nations during all that time. But it will be necessary to be somewhat more particular in these Matters. In order to this, I shall join the Accounts of *Profane* Authors, to those of the *Sacred* Historians, taking in at the same time what is said by the *Prophets*. These last will supply us with abundance of Particulars, which we should in vain search after elsewhere; more especially *Jeremiah*, who may be considered as the *Prophet* of the *Gentiles*, from the many *Prophecies* he has left us relating to them.

Sect. I. *The History of the Assyrians.*

THE *Assyrian* Monarchy was founded by *Ninus* the Son of *Belus*, and lasted, according to *Herodotus* (n), 520 Years in *Higher Asia*. *Ninus*, say some (o), reigned 52 Years, others say (p), 17. He beautified and enlarged the antient City of *Nineveh*, built long before by *Nimrod* (q). *Usher* fixes the beginning of *Ninus's* Reign to the Year of the World 2737, in the time of *Deborah* and *Baruch*.

To *Ninus* succeeded his Wife *Semiramis*, who reign'd 42 Years. She raised the Empire to the highest Pitch of Glory, and left it in a flourishing Condition to her Son *Ninias*. There is not a word in Scripture of this famous Monarchy, or of *Ninus*, *Semiramis*, and their Successors, till the time of the Prophet *Jonah* (r); and even then we are not told the Name of the Prince who then reign'd in *Assyria*. But we find *Nineveh* to have been an exceeding great City, quite sunk into Luxury and Debauchery. However, they repented at the Preaching of *Jonah*, the King laid aside his Royal Robes, put on Sackcloth, sat in Ashes and proclaim'd a general Fast both for Man and Beast. God being moved at these Signs of Repentance, pardon'd them, and put not his Threatnings

(n) Herod. l. 1. c. 95. (o) Afric. & Euseb. (p) Diod. l. 2. Dionys. Halic. Hist. Rom. initio. (q) Gen. x. 9, 10. (r) Jon. i. 3. This Prophet lived in the Reigns of Azariah King of Judah, and Jeroboam King of Israel, in the Year of the World 3180.

in execution. We meet with a King of *Nineveh*, called *Phul*, in the time of *Menahem* King of *Israel*, about 50 Years after *Jonah*. *Phul* came against *Israel*, and *Menahem*, to gain him over to his Side, gave him a thousand Talents of Silver (s). This is the same King mentioned in *Hosea* in these Words, *When Ephraim saw his Sickness, then went he to the Assyrian, and sent to the King the Avenger* (t). *Phul* is suppos'd to be the Father of *Sardanapalus*, or *Sardanapalus* himself, so much spoken of by the *Antients*. Indeed, *Profane* Authors call the Father of *Sardanapalus*, *Anacindaraxes* (u), or *Anabaxares*; but it is well known the antient Kings of this Country had several Names, and that the *Greeks* strangely altered proper Names.

The Wickedness of *Nineveh* being grown to a monstrous height in the Reign of *Sardanapalus*, God raised up Enemies against him. *Arbaces*, Governour of *Media*, full of Indignation at the effeminate Life this Prince led in his Palace, entered into a Confederacy against him with *Belesis* Governour of *Babylon* (w). They resolved to shake off the Yoke of so wretched a Monarch. They besieged him in *Nineveh*, and compelled him to burn himself in his Palace with all his Riches, which were prodigious (x). *Arbaces* and *Belesis* divided his Dominions between them. The former had *Media*, and the latter *Babylon*, where he reign'd 14 Years. They left *Ninus the Younger* at *Nineveh*, the Heir of the antient Kings of *Assyria*, who kept up the Monarchy in some Splendor. Thus three large Empires sprung up out of the Ruins of the *Assyrian* Monarchy; *Those* of *Nineveh*, *Babylon*, and *Media*. I shall consider each of these apart, so far as they related to the Affairs of the *Jews*.

*Belesis*, whom *Isaiab* (y) calls *Baladan*, and *Profane* Authors *Nabonassar* (z), founded the *Babylonian* Monarchy, and fix'd the Imperial Seat at *Babylon*, a City built long before by the *Assyrians* (a). *Merodach Baladan*, Son or Grandson to *Belesis*, courted the Friendship of *Hezekiab* King of *Judah*, as appears from the Embassy he sent to that Prince

(s) 2 Kings xv. 19. 1 Chron. v. 26. (t) Hosea v. 13. *What is translated in our English Bible by King Jareb, is rendered in the Vulgate by Regem Ultorem.* (u) Athen. l. 12. c. 7. (w) Ibidem. (x) See Usher ad ann. M. 3254. (y) Isai. xxxix. l. 2 Kings xx. 12. (z) Hippar. Ptolem. Cenforin. (a) Isai. xxiii. 13.



to congratulate him upon the miraculous Recovery of his Health (b). We hear no more of the Kings of *Babylon*, till the time of *Eserbaddon*; of whom I shall speak hereafter.

*Ninus the younger*, who continu'd King of *Assyria* and *Nineveh*, is the *Tiglath-Pileser* of the Scriptures (c). His Empire was apparently the most famous in all the *East*, since *Abaz* King of *Judab* sent to desire his Assistance against *Rezin* King of *Damascus*, and *Pekah* King of *Israel*. *Tiglath-Pileser* came himself in Person; and having slain *Rezin* in Battel, took *Damascus*, and carried off the People beyond the *Euphrates*, so put an end to the Kingdom of *Damascus* or *Syria*. After this he entered the Kingdom of *Israel*, vanquish'd *Pekah*, and sent away the greatest part of the Tribes that were subject to him, beyond the *Euphrates* (d). *Abaz*, who had invited this Conqueror into his Country to assist him against the neighbouring Princes, soon repented of what he had done. He was forced to empty the Royal Treasury, and melt down the Vessels of the Temple, to satisfy the greedy *Tiglath-Pileser*. *Abaz* became tributary to him, the which gave the *Assyrian* a pretence of frequently visiting him, till at length he finally ruin'd him.

*Salmaneser*, the Successor of *Tiglath-Pileser*, came into *Syria* in the Year of the World 3280, and destroyed the Country of the *Moabites*, according to the Prediction of *Isaiab* three Years before (e). Afterwards he blocked up *Samaria* and carried it after a three Years Siege. He transplanted the rest of the Tribes beyond the *Euphrates* (f). Thus ended the Kingdom of *Israel* in the Year 3283. *Hezekiab* King of *Judab*, by the peculiar Protection of Heaven, escaped the Fury of *Salmaneser*. Upon this, *Salmaneser* return'd Victorious to *Nineveh*.

But it was not long before he was obliged to return to *Palestine*, to assist the *Gittites* against *Eluleus* King of *Tyre* (f). These *Gittites* were the *Cypriots*, according to *Scaliger*; or rather the *Philistines*, particularly those of *Gath*, according

(b) 2 Kings xx. 13. (c) 2 Kings xv. 29. xvi. 7, 10. 1 Chron. x. 6. &c. (d) By which means the Prophecy of Amos, v. 26, 27. was fulfilled. Prideaux observes, that the planting the Captives in the Land of the Medes, 1 Chron. v. 26. is a Proof that Media was then subject to the King of Assyria, and therefore Tiglath-Pileser and Arbaces were the same Person. Part I. l. 1. Connect. (e) Isai. xvi. 1. (f) 2 Kings xvii. 6. and xviii. 15.

to *Usher* (g). *Salmaneser* had the better of the *Phœnicians*; and Matters being brought to an Accommodation, he march'd back to *Nineveh* with his Army.

A little after this, the greatest part of the Seaport-Towns belonging to the *Tyrians*, revolted to the *Assyrians*. *Salmaneser* hastened to their Assistance. Upon which, they fitted out a Fleet of sixty or seventy Sail, having on board 800 *Phœnician* Rowers. The *Tyrians* attack'd them with 12 Vessels only, dispers'd their Fleet, and took 500 Prisoners. The King of *Assyria* durst not undertake the Siege of *Tyre*; but left some Troops behind to guard the Springs from whence the People of *Tyre* drew their Water. The Besieged render'd this Stratagem of his of no effect, by digging Wells within their own Walls. About this time it was, that *Isaiab* pronounced against the *Tyrians* those grievous Prophecies we read in his *xxiii* Chapter. And King *Hezekiab* apparently took the Advantage of the Confusion *Phœnicia* and all the Sea-Coast was in, to fall upon the *Philistines*. An account of which War you have in *2 Kings* *xviii*. 8.

*Sennacherib*, who succeeded *Salmaneser*, carried the War into all *Asia* and *Egypt* (h). It was in all likelihood, whilst he was busied in his Wars in *Asia*, that *Hezekiab* shook off the *Assyrian* Yoke, and refused to pay Tribute to *Sennacherib*. The Scriptures (i) intimate, that *Hezekiab* entered into a League with the Kings of *Egypt* and *Ethiopia*, for their mutual Defence against the *Assyrian*. *Sennacherib* came to *Judea*, and took the principal Cities of the Country (k). It is very probable he took *Damascus* in his March (l); but however, he did not besiege *Jerusalem*. He thought it necessary to go first into *Egypt*, and cut up the Evil by the Roots, by taking from *Hezekiab* all hopes of Assistance from *Pharaoh*. This War took him up three Years, according to *Berosus* (m). *Hezekiab* in the mean time left no Stone unturn'd to put *Jerusalem* in a Condition to endure a long Siege (n). *Sennacherib* came back from *Egypt* to *Judea*, and laid siege to the fenced Cities in the Southern Parts of the Country, some whereof he took.

(g) *Ush.* ad an. 3287. (h) *Beros.* apud *Jos. Antiq.* l. x. c. 1. (i) *Isai.* xxx. 1, &c. *lvii.* 9. 13. *2 Kings* xix. 9. xviii. 24. (k) *Isai.* x. 28, 29. *2 Kings* xviii. 13. (l) See the Author's Comment. on *Isai.* xvii. 1. (m) *Ber.* apud *Jos. Antiq.* l. x. c. 1. (n) *2 Chron.* xxxii. 2.

*Hezekiah* fearing the worst, resolv'd to purchase a Peace of *Sennacherib* at any rate. He gave him 300 Talents of Silver and 30 Talents of Gold (o). But the *Assyrian*, not satisfied with this vast Sum of Money, sent *Rabshekar* to require *Hezekiah* to deliver up *Jerusalem*, and submit himself to him. *Isaiab* heartened the King of *Judah* against the Menaces of *Sennacherib*, by assuring him that *Jerusalem* should not be besieged, and that the Enemy should soon be forced to retire (p). Accordingly, *Sennacherib* being upon the march, in order to give Battel to *Tirbakab* King of *Ethiopia*, who was coming to the assistance of *Hezekiah*, the Angel of the Lord in one Night smote in the Camp of the *Assyrians* 185000 Men (q). *Sennacherib* got safe to *Nineveh*, where he was put to death by his own Sons about 55 days after his return (r).

In the first Year of this War, *Hezekiah* fell dangerously ill. *Isaiab* told him at first he would die; but the Lord, mov'd by the Tears of *Hezekiah*, sent him word by the same Prophet, that he should recover, and live 15 Years longer: and for a Proof of the truth of his Prediction, he caus'd the shadow of the Sun to go back ten Degrees (s). The Fame of this Miracle reach'd the ears of *Merodach Baladan* King of *Babylon*, who sent Ambassadors to *Jerusalem*, to congratulate *Hezekiah* upon the Recovery of his Health, and to know the truth of the Prodigy that had happened (t). *Hezekiah* was wonderfully pleas'd with this Embassy. He highly caressed the Ambassadors, and, out of too much Ostentation, shew'd them all his Treasures. *Isaiab* severely reprimanded him from the Lord, and assured him, that one day all his Riches should be carried away to *Babylon* (u).

*Sennacherib* being slain, as I observed above, his two Sons that had committed the Parricide, were forced to fly for their Lives to the Mountains of *Armenia*, and *Esarhaddon*, another of his Sons, succeeded in his room (w). He is called *Sargon* in *Isaiab* (x). He reign'd 19 Years, made War upon the *Philistines*, and took *Ashdod* under the Conduct of *Tartan* the General of his Army (y). He invaded *Egypt*, *Ethio-*

(o) 2 Kings xviii. 14. About 350,000 l. of our Money. (p) 2 Kings xix. 32, 33.  
 (q) 2 Kings xix. 35. (r) Tob. i. 21. (s) 2 Kings xviii, xix, xx. *Isaiab* xxxvi, xxxvii.  
 (t) 2 Kings xx. 12. (u) *Isaiab* xxxviii, xxxix. 2 Kings xx. 12.  
 (w) *Isaiab* xxxii. 36, 37, 38. (x) *Isaiab* xx. 1. (y) *Ibidem*.

*phia* (z) and *Idumea* (a), to revenge the quarrel of *Sennacherib* his Father. At last he took *Jerusalem*, made *Manasseh* Prisoner, and carried him to *Babylon* (b). But this last War was not till a good while after the former. He first united the *Assyrian* and *Babylonian* Monarchies, for want of Heirs in the Family of *Belesis* (c), which was not done without some Bloodshed, as appears from *Isaiab* xxiii. 13. This is the same Prince that sent the Priests of the Lord to the *Cutheans*, whom *Salmanser* King of *Assyria* had planted in *Samaria*, in the room of the *Israelites* he had carried off (d). *Manasseh* returned to *Jerusalem* the same Year he was taken Prisoner (e).

Saosduchibus, or the Buchodorus of Judith.

*Saosduchibus* succeeded *Esharaddon*, and reign'd 20 Years according to *Ptolemy*. He is thought to be the *Nebuchadnezzar* of the Book of *Judith* (f), who having overcome *Arphaxad* King of the *Medes*, the *Dejoces* of *Herodotus* (g), aspired to an universal Monarchy. To this end he sent *Holofernes* with a powerful Army into *Palestine*. But this General was kill'd, and his Army routed before *Bethuliah*, in the manner we find it related in *Judith*. There are a great many difficulties in this History, which I shall not inquire into at present, but shall consider them in my Preface to the Book of *Judith*.

Chiniladanus, or Saracus.

*Chiniladanus*, or *Saracus*, who succeeded *Saosduchibus* in the Monarchy of *Assyria* and *Babylonia*, did nothing, that we know of, that related to the History of the *Jews*. But he is famous for the War he carried on against *Nabopolassar*, Governour of *Babylon*, and *Astyages* Son of *Cyaxares* King of *Media* (h). These two Princes are called *Nebuchadnezzar* and *Abasuerus*, in the Holy Scriptures (i). They entered into an Alliance together, by the means of a Marriage between *Amyitis*, Daughter of *Astyages*, and *Nebuchadnezzar* the Son of *Nabopolassar*; *Chiniladanus* was besieged in *Nineveh*, and after the City was taken, his Dominions were shar'd between the two Conquerors. *Nabopolassar* became Master of *Nine-*

(z) Isai. xx. (a) Isai. xxxiv. (b) 2 Chron. xxxiii. 11. (c) Ush. ad an. 3323. ex Canon. Ptolemaico. (d) Ezra iv. 2, 10. he is there called the Great Asnappar. (e) Ush. ad an. 3327. (f) Jud. i. 1. (g) Herodot. l. i. c. 101, 102. (h) Alex. Polyhistor. apud Syncell. See Ush. ad an. 3378. (i) Tob. ult. Dan. xi. 1.

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*veb* and *Babylon*; and *Cyaxares* of *Media*, and the bordering Provinces (k).

Sect. II. *The Monarchy of the Chaldeans.*

**N**ABO POLASSAR invested his Son *Nebuchadnezzar* Nabopol with Royal Power and Dignity, and sent him into *Syria* far takes and *Palestine*. The young Prince in his March defeated the Son into P Garrison *Necho* King of *Egypt* left at *Carchemish* on the Partnership in Empire. *Euphrates* (l); and advancing with his Army as far as *Judea*, he took *Jeboiakim* the Son of *Josiah* King of *Judah* Prisoner (m); and setting him again at liberty, made him Tributary to him (n). *Jeboiakim* paid him Tribute three Years. But growing weary of this Subjection, and imagining a War was going to break out between the *Egyptians* and *Assyrians*, he refus'd to pay it any longer. It was about this time that *Nebuchadnezzar* saw the Vision of the great *Image* made up of several Sorts of *Metals*, the meaning whereof *Daniel* explained to him (o). The Revolt of *Jeboiakim* obliged *Nebuchadnezzar* to come again to *Judea*; he besieged and took *Jerusalem*, put *Jeboiakim* to death, and made *Jeboiachin*, or *Jeconiah*, or *Coniah*, King in his room. But he soon repented of the Favour he had done him, and came and took him Prisoner, and carried him away to *Babylon*, with a great part of his Nobility and mighty Men of Valour. *Mattaniab*, whose Name he changed to *Zedekiah*, the Uncle of *Jeconiah*, was made King of *Jerusalem* in the Year 3405.

*Nebuchadnezzar* staid not long at *Babylon*. He receiv'd the news that the *Phœnicians*, *Syrians*, *Egyptians*, *Arabians*, and *Jews*, were up in Arms; upon which he march'd

(k) From this time *Babylon* became the Seat of the *Assyrian Empire*. *Nineveh*, according to *Diod. Sic.* was 60 of our Miles in Circumference. Some of its Ruins are to be seen at this Day. In the Destruction of *Nineveh* were fulfilled the Prophecies of *Jonah* iii. and *Nahum* ii, iii. and *Zephaniah* ii. 13.

(l) *Jerem.* xlvi. 2. It must be observed, that according to the Jewish reckoning, *Nebuchadnezzar's* Reign begins from the time his Father took him into Partnership with him in the Empire; but according to the *Babylonians*, he did not begin to reign till his Father died, about two Years after: Both these Computations are in Scripture.

(m) *2 Kings* xxiv. 1. (n) In the Year of the World 3398. from this time the 70 Years of Captivity foretold by *Jeremiah* xxv. 1, 3, 11, 12. xxvi. 1. are to commence. In this Year *Daniel* and a great number of others were carried away Captive to *Babylon*. *Dan.* i. 1. *Jer.* xxv. 1.

(o) *Dan.* ii. 1. — 46.

against them with all speed, and immediately laid siege to *Ferusalem*. *Apries*, King of *Egypt*, called in Scripture *Pharaoh Hophra* (p), coming to the Assistance of this City, *Nebuchadnezzar* turn'd his Army against him, vanquish'd him, as *Jeremiah* had foretold (q); and returning to the Siege of *Ferusalem*, took it in the Year 3416, after a Siege of above two Years. *Zedekiah* was taken as he was flying away, and carried to *Riblah*, where *Nebuchadnezzar* then resided. And after he had caused his Sons to be slain before his face, he ordered his Eyes to be put out, and then loaded him with Irons, and carried him to *Babylon*, where he died. *Ferusalem* was entirely destroy'd, the Temple consum'd to Ashes, and the main Body of the People carried away Captives beyond the *Euphrates*. He left none but the poorer sort of People behind, under the Government of *Gedaliah* the Son of *Abikam* (r). But *Gedaliah* being murdered by the Treachery of *Ishmael*, the Son of *Nethaniab*, the People that were left, fled with *Jeremiah* into *Egypt* (s). Those few that remain'd in the Country, were carried away to *Babylon* by *Nebuzaradan* some Years after (t).

the Siege of Tyre.

In 3419, that is, three Years after the taking of *Ferusalem*, *Nebuchadnezzar* began the Siege of *Tyre*, which lasted above twelve Years, for he took not the City till the thirteenth Year. But however, in the mean time he made War on the *Zidonians*, *Ammonites*, *Moabites*, and *Idumeans* (u). The Prophets *Jeremiah* (w), *Ezekiel* (x), and others (y), give us the Particulars of these Wars, which are omitted by the other Historians. After the taking of *Tyre*, *Nebuchadnezzar* invaded *Egypt*, and laid the whole Country desolate (z). *Apries*, or *Hophra*, was slain by his Enemies (a), and *Amasis* his Competitor was left Governour in his room. *Nebuchadnezzar* carried off from *Egypt* a vast number of Captives to *Babylon*.

*Nebuchadnezzar* makes *Babylon* the wonder of the World, and grows distracted out of Pride.

*Nebuchadnezzar*, at his return from all these Expeditions, being blown up with his Successes, was resolved to make *Babylon* the finest City in the World. He undertook and accomplish'd the most surprizing and wonderful Works that ever

(p) Jer. xlv. 30. (q) Ibidem. (r) Jer. xl. 5. (s) Jer. xli. xlii.  
 (t) Jer. lii. 30. (u) Jos. Antiq. l. 10. c. 11. Ezek. xxv. (w) Jer. xliii. xlv.  
 (x) Ezek. xxvi. xxvii. xxviii. (y) Obadiah. (z) Ezek. xxix. xxx. xxxi.  
 (a) Jer. xlv. 30. Ezek. xxxii. 14, 20, &c.

were known (b). He was puffed up with Pride to such a degree, as to imagine himself above the Condition of a Mortal. God, in order to humble him, sent him a Dream of an exceeding great Tree that was to be cut down (c); and immediately after he fell distracted, and continuing so for seven Years, he liv'd all that time with the Beasts of the Field (d). After which, he return'd to his right Senses, and died the same Year (e), in the forty third Year of his Reign.

*Evilmerodach* succeeded him. *Berosus* says, he reign'd but two Years. He set *Jeboiakim* King of *Judab* at Liberty (f). After his Death, *Belsazzar* his Son came to the Crown. In his Reign, *Daniel* had the famous Vision, relating to the Succession and Rise of the four Empires (g). *Belsazzar* was put to death the same Night he prophaned the Holy Vessels belonging to the Temple of the Lord (h). *Darius* the *Mede*, otherwise call'd *Astyages*, Uncle by the Mother's side to *Evilmerodach*, succeeded him (i), of whom I shall speak in the following Section.

But before I leave the Successors of *Nebuchadnezzar*, it will be proper to observe, that *Profane Historians* by no means agree either with one another, or with the Sacred Penmen, in this matter. *Megasthenes* (k) owns, that *Evilmerodach* was the Son and Successor of *Nebuchadnezzar the Great*; and says he was put to death by *Neriglissar* his Sister's Husband; who after a Reign of four Years, was succeeded by *Laborsoarchod*; this last was slain by a Conspiracy, and the Crown by common consent was given to one of the Conspirators, called *Nabonedus*, or *Nabonnidochus*, and by *Herodotus Labinetus*, a *Babylonian*, who was not at all related to *Laborsoarchod*. *Cyrus* made War against *Nabonedus*, and having overcome him, treated him with great Humanity, and

(b) Tho' *Semiramis*, or *Belus*, are said to be the Founders of *Babylon*, it was *Nebuchadnezzar* that made it one of the Wonders of the World. The most famous of his Works were, 1. The Walls 87 Foot thick, and 350 high, and 60 of our English Miles in compass. 2. The Temple of *Belus*, 600 Foot high, and a Mile in Circumference. 3. His Palace, and the hanging Gardens in it: His Palace was 8 Miles round, surrounded with a triple Wall. 4. The Banks of the River *Euphrates*, and the artificial Canals and Lake made for draining it in the times of its overflowing. See *Prideaux*, p. 1. l. 2. *Conn.* (c) *Dan.* iv. 7. (d) *Dan.* iv. 32, 33. (e) *In the Year of the World* 3443. (f) *Jer.* lii. 31. (g) *Dan.* vii. viii.

(h) *Dan.* v. 30. (i) *Dan.* v. 30, 31. *Isai.* xiii. 1, &c. (k) *Megast.* apud *Euseb.* *Præp.* l. 9. c. 41.

A SUMMARY of the Book II.

sent him into *Carmania*. *Berosus* says the same things, but is a little more particular (l). To *Nebuchadnezzar*, says he, succeeded *Evilmerodach*, who was slain for his debauch'd way of living, after he had reign'd two Years. *Neriglissar*, his Brother-in-law and Murderer, reigned four Years. *Laborosoarchod* his Son succeeded him, being as yet a *Minor*. As he was observ'd to have in him the Seeds of a cruel and wicked Temper, he was slain by a Conspiracy after he had reign'd nine Months: *Nabonedus*, who succeeded him, and was of another Race and Family, was attack'd in the seventeenth Year of his Reign by *Cyrus* King of *Persia*. *Nabonedus* gave him Battel, but lost the Day: He retired with some few Troops to *Borsippus*, and *Cyrus* became Master of *Babylon*. After he had caused the Outer-Walls to be level'd, because he thought the place too strong, he march'd directly to *Borsippus*. But *Nabonedus* not thinking it proper to stand a Siege, surrendred himself to *Cyrus*, who treated him with Humanity, and gave him a Retreat in *Carmania*, where he passed the residue of his Life.

It is no easy matter to reconcile all these Names and Dates with the Accounts in Scripture, or with what other Historians inform us concerning *Cyrus*. But it is not at all strange, to see so great a Diversity among the Historians that have writ the Life of this Prince. *Herodotus* (m), the most ancient Writer that has given us the Particulars of it, observes, that already in his time it was related three several ways. He adhered to *that* which seem'd to him the most probable; but is it in reality the best? and what *Megasthenes* and *Berosus* tell us after him, is it any more to be depended on? I shall lay before the Reader, what is to be met with concerning this Prince in other antient Authors, and then shall endeavour to clear up matters, by fixing upon a certain number of Facts, wherein all are agreed, and which are not repugnant to the Historical Accounts in the Holy Bible. But in order to this, it will be necessary to look back a little beyond the time of *Cyrus*.

(l) Berof. apud Jos. con. App. l. 1.

(m) Herod. l. 1. c. 95.



Sect. III. *The Monarchy of the Medes.*

**T**HE *Medes* were in Subjection to the King of *Assyria*, till the Reign of *Sardanapalus*. *Arbaces* took up Arms against him, and compell'd him to burn himself at *Nineveh*, and by that means the *Medes* were freed from the *Assyrian* Yoke (n). He is consider'd as the Founder of the Monarchy of the *Medes* (o); which according to *Justin* lasted 350 Years, but according to *Herodotus* 150 only (p). This last gives us the Names but of four Kings of the *Medes*, namely, *Dejoces*, *Phraortes*, *Cyaxares* and *Astyages*. *Diodorus Siculus* (q) reckons Ten. *Eusebius* and *Syncellus* Eight. But *Herodotus* owns, the *Medes* had been freed from the Dominion of the *Assyrians* a considerable time before the Reign of *Dejoces*, who built *Ecbatana* (r), and carried his Arms as far as the River *Halys*. He is said to reign 53 Years. *Phraortes*, his Successor, conquer'd the *Persians*, from which time we must date the Beginning of the *Medo-Persian* Empire, mention'd by some Authors (s). To *Phraortes*, succeeded *Cyaxares*, who took *Nineveh*, and by that means considerably enlarg'd the Monarchy of the *Medes*. This *Cyaxares* is apparently *Darius* the *Mede* spoken of by *Æschylus* (t). His Son and Successor was *Astyages* so famous in History. *Astyages* had two Daughters, *Amyitis* (married to *Nebuchadnezzar the Great* (u), from whom sprung *Evilmerodach* King of *Babylon*) and *Mandana* Wife to *Cambyses* the *Persian* (w), and Mother to *Cyrus*: so that *Astyages* was Grandfather, by the Mother's side, both

(n) Justin. l. 1. (o) Usher, Bossuet, and Calmet, are of Opinion that the *Assyrian* Monarchy, upon the Death of *Sardanapalus*, was divided into three parts. *Ninus* the younger had *Nineveh*; *Arbaces*, *Media*; and *Nabonassar*, *Babylon*: but others take *Ninus* and *Arbaces* (the *Tiglath-Pileser* of the *Scriptures*) to be the same Person, and consequently, that the Empire was divided only into two parts, *Assyria* and *Babylonia* or *Chaldea*; and that the *Medes* continu'd in subjection to the *Assyrians* till the time of *Sennacherib*, when taking the Advantage of the great loss of his Army, they set up for themselves, and chose *Dejoces* for their King. But *Calmet* places the time of *Dejoces* being made King, before *Sennacherib*.

(p) Herod. l. 1. c. 95. (q) Diodor. l. 2. (r) Herod. l. 1. c. 130. *Prideaux* says, he only beautified and enlarg'd it, which made the *Greeks* reckon him as the Founder. Part I. l. 1. Connect.

(s) Vide *Marsham Canon*. *Ægypt*. *Sæcul*. xviii.

(t) *Æsch.* Μηδος ην ο πρωτος ηγεμων εργαζεσθαι Αλλος δ' εκεινσ παις δ' εργον ηνυσε Τριτος δ' απ αυτε Κυρος ευδαιμων ανηρ

(u) *Alex. Polyhistor*.

(w) *Justin*. l. 1.

to *Cyrus* and *Evilmerodach*. *Justin* expressly says, *Astyages* had no Son (x); but *Xenophon* gives him a Son, and call'd him *Cyaxares*, who succeeded him; and we shall find immediately a Necessity of admitting this Son of *Astyages*, in order to reconcile the *Sacred* with *Prophane* History.

#### Sect. IV. The Persian Monarchy.

Found-  
be Per-  
Monar- **CYRUS**, the Son of *Cambyfes*, resolving to shake off the Yoke of the *Medes*, stirr'd up the *Persians* to a Revolt. He fell upon *Astyages*, his Mother's Father; and having vanquished him, preserv'd his Life, and gave him the Government of *Hyrkania*, satisfy'd with having set the *Persians* at liberty, and made the *Medes* tributary to him. But the Cities of the *Medes* did not long remain in subjection to the *Persians*; they revolted from *Cyrus* (y), which was the occasion of a long and tedious War. After he had reduced them to Obedience, he turn'd his Arms against the *Babylonians*. *Cræsus*, who was in Alliance with them, coming to their Assistance, was vanquish'd, and forced to retire back into his own Country. *Cyrus* carried on the War against the *Babylonians*; and after he had brought it to a Conclusion, followed *Cræsus* into *Lydia*, where his good Fortune still pursued him. Thus far *Justin*. *Herodotus* (z) relates these things in almost the same manner; only he places the *Babylonian* War after that against *Cræsus*, and the Conquest of *Lydia*. He says (a), that *Labinetus* was at that time King of *Babylon*; that *Cyrus*, after he had cut the River *Gindes* into 360 Canals, upon a very slight account, came at length to *Babylon*. The *Babylonians* gave him Battel, but were beaten; upon which they retreated into the City, where they had laid in a vast quantity of Provisions.

*Cyrus* finding the Siege was like to last a long time, caus'd the *Euphrates* to be drain'd, by turning the Waters into the Lakes that were thereabouts. Having by this means made the River fordable, his Men entered the Town thro' the Channel of the River, which ran quite thro' the City. Thus *Babylon*

(x) *Justin*. *ibidem*.  
c. 74, & 77.

(y) *Ibidem*.

(z) *Herod*. l. 1. c. 178.

(a) *Herod*. l. 1.

was taken without any Effusion of Blood. The City was so large, that they, who were at the farthest parts of it, knew nothing of its being taken, tho' the Enemy was in the very heart of the Town. And as it happened to be a Grand Festival that Day, the *Babylonians* were all drowned in Mirth and Jollity. This is what *Herodotus* informs us, without saying one Word of what became of *Labynetus* King of *Babylon*.

*Xenophon* has very much embellish'd the History of *Cyrus*. His design in writing it, was not so much to give us a true History of his Life, as to paint out the Image of an excellent Monarch in the Person of *Cyrus* (b). It is very plain, that as to the main, he copies after *Herodotus* in almost every thing; but then he has added several material Circumstances (c). He says, *Cyrus* was the Son of *Cambyfes* King of *Persia*, and of *Mandana* the Daughter of *Astyages* King of the *Medes*. He says nothing of this young Prince's being expos'd, nor the manner how he was preserv'd, and afterwards own'd by his Grandfather *Astyages*. He makes him go to the Court of *Astyages* with his Mother *Mandana* at twelve Years of Age, from whence he came back again to *Persia* to his Father *Cambyfes*. During this time, *Astyages*, King of the *Medes*, dies, and *Cyaxares* his Son succeeds him. Other Historians say not a Word of this Son of *Astyages*, nor of the Title of King he gives to *Cambyfes* Father of *Cyrus*.

*Xenophon* adds, that the King of *Assyria*, having conquer'd the *Syrians*, *Arabians*, and *Hircanians*, was resolv'd to bring down the power of the *Medes*, who were the only Obstacle to his Conquests. *Cyaxares* King of the *Medes*, believ'd it necessary to use all manner of Precaution against so potent an Enemy, who had augmented his Forces with Auxiliary Troops of *Lydians*, *Carians*, *Phrygians*, *Paphlagonians*, *Indians*, and *Cilicians*. *Cyrus* was then 40 Years old. *Cambyfes* sent him, at the head of 30,000 *Persians*, to the Assistance of his Uncle *Cyaxares*. He first made War upon the King of *Armenia*, who after he was overcome, became a Friend and Ally to the *Medes* (d). He did the same to the *Chaldeans*, whom he reconciled to the *Armenians*. After this, he march'd against the *Assyrians*, and defeated them in the first Battel.

(b) Cic. ad Quint. Frat. non ad fidem Historiæ, sed ad effigiem Justi Imperii.  
 (c) Xenoph. l. 1. (d) Xenoph. l. 3.

The King of *Assyria*, *Xenophon* mentions, was doubtless either *Evilmerodach*, or *Belsazzar*, for at that time no other could be King of *Assyria*. What he relates concerning the King of *Assyria's* conquering the *Syrians*, *Arabians*, and *Hircanians*, and his design of doing the like by the *Medes*, does not seem very probable; *Nebuchadnezzar* had long before reduced these Provinces. He left his Dominions entire to his Sons, who seem'd to have had no thoughts of enlarging them. Whatever the Motive might be, of the King of *Media's* warring against the *Babylonians*, the matter of Fact is certain; and there is no doubt but that *Cyrus* was in his Army: for *Nebuchadnezzar*, in a kind of a Prophecy, a little before his Death (a) expressly foretold, That the *Persian Mule* (that is *Cyrus*) should come, assisted by the *Mede*, heretofore the Glory of *Assyria*, and should reduce *Babylon* into Servitude. This War of the *Medes* and *Persians* against *Babylon*, is plainly remarked in *Isaiah* (b) and *Jeremiah* (c).

taking of  
ylon by  
us. But to return to *Xenophon*. *Cyaxares* and *Cyrus* having thus got the better of the *Assyrians* in the first Battel, entered into a Resolution of advancing directly towards *Babylon* (d). But, however, *Cyrus* before that carried on the War against *Craesus*, King of *Lydia* (e). We have a very full Account of this Expedition in *Herodotus*, *Xenophon*, and others; but as it is nothing to my purpose, I shall wholly pass it over. After the *Lydian* War was ended, *Cyrus* march'd his Army against *Babylon*, and in the way conquer'd the *Phrygians*, *Cappadocians*, and *Arabians* (f). He encamped before *Babylon*, and took the City by stratagem, having (as was before observ'd) caused the Waters of the *Euphrates* to be turn'd into those large Basons made long before by *Semiramis*. The Army enter'd the City by the Channel of the River, whilst all were drown'd in Mirth and Diversion, it being a grand Festival that day. The King of *Babylon* was slain in his Palace by the Soldiers of *Gadatas* and *Gobrias*, two *Babylonian* Lords, who had revolted to the *Medes*, to revenge the Injuries they had suffered from the King of *Babylon*. After this, the Houses and Pillage of the City was given to the Officers and Soldiers; the *Babylonians*

(a) Megast. apud Euf. Præp. l. 19. c. 41.

(b) Isai. xiii, xiv, xxi, xlv, xlvii.

(c) Jer. l. 11.

(d) Xen. l. 5.

(e) Xen. l. 7.

(f) Xen. l. 7.

were order'd to pay them Tribute, and to cultivate the Lands ; and the *Persians*, who chose to settle there, were looked upon and treated as the Lords and Masters of the Country,

*Xenophon* attributes the Honour of this Action wholly to *Cyrus*. He makes not the least mention of *Cyaxares* in the War against *Cræsus*, or in that against the *Babylonians*. He says only, that *Cyrus*, after he had taken *Babylon*, and put all things in order, in his return to *Persia*, went and paid a Visit to his Uncle *Cyaxares* in *Media* (g), who gave him his Daughter in Marriage with the Reversion of the Crown of *Media* for her Dowry, as he had never a Son. *Cyrus* embracing *Cyaxares*, told him (h), he had a Palace at *Babylon* on purpose for him, where if he would go and reside, he should find the same Respect and Obedience paid him as at his own Court.

But whether *Cyaxares* was present at the taking of *Babylon* or no, certain it is from *Daniel* v. 31. that he succeeded *Belshazzar*, and was acknowledged as sole King; and that the first Year of *Darius* at *Babylon* falls in with the third Year of *Cyrus* over the *Persians*; as may be seen by comparing together the ix, x, xith Chapters of *Daniel*. It appears likewise from the same Prophet, that this very Year *Cyrus* began to enter into Measures how to free himself from his Uncle's Yoke, to secure to himself the Succession, and to make himself Master of the Monarchy of the *Medes* and *Assyrians*. Consult *Dan.* x. 13. For altho' *Cyrus* bore the Name of King of *Persia*, he was not for all that Independent, *Darius* still retaining the Title of King of the *Medes* and *Persians*. *Dan.* vi. 8, 12, 15. It is likewise apparent from *Dan.* xiii. 65. That *Cyrus* enter'd into a War against his Uncle, in which, after some Years, he at length prov'd successful.

*Cyrus*, in the first Year of his Reign (i) at *Babylon*, set the *Jews* at liberty. It is my opinion that this Favour was not shown to *Judah* and *Israel* only, but to the other Nations also, that *Nebuchadnezzar* and his Predecessors had carried into Captivity. I shall give my Reasons for this Assertion in another Place. Some time after the Return of the *Hebrews* into their own Country, their Adversaries abusing the Equity of

(g) *Xen.* l. 8.(h) *Xen.* l. 8.(i) 2 *Chron.* xxxvi. 22. *Ezr.* i. 1.

*Cyrus*, obtain'd a Prohibition against their going on with the Building of the Temple (*k*). The Manner of *Cyrus's* Death is very doubtful. *Xenophon* (*l*) says, he died in his Bed. *Diodorus* (*m*) makes him to be crucify'd. *Herodotus*, *Justin*, and *Valerius Maximus*, say, that Queen *Tomyris* (*n*) caused his Head to be cut off, and thrown into a Vessel full of Blood, upbraiding him at the same time in this bitter manner; *Inhuman, drink thy Fill of Blood, which thou hast always so much thirsted after.* *Ctesias* (*o*) says, he receiv'd a Wound by a Dart, as he was fighting against the *Derbices*, of which he died in three days. Others relate this Matter still otherwise.

It can't be expected, that I should here reconcile so many different Accounts. The thing is absolutely impossible. The best way of proceeding, must be to reject one Part of what is related of *Cyrus*, in order to adhere to the other. What therefore seems to me to have the most Certainty in it, and what we may rely upon, is this: The Scriptures give us a Succession of three *Chaldean* Kings at *Babylon*; *Nebuchadnezzar* (*p*), *Evilmerodach* (*q*), and *Belshazzar* (*r*). *Darius* the *Mede* (*s*) succeeded this last, and *Cyrus* was the Successor of *Darius*, otherwise *Astyages* (*t*); for I make no doubt but these two Names denote the same Person. *Darius* occurs in the *Hebrew*, and *Astyages* in the *Greek* Text of *Daniel*.

This *Astyages* can't be the Father of *Amytis* and *Mandana*, and Grandfather to *Evilmerodach* and *Cyrus*; for allowing *Nebuchadnezzar* and his two Sons to have reign'd but 45 or 50 Years in all (and less than that can't be allow'd) (*u*) it will follow that *Astyages* at the Siege of *Nineveh* was but 12 Years old, since 50 Years after, he succeeds *Belshazzar*, at 62 Years of Age (*w*). Now this can never be, for at the time of the Siege he had a Daughter marriageable, who was given in Marriage to *Nebuchadnezzar*. We must therefore admit of the *Cyaxares* of *Xenophon*, Son to *Astyages*, and Uncle by the Mother's Side to *Cyrus*. This is the *Cyaxares*, whom we call

(*k*) Ez. iv. 5. (*l*) Xen. l. 8. (*m*) Diod. l. 2. (*n*) Herod. l. 1. c. 214. Just. l. 1. Val. Max. l. 9. c. 10. (*o*) Ctesias, l. xi. (*p*) Dan. ii, &c. (*q*) 2 Kings xxv. 27. (*r*) Dan. v. 1, 30, 31. (*s*) Dan. v. 31. (*t*) Dan. xiii. 65. (*u*) *Nebuchadnezzar* reigned 43 Years, as is plain from Scripture, and less than 5 or 10 Years cannot be given to *Evilmerodach* and *Belshazzar*. (*w*) Dan. v. 31.

*Darius*

*Darius the Mede*, Successor to *Belshazzar*, and to whom *Cyrus* succeeded at *Babylon*.

As for the Successors of *Nebuchadnezzar*, mention'd by *Berosus* and *Megasthenes*, I greatly suspect they were all forg'd. The Scriptures tell us in express words (x), that *All Nations shall serve Nebuchadnezzar, and his Son, and his Son's Son, until the very time of his Land come. Evilmerodach* is mention'd in Scripture (y). He was, without all dispute, Son to *Nebuchadnezzar*, even by the Confession of *Profane Authors* (z). *Belshazzar* is likewise call'd his Son, that is, in the Scripture Language, his Grandson (a). The Author of the Second Book of *Chronicles* says (b), *Them that escaped from the Sword, carried he away to Babylon, where they were Servants to him and his Sons until the Reign of the Kingdom of Persia.* I see no manner of reason to think *Nabonadius* or *Labynetus* to be the same with *Belshazzar*. The Manner and Place of *Nabonadius's* Death are directly contrary to the Account *Daniel* gives us concerning *Belshazzar's*.

But if any one is unwilling entirely to strike out of the List *Neriglissar*, *Laborsoarchod*, and *Nabonadius*, the Method propos'd by *Du Pin* (c), of reconciling them with the Sacred Historians, is thus. *Nebuchadnezzar*, after a Reign of forty-three Years, was succeeded by *Evilmerodach* his Son, who reign'd two Years, and part of the third. He was the same with *Belshazzar*, stiled so often in *Daniel* (d) the Son of *Nebuchadnezzar*. It must be observ'd, that the Name of *Evilmerodach* is no where to be met with in this Prophet; which is a Confirmation of the Opinion of *Evilmerodach's* being no other than *Belshazzar*. *Evilmerodach* was slain by *Neriglissar* his Brother-in-law, who reign'd four Years. He may still pass for *Nebuchadnezzar's* Son, since by marrying his Daughter, he was his Son-in-law. *Laborsoarchod*, his Son, reign'd nine Months. This last was killed by a Conspiracy of *Babylonian* Lords, who placed upon the Throne *Nabonadius*, one of the Conspirators, aged sixty-two, a *Babylonian*, but a *Mede* by Descent, Son to *Assuerus* or *Oxyares* the *Mede*. He is called *Nabonadius* by the *Babylonians*, *Darius* by the *Medes*, and *Labynetus* by

Du Pin's Method of reconciling Sacred and Profane History.

(x) Jer. xxvii. 7. (y) 2 Kings xxv. 27, &c. (z) Berosus, Megasthenes, & Polyhistor.  
 (a) Baruch i. 11, 12. Dan. v. (b) 2 Chron. xxxvi. 21. (c) Du Pin Biblioth. des Hist. T. 2. (d) Dan. v.

A SUMMARY of the Book II.

*Herodotus*. This *Nabonadius* reign'd seventeen Years, and govern'd the *Babylonians* according to the Laws of the *Medes* and *Persians*. At length, *Cyrus* having a Design of uniting the *Babylonian Empire* to his own, march'd with his Army to *Babylon*. After he had taken *Shusan*, *Nabonadius* came out against him, gave him battel, and being overcome, retir'd to the Citadel of *Borsippus*. *Cyrus* besieg'd *Babylon*, took it, and went in search of *Nabonadius* at *Borsippus*. *Nabonadius* surrendering himself, was by *Cyrus* made Governour of *Caramania*. Thus the Sacred is reconciled with the *Profane History*. *Cyrus* by this Conquest became Master of all the *East*, or, as the Scriptures express it, in the Edict publish'd in favour of the *Jews*, of all the Kingdoms of the Earth (e).

*Cyrus* was succeeded by *Cambyfes*, one of the most cruel Princes that ever was known. He waged War against the *Egyptians* with good Success, and having conquer'd the whole Country, he reign'd there three Years. He led at the same time part of his Army against the *Ethiopians*, and gave orders to some of his Generals to go and pillage the Temple of *Jupiter Hammon*. But these two Expeditions proved very unfortunate. The fifty thousand Men he sent against the *Hammonians*, were overwhelm'd with a Torrent of Sand in the Deserts. The rest of the Army, with which he march'd against the *Ethiopians*, were, for want of Provisions for their Subsistence, forced to return back with great Loss. *Cambyfes* was dreaded by all the World for his Cruelties, hated for his horrid Impieties, and despised for his extravagant Follies. He killed his Sister *Meroe*, who was likewise his Wife. He order'd his Brother *Smerdis* to be put to death. He caused vast numbers of his principal Officers to be slain. He fell out with even the *Egyptian* Gods, whom he turned into Ridicule, and handled in a most outrageous manner. At length, being inform'd that his Brother *Smerdis* was alive, and reigning at *Babylon*, he set out for his Return thither; but died at *Ecbatana*, at the foot of Mount *Carmel*. I am apt to believe that this Prince is the same with *Gog*, chief Prince of *Mesbeck* and *Tubal*, in *Ezekiel* (f), and the other Prophets.

(e) Ezra i. 2. (f) Ezek. xxxviii, xxxix. See the Author's Dissertation on this Subject.

After

Cambyfes  
reeds  
rus.



After the Death of *Cambyses*, the Government was usurped by the seven *Magi*, who held it for some time, making the People believe that it was *Smerdis*, Brother to *Cambyses*, who reigned. The *Samaritans* always looking upon the good Fortune of the *Jews* with a jealous Eye, brought an Accusation against them before the *Magi*, and procured an Order from one of them, named *Artaxata*, forbidding them to build the Temple, and the Walls of *Jerusalem* (g). Thus a stop was put to this Work till the 2d Year of *Darius Hystaspes*.

*The Magi usurp the Throne.*

The Imposture of the *Magi* being at last discover'd, *Darius* the Son of *Hystaspes* was chosen King. I do but just run over these Events, which have but a distant relation to the *Jewish* Affairs. This Prince inform'd of the Grant formerly made to the *Jews* by *Cyrus*, of rebuilding the Temple, gave them leave to go on with the Work (h), which they had begun by the Instigations of *Haggai* and *Zechariah* (i), who prophesied then at *Jerusalem*. *Darius Hystaspes* is the same with *Abasuerus*, that married *Esther* (k), and caused the unfortunate *Haman* to be hang'd upon his own Gallows. *Xerxes* succeeded *Darius*. I meet with nothing in his Reign that particularly relates to the *Jews*. *Artaxerxes* came to the Crown after *Xerxes*, and was a Friend to the *Hebrews*. He sent first *Ezra* (l), and afterwards *Nehemiah* (m) into *Judea*, with Power to rebuild the Walls of *Jerusalem*. The *Persian* Monarchy lasted a good while after this; but it would be needless to give here a Succession of its Kings, since it makes nothing to my design. As for the *Grecian* Monarchy, I have consider'd it in my *Commentary* on *Daniel*.

*Darius I Hystaspes King, the with Abasuerus.*

Sect. V. *The History of the Egyptians, so far as it relates to the Hebrews.*

FROM the time of their Departure out of *Egypt*, the *Hebrews* had no Intercourse with the *Egyptians* till the Reign of *Solomon*. This Prince having espoused the Daughter

*No Correspondence betwixt the Jews & Egyptians till Solomon's t.*

(g) *Ezra* iv. 16. (h) *Ezra* iv. 24. vi. 1. (i) *Hag.* i. 2, 3, &c. *Ezra* v. 1. (k) *Est.* i. vii. (l) *Ez.* vii, viii. (m) *Neh.* i. 11.

of *Pharaoh* (n), and settled a Trade between *Palestine* and *Egypt* for Horses and other Merchandizes (o), there arose a great Union between the two Kingdoms. The King of *Egypt* gave *Solomon* some Cities he had taken from the *Philistines*, as a Dowry with the Princess his Daughter (p). But this Union seems to have been in some measure broken, even in the Life-time of *Solomon*, for the King of *Egypt* afforded Refuge to *Feroboam* the Son of *Nebat* (q), and to the Son of the King of *Edom* (r). It came to an open Breach in the Reign of *Rehoboam*, *Solomon's* Successor: *Shishack*, King of *Egypt*, invaded *Judea*, and carried off the King's Treasures, and rifled the Temple of the Lord.

Alliances  
to Egypt  
all to the  
Kings.

Towards the Declension of the Kingdoms of *Israel* and *Judah*, the Kings of these two States finding themselves not a match for the Kings of *Assyria* and *Chaldea*, by whom they were oppress'd, had often Recourse to the Kings of *Egypt*: but this Proceeding always prov'd fatal to them. The Prophets (s) frequently upbraided them with vainly putting their Confidence in these Infidel Princes. *Hezekiah* receiv'd no manner of Benefit from the Alliance he entered into with the King of *Egypt* against *Sennacherib* (t): no more than *Hosea*, King of *Israel* (u) did from that he made with *So*, King of the same Country. *Josiah*, King of *Judah*, opposing *Necho*, King of *Egypt*, in his Passage thro' his Dominions, as he was marching against the *Assyrians*, was vanquish'd and slain in the Battel of *Megiddo* (w). *Necho* took *Cadytis*, the strongest Place in the whole Country; (perhaps, *Cades* of *Gallilee*, or *Cedes* of *Nephtali*). From thence he march'd as far as the *Euphrates*, and took *Carchemish*, where he left a Garrison. At his Return into *Judea*, he depos'd *Shallum*, otherwise *Jehoahaz*, whom the Men of *Judah* had chosen for their King, and put *Eliakim* or *Jehoiakim* in his room, on whom he impos'd a Tribute (x).

The Governour of *Syria* and *Phœnicia*, who held these Provinces under the King of *Babylon*, revolting to the King of *Egypt*, *Nabopolassar*, King of *Assyria*, sent his Son *Nebuchad-*

(n) 1 Kings iii. 1. (o) Ibid. x. 28, 29. (p) Ibid. ix. 16. (q) Ibid. xi. 40.  
 (r) Ibid. x. 18, 19. (s) Isai. xxxvi. 6. Ezek. xxix. 6. Hab. ii. 15. Hof. vii, viii, ix.  
 (t) Jer. xliv. 30. 2 Kings xviii. 21. (u) Hof. vii, &c.  
 (w) 2 Kings xxiii. 29. (x) Ibid. 35.

*nezzar* against him, who retook *Carchemish*, and reduced again to the Obedience of the King his Father, all the Country that lies between the *Euphrates* and the *Nile* (y).

*Psamis* succeeded *Necho*, King of *Egypt*, his Father, and reign'd six Years (z). After his Death, *Apries* his Son, called in Scripture, *Pharaoh Hophra* (a), took upon him the Government. He made an Alliance with *Zedekiah*, and the King of *Ethiopia* against *Nebuchadnezzar*. This last march'd against them, and laid Siege to *Jerusalem*. The King of *Egypt*, as he was upon the way with his Forces to assist *Zedekiah*, was repulsed and forced to retire back into *Egypt*; where *Nebuchadnezzar*, after he had taken *Jerusalem* and *Tyre*, follow'd him. *Egypt* was over-run, the Country laid waste, and prodigious numbers of *Egyptians* carried away into Captivity, as had been foretold by *Jeremiah* (b), and *Ezekiel* (c). *Apries* was slain, and *Amasis* his Enemy and Rival was made King in his room.

*Egypt conquer'd by Nebuchadnezzar.*

The *Egyptians* remain'd in Subjection to *Nebuchadnezzar*, to his Successors, and to *Cyrus* (d). But revolting towards the end of *Cyrus's* Reign, *Cambyses* his Son went against them with a vast Army. *Egypt* was conquered a second time, and endur'd all that the most cruel and most extravagant of Men thought fit to inflict upon it. The *Egyptians* shook off their Yoke once more in the Reign of *Darius Hystaspes*. This Prince dying before they were reduced to Obedience, *Xerxes* his Son marched against them, and brought them into greater Slavery than ever (e). In the Reign of *Artaxerxes Longimanus*, they took up Arms again, and held out a six Years War by the Assistance of the *Greeks* their Allies. But being brought under once more, they continued subject to the *Persians*, tho' govern'd by Kings of their own, 'till the time of *Artaxerxes*, fir-nam'd *Ochus*, who to punish them for revolting a fourth time, entirely destroy'd the Kingdom of *Egypt*, and reduc'd it to a Province only (f).

*Egypt after several Revolts reduc'd to a Province.*

(y) Jer. xlv. Jos. Antiq. l. x. c. 7.

(b) Jer. xliii, xlv, xlvi.

Cyrop. & l. 8.

(e) Herod. l. 7. c. 7.

(z) Herod. l. 2. c. 259, &c.

(c) Ezek. xxix, xxx, xxxi.

(f) Diod. ad an. 3. Olym. 107.

(a) Jer. xlix.

(d) Xen. Prol.

The HISTORY of the Neighbouring Nations of the *Jews*, for the better Understanding the Prophecies relating to them.



THE Prophets of the Lord are not confin'd only to the Kingdoms of *Judab* and *Israel*: the States bordering upon the *Jews*, are likewise the Objects of their Predictions; sometimes incidentally, when the Affairs of the *Jews* were blended with those of the Neighbouring Nations; and sometimes directly, when their Alliances or Wars with the People of the Lord required that the Prophets should address their Instructions or Threatnings immediately to them.

I have already given a Summary of the History of the *Eastern* Empires, so far as they related to the *Hebrews*; persuaded, as I am, that without a general Notion, at least of these powerful Monarchies, it is almost impossible rightly to understand the greater Prophets. I shall now undertake, what has hitherto been unessay'd, but what is full as necessary for the Explanation of the *Lesser* Prophets; I mean the History of the *Philistines*, *Phœnicians*, *Idumeans*, *Ammonites*, *Moabites*, and *Syrians*, so far as the few Memorials extant will give me leave.

As *Profane* Authors give us but little or no Information concerning these Nations, I shall have recourse to the sacred Historians and Prophets for the Ground-work of this Undertaking. If this History has not that variety of Matter and

Inci-

The Predictions of the Prophets concern other Nations besides the Jews.

The History of those Nations necessary for understanding the Prophets.

Little said of them in Profane Historians.

Incidents as might be expected, it has at least the Advantage of containing nothing but what is certain, and drawn from the infallible Fountains of Truth.

We shall here meet with great Revolutions, tho' but little taken notice of by antient Historians; with whole Nations brought into Subjection, and then restored to their former Liberty, carried away Captive into Foreign Lands, where they abide for many Years, then again sent back to their native Countries: with Kingdoms, formerly of great Fame, so entirely destroy'd, that hardly does there remain the least Footstep of them in the Monuments of Antiquity. And all this expressly foretold many Ages before-hand by the Prophets of the Lord. These Predictions, the accomplishment whereof we behold with our Eyes, intermix'd with the Prophecies concerning the *Messiah*, accomplish'd likewise in their turn, form the strongest and most irresistible Argument for the truth of our Religion.

Before I enter upon the Particulars of this History, it will be proper to observe, that the Kings of *Nineveh* and *Babylon*, that is, of *Assyria* and *Chaldea*, made War in a very extraordinary manner. They brought Desolation and Terror wherever they came; carrying off the Inhabitants of the conquer'd Countries, and transplanting them into other Lands, which they gave them to cultivate. Thus *Tiglath-Pileser*, *Salmaneser*, *Nebuchaddezzar*, acted with regard to the Nations I am going to treat of. *Cyrus* took a quite contrary Course. He treated the Nations he conquer'd, with a great deal of Mildness and Moderation. The Scriptures (a) speak of him, as of a just, equitable, and merciful Prince. He restor'd to their respective Countries the greatest part of those Nations, whom the Kings his Predecessors had brought away beyond the *Euphrates*. The Return of the *Hebrews* to their own Country, is expressly declared in the Sacred Writings: and we shall find that they alone did not enjoy this Privilege.

(a) Is. xl. 2, 10.

## Sect. I. Of the Philistines.

Philistines,  
hence they  
me.

THE *Philistines* were strangers in the Land of *Canaan*. The Scriptures (b) inform us, that they came from the Isle of *Caphtor*, which I take to be the same with *Crete*, in the *Mediterranean* (c): *Ezekiel* (d), and *Zephaniah* (e), call them *Cherethims*, or *Cretans*. They got possession of the Country of the *Avims* (f), and forced them to retire higher up into the Country of *Arabia*. They were already very powerful in *Palestine*, in the time of *Abraham*; they had their Kings, and were Masters of very considerable Cities (g), which makes me think that their Arrival in that Country from the Isle of *Caphtor* was exceeding antient.

The *Philistines* are not in the number of those Nations that were devoted to Destruction by the Lord, and whose Country was allotted to the *Hebrews*: and indeed they were not of the accursed Race of *Canaan*. However, they were attacked by *Joshua*, by the command of the Lord (h); because they possessed part of the Land promised to the *Hebrews*, and because by their abominable Practices (i), they had involv'd themselves in the same Guilt, and so deserved equally to be extirpated with the *Amorites* and *Canaanites*. But the Conquests *Joshua* made over them, were of no great extent, neither were they long preserv'd; since in the time of the *Judges* and the beginning of *David's* Reign, they still enjoy'd their Kings, and their Dominions were divided into five Provinces or petty Kingdoms.

in the time of  
the Judges  
and of Saul.

It is remarkable, that *Shamgar* in the time of the *Judges* slew six hundred *Philistines* with a Plow-share (k). Some Years after, the *Philistines* in Conjunction with the *Ammonites*, vexed and oppressed the Children of *Israel* (l). The Lord raised up *Jephthah* to revenge them upon the *Ammonites* (m), and *Sampson* to humble the *Philistines* (n). This Hero kept them in awe during his Life; and even his very Death was

(b) Jer. xlvii. 4. (c) See the Dissertation on the Original of the Philistines. (d) Ezek. xxv. 16. (e) Zeph. ii. 5. (f) Deut. ii. 23. (g) Gen. (h) Jos. xiii. 2, 3. (i) Wisdom of Sol. xii. (k) Jud. iii. 31. vulg. Vomere. English Bible, Ox-goad. (l) Jud. x. 6. 7. (m) Jud. xi, xii. (n) Jud. xiv. 1.

## Dis. IV. Neighbouring Nations of the Jews

fatal to them, for he pull'd down on the Heads of the Lords of the *Philistines*, the Temple of *Dagon*, in the Ruins whereof he was himself buried with them. However, this did not prevent the *Philistines* from continuing to distress the *Israelites* in the time of *Heli* the *High-Priest*, and of *Samuel* the Prophet, and even in the beginning of *Saul's* Reign. In *Heli's* time, the *Hebrews* lost the famous Battel, wherein the Ark of the Lord fell into the hands of the *Philistines* (o). But in *Samuel's* time, the *Israelites*, solemnly repenting of their evil Ways, and by that means appeasing the Anger of the Lord, march'd out by the Prophet's Order against the *Philistines*, and by his Intercession obtain'd a signal Victory over them (p). Upon this, a Peace ensued, till the beginning of *Saul's* Reign, who worsted them in several Battels: But however, this did not hinder them from making continual Irruptions into the Territories of the *Hebrews*. The most remarkable Victory obtain'd in *Saul's* time, was that wherein *David* slew *Goliath* the Giant (q). A good while after this defeat, the *Philistines* durst not attack the *Israelites*. However, it can't be said that there was a solid Peace between the two Nations, or even an entire Cessation of Arms. At length, *Saul* himself fell by the Hands of the *Philistines*; being slain with three of his Sons in the fatal Day of *Gilboa* (r).

*David* being anointed King, could not, till after many Battels and Victories, compel the *Philistines* to submit, and become his Tributaries (s). They remain'd in Subjection during the Reigns of *Solomon* and the Kings of *Judah* his Successors, 'till the time of *Jehoram*, the Son of *Jehoshaphat*. This Prince made War upon them (t), upon their taking up Arms either against him, or against *Jehoshaphat* his Father. It is certain they serv'd as Auxiliary Troops in the War the *Ammonites*, *Moabites*, and other Nations waged against *Jehoshaphat*, which we find mentioned in *Psalms* lxxxiii (u).

They revolted again in the Reign of *Uzziab*, King of *Judah*; but this Prince reduced them, and kept them under all his time (w). During the unhappy Misfortunes of the King-

(o) 1 Sam. iv, v. (p) 1 Sam. vii. 3, 13, 14. (q) 1 Sam. vii. (r) 1 Sam. xxxi.  
 (s) 2 Sam. v, vi, viii. (t) (u) 2 Chron. xx. 12, 22. (w) 2 Chron.  
 xxvi. 6, 7.

The HISTORY of the Book II.

dom of *Judab* in the Reign of *Abaz*, the *Philistines* invaded the Low Countries, and took several Cities (x). But *Hezekiah*, the Son and Successor of *Abaz* brought them again into Subjection (y). It plainly appears, they regain'd not their Liberty till the time of *Manasseh*. We find towards the latter end of the Kingdom of *Judab*, that the *Philistines* liv'd in a free and independent manner. They were so far from having any Concern how to defend themselves against the *Hebrews*, that they even refused to submit to the *Chaldeans*, the Conquerors of all the *East*.

as of  
pets  
nem. The Prophets *Isaiab* (z), *Amos* (a), *Zephaniab* (b), *Feremiab* (c), and *Ezekiel* (d), threaten them with the terrible Effects of the Divine Vengeance for their Cruelties to the *Jews*, whilst under Oppression. The *Philistines*, to shew their utmost Malice, sold what Prisoners they had taken to the *Edomites*, the most bitter Enemies to the People of God.

About this time *Psammiticus*, King of *Egypt*, made War against them, and took *Ashdod* after a Siege of 29 Years (e). *Necho*, his Successor, is said to subdue them in his Return from his Expedition against *Carchemish*. *Sargon*, or *Esharhad-don* King of *Assyria*, took *Ashdod* likewise from them, by *Tartan* his General (f). After the taking of *Jerusalem*, *Nebuchadnezzar* laying Siege to *Tyre*, which lasted 13 Years, conquer'd, during that long space of time, the *Philistines* and other adjacent Nations. The Scriptures plainly intimate (g) both their Captivity under the *Chaldeans*, and their Return to their own Country under *Cyrus*. In this respect their Fortune was the same with that of the *Hebrews*.

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cians After the Downfal of the *Chaldean* Monarchy, the *Philistines*, as well as the other Nations of *Judea*, continued in Subjection to the Kings of *Persia*, Successors to the Kings of *Babylon*. *Alexander the Great* subdued them, and destroy'd *Gaza* (h), the only City that dared to oppose him. After *Alexander's* Death, his vast Empire was divided amongst several Princes. *Palestine* belong'd sometimes to the Kings of *Egypt*,

(x) 2 Chron. xxviii. 18. (y) 2 Kings xviii. 8. (z) Isai. xiv. 29. (a) Am. i. 6, 7, 8. (b) Zep. ii. 4, 5. (c) Jer. lvii. 1. (d) Ez. xxv. 15. (e) Herod. l. 2. c. 157. (f) Isai. xx. 1. (g) Jer. xii. 14, 15. (h) Arrian. l. 2. de Exp. Al.



## Dis. IV. Neighbouring Nations of the Jews.

and sometimes to the Kings of *Syria*, according as the Fortune of War decided the matter. The *Philistines* as well as the *Jews*, were always a Prey to the strongest. After the Persecution of *Antiochus Epiphanes* against the *Jews*, the *Asmoneans* or *Maccabees* taking the Opportunity of the weak and divided State of the Kingdoms of *Syria* and *Egypt*, fell upon the *Philistines*, and by degrees took from them several Cities, which they remain'd Masters of. *Tryphon*, Governor to young *Antiochus*, and Regent of the Kingdom of *Syria*, made *Jonathan*, the *Asmonean*, Superintendant of all the Sea-coast from *Tyre* to *Egypt*, and consequently of *Phœnicia*, and the Country of the *Philistines* (i). In fine, from the time of *Jonathan*, the greatest part of the Territories of the *Philistines* remain'd in Subjection to the *Jews*, till *Jerusalem* was destroy'd (k): So that the *Philistines* never more made any Figure in History, after the Restoration of the Kingdom of *Judah* by the *Maccabees*. They were never after mentioned as a distinct Nation, but confounded with the *Phœnicians* or *Syrians*. Thus were accomplish'd, in an eminent Manner, the Predictions of the ancient Prophets, who had threaten'd the *Philistines* with utter Ruin

### Sect. II. Of the Phœnicians.

THE *Phœnicians*, of all the Nations in the Land of *Canaan*, are the most celebrated. *Sidon*, Father of the *Phœnicians*, and Founder of the City call'd by his Name, was the first-born of *Canaan* (l). The Antients frequently confounded the *Phœnicians* with the *Philistines*, by giving to *Phœnicia* all that extent of Land Northward from Mount *Libanon*, to *Gaza*, or *Sirbon*, or Mount *Casius*, Southward. But the Sacred Writers plainly distinguish the one from the other. *Phœnicia* was bounded to the South by Mount *Carmel*, and the Brook *Kishon*. From whence the Country of the *Philistines* began, and extended itself Southward to *Gaza*.

Tho' the *Phœnicians* were among the Nations that were to be rooted out by the Command of the Lord; however, we do

(i) 1 Mac. xi. 59.  
c. 21.

(l) Gen. x. 15.

(k) 1 Mac. v. 65, 68. xi. 61. xii. 43, 44. Jos. Ant. l. 13.

not find that *Joshua* attacked them. They continued in the Country, pent up within very narrow Bounds along the Sea-Coast; and giving themselves up entirely to Trade and Commerce, they left to the *Hebrews* the Lands which lay behind them, to enjoy and cultivate them at their Leisure. They oppress'd the *Israelites* in the time of the *Judges* (m); and in the Beginning of the Government of *Samuel* (n), they enter'd into an Alliance with the *Philistines* against the People of the Lord: but the *Philistines* being worsted, the *Phœnicians* after that never undertook any thing against the *Hebrews*. *Hiram*, King of *Tyre*, even courted the Friendship of *David* (o), and *Solomon* (p), and sent these two Princes Timber and Workmen for the building their Palace, and the Temple of the Lord.

The *Tyrian* Damsels appear with their Presents at *Solomon's* Nuptials with the Princess of *Ægypt* (q). The *Phœnician* Annals take notice of the strict Union between *Solomon* and *Hiram*, and make mention of the *Enigma's*, or Riddles, they propos'd to one another (r), as the Custom was in those Days. The *Tyrians* join'd themselves as Auxiliaries to the *Ammonites*, and *Moa-bites*, in their Revolt against *Jehoshaphat* King of *Judab* (s). But at the same time *Abab*, King of *Israel*, was in such Friendship with the *Tyrians*, that he espous'd *Jezebel*, Daughter to the King of *Sidon* (t), who brought into *Israel* the Worship of *Baal*, and the other *Phœnician* Deities.

We read in the *Tyrian* Annals (u) the following Particulars, which are not to be found in Scripture. *Salmaneser*, King of *Assyria*, so much spoken of on account of his Wars against the Ten Tribes, whose Kingdom he at last utterly destroy'd, by taking *Samaria*, and transplanting the Inhabitants beyond the *Euphrates*: *Salmaneser*, I say, waged War likewise with *Eluleus*, or *Elisæus*, King of *Tyre*. This last Prince had fitted out a Fleet to reduce the *Gitthians* (w), who had revolted from him. *Salmaneser* invaded the Territories of the *Tyrians*, and committed great Hostilities; but at length a Peace was concluded, and *Salmaneser* march'd back with his Army into *Assyria*.

(m) Judg. x. 12. (n) Eccl. xlvi: 21. (o) 2 Sam. v. 11. (p) 1 Kings v. 1.  
 (q) Psal. xlv. 12. (r) Jos. con Ap. (s) 2 Chr. xx. 1, 2, 3. (t) 1 Kings xvi. 31.  
 (u) Men. An. Tyr. apud Jos. Antiq. l. 9. c. 14. (w) Usher thinks the *Gitthians* to be the *Philistines* of *Gath*; but what need of a Fleet to reduce an Inland Town? Scaliger more justly takes them for the *Cypriots*.

Some time after, the Cities of *Sidon*, *Acco*, since call'd *Ptolemæis*, and antient *Tyre*, with several other *Phœnician* Towns, threw off the Yoke of the *Tyrians*, and revolted to the King of *Assyria*. *Salmaneser* upon this comes again into *Phœnicia*, to reduce the *Tyrians*, and assist the Cities that had declar'd for him. The revolted *Phœnicians* equip'd a Fleet of 60 Vessels for *Salmaneser*. The *Tyrians* arm'd on their part, and, with 12 Ships only, dispers'd the Enemy's Fleet, and took 500 Prisoners. *Salmaneser* finding there was no reducing them by Force, return'd into *Assyria*, leaving part of his Army encamp'd on the Shore over against the Island on which the City of *Tyre* was built; in order to compel the *Tyrians* to surrender themselves for want of Water, there being no fresh Water in the Island. This Siege, or Blockade, lasted five Years; and the *Tyrians*, to prevent their dying with Thirst, were obliged to dig Wells in the solid Rock.

The event of this War is not known for certain; but it is highly probable, that the *Tyrians* preserv'd their Liberty; for in the Beginning of the Reign of *Zedekiah*, King of *Judab*, they sent Embassadors to *Jerusalem*, to concert Measures with him and the neighbouring Princes, how to resist *Nebuchadnezzar*, who had visibly a Design of enslaving them all. They joined with *Zedekiah*, in revolting from the King of *Chaldea* (x): but did not behave themselves as became good Allies; they deserted *Zedekiah* and left him to carry on the War alone against the *Chaldeans*. The Prophets *Joel* (y), and *Ezekiel* (z), upbraid them for even insulting over the Misfortunes of the *Jews* after the taking of *Jerusalem*.

But their Perfidiousness did not protect them from the divine Vengeance, and the Fury of *Nebuchadnezzar*. This Prince had had a perfect Intelligence of what had pass'd between *Zedekiah* and the *Tyrians*. Accordingly, after the taking and destroying *Jerusalem*, he turn'd his Arms against *Tyre*. This City was then one of the finest and most flourishing in all the *East*. It was immensely Rich, having engross'd the Trade of the most distant Provinces. *Ezekiel* gives a large List of the Nations who resorted to their Fairs, and the Merchandizes they brought thither. *Ithobal*, who reign'd at that

The great Trade and Riches of Tyre.

(x) Jer. xxv. 22. xxvii. 3.

(y) Joel iii. 4, 5.

(z) Ezek. xxvi. 2.

E.

time



time (a), was one of the richest and most magnificent Princes in the World. He look'd upon himself as a God, amidst a City of so prodigious a Trade; the very Merchants, for the most part, being like so many Princes (b).

*Nebuchadnezzar* march'd his Army from *Jerusalem* to *Tyre*, and laid Siege to it. He was 13 Years before that Town (c), and his Army suffered very great Hardships; for the City being situated on an Island, he was forced to raise, with incredible Labour, Moles and other Works to come at the Walls. *St. Jerom* affirms (d), and *Ezekiel* insinuates (e), that the *Tyrians* finding themselves upon the point of falling into the hands of the *Chaldeans*, abandoned the City, and putting on board their Ships all their valuable Effects, sail'd away to some other Country (f). *The Word of the Lord* (says *Ezekiel*) came unto me, saying, Son of Man, *Nebuchadnezzar*, King of *Babylon*, caused his Army to serve a great Service against *Tyrus*: every Head was made bald, and every Shoulder was peeled: yet had he no Wages, nor his Army for *Tyrus*, for the Service that he had served against it. Therefore, thus saith the Lord God, Behold I will give the Land of *Egypt* unto *Nebuchadnezzar*, King of *Babylon*, and he shall take her Multitude, and take her Spoil, and take her Prey, and it shall be the Wages for his Army.

*Berosus* (g) informs us, that the occasion of this War against the *Phœnicians*, was the Revolt of the Governour, *Nebuchadnezzar* had placed over that Country. This is intimated by *Jeremiah* (h), who says, that the King of *Tyre* having, as I before observed, sent Embassadors to *Zedekiah*, King of *Judah*, to make an Alliance with him, the Lord commanded *Jeremiah* to make Yokes, and present them to the Ambassadors that were then at the Court of *Zedekiah*, from several Princes, and to tell them that they should all serve the King of *Babylon*; and that they who refus'd to submit to his Yoke,

(a) Philost. ap. Jos. Ant. l. 10. c. 11. & Con. Ap. l. 1. xxviii. (b) Ezek xxvi, xxvii, xxviii. (c) Philost. loco citato. (d) Jerom. in Ezek. (e) Ezek. xxix. 18, 19. (f) Prideaux says, it was old *Tyre* on the Continent that was destroy'd by *Nebuchadnezzar*, and that the *Tyrians* removed their Effects to a Rock about half a Mile from the Shore, where they built new *Tyre*, so famous afterwards. Part 1. l. 2. Connect. Calmet seems to be of the same Opinion also. p. 103. (g) Ber. l. 3. Rerum Chal. ap. Jos. Ant. l. 10. c. 11. (h) Jer. xvii. 3, 4, &c.

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should be reduced to Slavery and Captivity. He gave moreover to the Kings of *Tyre* and *Sidon* (i) the *Cup of Fury* of the Lord, and caused them to *drink* of it even to *Drunkenness*. What *Berosus* calls a *Satrapas* or *Governour*, *Jeremiah*, after the manner of the *Jews*, stiles a *King*.

*Berosus's* Account of these matters is thus: The Governour of *Phœnicia*, *Egypt*, and *Syria*, having revolted, *Nabopolassar*, King of *Chaldea*, sends his Son *Nebuchadnezzar* against him with an Army. The Rebel was vanquish'd in a pitch'd Battel, and the Provinces he had drawn in to revolt, return'd to their Allegiance again. Whilst this was doing, *Nabopolassar* died, and *Nebuchadnezzar* having put in order the Affairs of *Phœnicia* and *Egypt*, return'd with all speed to *Babylon*, leaving to his Friends the Care of bringing away to *Babylon* what *Jews*, *Syrians*, *Phœnicians*, and *Egyptians* had been taken Prisoners during the War; and likewise to march back the Army that had serv'd in *Phœnicia* and *Syria*. But it is very probable, that this Governor, or King, still maintain'd his Ground in *New Tyre*, or else that the War related by *Berosus* is not the same with that mentioned by *Ezekiel* against the King of *Tyre*.

*Berosus's Account of this War.*

What may be depended upon for certain, is, that *Nebuchadnezzar*, already King of *Chaldea*, came to reduce *Zedekiah*, and lay Siege to *Tyre*. *Isaiab* (k) had foretold that *Tyre* should be *forgotten* for 70 Years, and after that should again be restored to her former Splendor. It is a difficult point to determine either the beginning or ending of this Period. But to what time soever it is fix'd, I am of opinion it must be applied to the Destruction of antient *Tyre* situated on the *Continent*, and opposite to the *New City* built on the *Island*; for *Tyre* built on the *Island*, had her Kings, even after the Siege of *Nebuchadnezzar*, as the *Tyrian Annals* expressly inform us (l).

*What we be certain of this Affair.*

*New Tyre* began to flourish again, tho' nothing like what she had formely besn, when *Ezra* and *Nehemiah* return'd to *Judea* (m). *Zechariah* represents her as a powerful City, that built herself a strong hold, and heaped up Silver as the Dust, and fine Gold as the Mire of the Streets. But at the same

(i) Jer. xxv. 22. (k) *Isaiab* xii. 15, 16, 17. (l) *Annal. Tyr.* apud *Jos.* l. 1. con. App. See the Author's Comment. on *Ezek.* xxv. 5, 14. (m) *Ez.* iii. 7. *Neh.* xxiii. 16.

time threatens her with the *Fury* of the Lord. *Behold, the Lord will cast her out, he will smite her Power in the Sea, and she shall be destroy'd with Fire* (n). The antient Prophets (o), had prophesied against her in the same manner. Some of their Predictions fell upon *Old*, and some upon *New Tyre*: Some were brought to pass by *Salmaneser* and *Nebuchadnezzar*; and others by *Alexander the Great*. *Justin* (p) relates, that the *Tyrians* having long resisted the Power of the *Persians*, were at last so weaken'd and exhausted, that their Slaves rose and slew their Masters, and chose for their King *Strato* one of the Royal Family, [who, with his little Son, were the only Persons preserv'd alive.] But one can't tell in what time to place this Event.

During the Persecution of *Antiochus Epiphanes* against the *Jews*, we find the *Tyrians* (q) among the other Enemies of *Israel*, making Inroads into their Country; and *Josephus* (r) observes in general, that the *Tyrians* had all along a great Animosity against the *Jews*, which they never fail'd of showing upon all Occasions. In the Reign of *Antigonus*, King of *Asia*, and 18 Years after *Alexander's* Death, *Tyre* held out a Siege of 15 Months (s). After the time of *Antiochus Epiphanes*, the *Tyrians* having had no concerns with the *Hebrews*, I shall carry on their History no farther in this place. What I have said, is sufficient to show the Accomplishment of what was foretold by the *Prophets*.

*Sidon* is of a longer standing than *Tyre*. *Homer* speaks of *Sidon* (t), but says nothing of *Tyre*. *Sidon* eldest Son to *Canaan* was its Founder (u); it was allotted by *Joshua* to *Asher*, as part of their Inheritance (w). But this *Tribe* was never in a Condition to become Master of it. *Tyre* was but the *Daughter* or Colony of *Sidon*. However the *Daughter* was a long time more powerful than the *Mother*; which rais'd her Envy to such a degree, as to hurry her on to declare for *Salmaneser*, as hath been observ'd, and to assist him in his Wars against her Rival. *Sidon* beheld with pleasure the

(n) Zech. ix. 3, 4.  
xxix.

(p) Just. l. 18.

(o) Isaiah xxiii. Jer. xxvii. 47. Ezek. xxvi, xxvii, xxviii,

(q) 1 Mac. v. 15.

(r) Jos. l. 1. con. App.

(s) Diod. An. 2. Olymp. 116.

(t) Hom. Il. 6. v. 743. Il. 23. v. 289. Odyf. l. 4. v. 54.

l. 15. v. 114.

(u) Gen. x. 15.

(w) Josh. xix. 28.

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downfal of *Tyre* by *Nebuchadnezzar*, for which the Prophet *Isaiab* upbraids her in this lively manner (x): *Be thou ashamed, O Zidon, for the Sea hath spoken, even the Strength (or Riches) of the Sea, saying, I travail not, nor bring forth Children, neither do I nourish up young Men, nor bring up Virgins.* As if he had said, Foreign Nations are touch'd with Compassion at the Destruction of so fine and noble a City; and can't thou, O *Sidon*, who art her *Mother* and *Nurse*, look on her Misfortunes without being moved!

The King of *Sidon*, as well as the Kings of *Tyre*, *Egypt*, *Moab*, and *Ammon*, sent Ambassadors to *Zedekiah* King of *Judah* (y), to make an Alliance with him against *Nebuchadnezzar* King of *Chaldea*. *Jeremiah* (z) presented them, as he did the rest, with the *Cup* of the *Fury* of the Lord, and with a *Yoke* and *Fetters*, as a Sign of their future Subjection to the *Chaldeans* (a). After the taking of *Tyre*, *Sidon* was reduced, and remain'd subject to the Kings of *Babylon*, upon very hard Terms (b).

*Herodotus* (c) informs us, that *Apries* (the *Pharaoh Hophra* of *Jeremiah*) (d) Successor to *Psamis*, King of *Egypt*, made War upon the *Phœnicians* of *Tyre* and *Sidon*. But it is not known, whether it was before or after the Siege of *Tyre* by *Nebuchadnezzar*, and the bringing *Sidon* into Subjection to that Prince. *Joel* (e) reproaches the *Sidonians* for rejoicing over the Misfortunes of the *Jews*, and insulting them when in Oppression. *Ezekiel* (f) upbraids them upon the same account. This Proceeding of theirs drew down upon their Heads the *Fury* of the Lord. They smarted sufficiently under the *Yoke* of the *Chaldeans*, and afterwards of the *Persians*; but the Threatnings of the Prophets against them (g) were not accomplish'd till several Ages after.

In the Reign of *Artaxerxes Ochus*, King of *Persia*, the *Sidonians*, exasperated at the ill Usage they met with from the Hands of the Governors sent from the Court of *Persia*, enter'd into a secret Alliance with *Nectanebus* King of *Egypt*, (h) and

(x) *Isaiab* xxiii. 4. (y) *Jer.* xxvii. (z) xxv. 22. (a) *Ezek.* xxvii.  
 (b) *Ezek.* xxviii. 21. (c) *Herod.* l. 2. c. 161. (d) *Jer.* xlv. 3. (e) *Joel* iii.  
 4, 5. (f) *Ezek.* xxviii. 24. (g) *Zech.* ix. 2, 3, 4. *Ezek.* xxvi. (h) *Diod. Sic.*  
 ad An. 2. *Olymp.* 177.

at last resolutely took up Arms against the *Persians*. They fitted out a great Fleet, and drag'd their Governor in a most ignominious manner to his Death. They cut down the Trees in the King's Garden, and set fire to the Forrage design'd for his Horses. The Governors of *Syria* and *Cilicia*, as being the nearest, hasten'd to put a stop to this Evil in its birth; but *Tennes*, King of *Sidon*, put them to flight: so that *Artaxerxes* was fain to come in Person, at the head of 300,000 Foot, and 30,000 Horse, with a Fleet of 300 Vessels of War, and 500 Ships laden with Provisions, to attack *Sidon* by Sea and Land.

The *Sidonians* had got together some Troops, and had put themselves in a condition to withstand their Enemies: but were betray'd by their own King, and the General of their Army, who deliver'd up the City to *Artaxerxes*. The *Sidonians*, at first, had recourse to the Clemency of this Prince, and sent to him 500 Men in the Habit of Supplicants, with Olive-Branches in their hands. But *Artaxerxes* order'd his Archers to shoot them all to death with their Arrows.

The *Sidonians* before the Arrival of the *Persians*, had, to take away all hopes of flying or retreating, burnt all their own Ships; so that seeing themselves reduced to this Extremity, they took the strangest Resolution that ever Despair inspir'd any People with. They shut themselves up in their Houses with their Wives and Children, and setting fire to them, burnt themselves and all their Effects. 'Tis suppos'd, no less than 40,000 Freemen and Slaves perish'd in the Flames. Thus were accomplish'd the Predictions of the Prophets against this City.

*Sidon*, however, lifted up her head again, tho' in a feeble manner, and was in Being, when *Alexander the Great* came into *Phœnicia*. He treated her very civilly for her early and ready surrendring herself to him. It was not till after many Ages and Revolutions that *Tyre* and *Sidon* were reduced to the Condition they now are in, without Name, Authority, or Power, and almost buried in their own Ruins: (i) *I will make thee like the Top of a Rock: thou shalt be a Place to spread Nets upon: thou shalt be built no more; for I the Lord have spoken it.*

(i) Ezek. xxvi. 14.



## Sect. III. Of the Edomites or Idumeans.

**T**HE *Idumeans*, as every one knows, were descended from *Esau*, called also *Edom*, Brother to *Jacob*, and Son to *Isaac*. The first Abode of the *Idumeans* was to the Southward of the *Dead-Sea*, and the River *Jordan*, in the Mountaints of *Seir*. In Procefs of time, they came down to the South of *Palestine*, and the *Dead-Sea*, between *Judea* and *Arabia Petraea*. There is a Necessity of admitting these two different Abodes of the *Idumeans*, in order to reconcile Scripture with itself (k). The Edomites or Idumeans whence descended.

The *Idumeans* were at first governed by *Chiefs* or *Princes*, and afterwards by *Kings*. They had had a long Succession of them, when their Brethren the *Israelites* began in *Samuel's* time their Kingly Government with *Saul*. The Animosity *Esau* had entertain'd against his Brother *Jacob*, for being beforehand with him in obtaining the Blessing of their Father *Isaac*, descended to their Posterity, continually increasing more and more. When the *Israelites* sojourn'd in the *Wilderness*, the *Idumeans* would not so much as give them leave to pass through their Country, tho' they offer'd to pay for what Bread and Water they should have occasion for (l). For this Reason, the *Israelites* were fain to go a great way round about, through the Countries of *Moab* and *Midian*, to come at the *Land of Promise*; (m) God having order'd them not to attack the *Edomites*. They refused to let the Israelites pass thro' their City.

*Saul* made War upon the *Idumeans* (n) for having made Incursions into his Territories. But this only serv'd to repress their Insolence, and confine them within their own Bounds. *David* subdu'd them, and made them tributary to him (o). The motive of this War is not known, unless it were for favouring the *Ammonites* in what they did to *David*. However this be, then was fully accomplish'd the Promise God made to *Jacob*, that the *Elder* should serve the *Younger* (p). Conquer'd by David.

The *Idumeans* could not long remain in quiet. Towards the end of *Solomon's* Reign they began to stir again, at the time *Hadad*, one of the Royal Family, that was carry'd away young into *Egypt* when *Joab*, (q) *David's* General, destroy'd all *Idumea*

(k) Gen. xxxii. 3. 1 Kings xi. 18. (l) Num. xx. 14. (m) Numb. xxi. 4. Judg. xi. 17. (n) 1 Sam. xiv. 47. (o) 2 Sam. viii. 14. (p) Gen. xxv. 23. (q) 1 Kings xi. 14.

with Fire and Sword, return'd into his own Country, and took upon him the Government. But I am apt to think, this was Eastern *Idumea*, towards the Mountains of *Gilead*; for the *Idumeans* that dwelt to the South of *Palestine*, were subject to the Kings of *Judab*, till the Reign of *Jebooram* the Son of *Jebofaphat* (r).

*Jebooram* made War against them, but was not able to reduce them; they continu'd Independant of the *Jews*. *Amaziab*, the Son of *Joash* King of *Judab*, attack'd them likewise, and slew 10000 Men, and made himself Master of *Petra*, which he call'd *Feftael*, after he had cast down from the top of the Rock 10000 *Idumeans* that were taken Prisoners. He carried off their Gods, and was so weak as to offer Incense to them (s). But the Consequences of all these Advantages were not of any great moment; the *Idumeans* still enjoy'd their Liberty, and fail'd not, upon all occasions, to shew their inveterate Hatred against the *Israelites*.

*Amos* (t) reproaches the *Philistines* for their inhuman treatment of the *Israelites* their Prisoners, in selling them to their Enemies the *Idumeans*. The same Prophet threatens the *Idumeans* in a terrible manner for drawing their Swords against their Brethren the *Jews*. *Azariab*, King of *Judab*, retook from them the City of *Elatb* on the *Red-Sea* (u); but was not long master of it: *Rezin*, King of *Syria*, seiz'd upon it, and drove the *Jews* from thence. In the Reign of *Abaz*, the *Idumeans* invaded *Judab*, and committed all manner of Cruelties (w). It is believed, they assisted *Sennacherib* against *Hezekiab* (x); but they were punish'd for their inhuman Proceedings, by *Efarbaddon*, Successor to *Sennacherib*, who ravaged their Country (y). *Holofernes* (z) brought them into Subjection, with the rest of the Nations round about *Judea*.

The King of *Edom* sent Ambassadors to *Jerusalem* in the Beginning of *Zedekiab's* Reign (a). *Jeremiab* presented them with a *Yoke*, to assure them, that they would be oblig'd by force to serve *Nebuchadnezzar*, if they refus'd to submit themselves voluntarily to his Government. Notwithstanding these Threatnings, they enter'd into an Alliance with *Zedekiab* (b);

(r) 2 Chro. xxi. 8, 9. (s) 2 Chro. xxv. 14. (t) Am. i. 11. (u) 2 Kings xiv. 22.  
 (w) 2 Chro. xxvii. 17. (x) Herod. l. 2. c. 141. (y) Isai. xxi. 11, 12, 13. (z) Judith iii.  
 14. (a) Jer. xxviii. 3. (b) Jer. xxv. 14.

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but so far were they from assisting the *Hebrews*, their Allies, during the War with *Nebuchadnezzar*, that they turn'd against them, and exhorted *Nebuchadnezzar* utterly to destroy *Jerusalem*, and to rase the Walls thereof to the Ground (c). This Treachery of theirs did not long go unpunish'd. *Nebuchadnezzar*, five Years after the Destruction of *Jerusalem*, over-ran all the neighbouring Nations of the *Jews*, and amongst the rest the *Idumeans* (d).

Altho' it is not particularly mention'd, that the *Idumeans* were carried away Captive with the other Nations beyond the *Euphrates*; yet we find in the Prophets (e), Threatnings of Captivity and Promises of Freedom again to all the neighbouring Nations of the *Jews* in general; which makes it thought, that *Edom* under-went the same Fate with the rest of the conquer'd Nations. However, it must not be suppos'd that when a Nation was carried away into Captivity, that none of the Natives were left behind. We find that many *Idumeans*, who had escaped the Sword of the Conqueror, spread themselves insensibly along the Southern Parts of *Judea*; insomuch, that at the Return of the *Jews* from their Captivity, the *Idumeans* were in possession of almost all the Country to the South of *Judah*, from *Hebron* along the Borders of *Arabia*.

They were then in so powerful and flourishing a Condition, that the *Jews* themselves conceiv'd a sort of Jealousy against them, and said unto the Lord in *Malachi* (f), *Wherein hast thou loved us? Is not Edom in Peace, as well as we? But saith the Lord: Was not Esau Jacob's Brother; yet I loved Jacob, and hated Esau, and laid his Mountains and his Heritage waste, for the Dragons of the Wilderness. Whereas Edom saith, we are impoverish'd, but we will return and build the desolate Places: Thus saith the Lord of Hosts, they shall build, but I will throw down; and they shall call them the Border of Wickedness, and the People against whom the Lord hath Indignation for ever.* Accordingly, tho' *Antiochus Epiphanes* (g), whilst he was cruelly persecuting the *Jews*, spared them, yet could they never regain their Liberty, nor have ever

(c) Psa. cxxxvii. 7, 8. Lament. iv. 21, 22.

Ezek. xxv. 14. Jos. Antiq. l. 10. c. 11.

(f) Mal. i. 2, 3, 4. (g) Dan. xi. 4.

(d) Obad. i. Jer. lix. 7. ix. 26.

(e) Jer. xii. 14, 15. xxv. 1, &c.

after any more Princes or Kings of their own. They continu'd all along subject to the *Egyptians* or *Syrians*; and at last they fell under the Dominion of the *Jews*, according to the antient Prophecies.

the utter Ex-  
tinction of the  
nation of the  
Edomites.

*Judas Maccabeus* attacked and defeated them more than once (b). *Johannes Hircanus* compleated what *Judas* had began. He subdued the *Idumeans*, and compell'd them to be circumcised (i). They remain'd in Subjection to the *Jews* till the Destruction of *Jerusalem*, and Dispersion of the *Jewish* Nation. During the Siege of *Jerusalem*, they took up Arms, says *Josephus*, for the Defence of that City, which they look'd upon as the *Metropolis* of all the Race of *Abraham* (k). Thus were fully accomplish'd the Prophecies of *Isaac* (l), and *Balaam* (m), who had promis'd *Jacob* the Dominion over *Esau*; and the Predictions of the Prophets *Isaiab*, *Amos*, *Jeremiab*, *Obadiab*, and *Ezekiel*, who had foretold the entire Ruin of the *Edomites*, even to the very Extinction of the Name. The which has been brought to pass many Ages since in a remarkable manner.

#### Sect. IV. Of the Ammonites and Moabites.

I Shall not consider the *Ammonites* and *Moabites* apart, since the Scripture never separates them, and since the same Original, Country, Wars, Fortune, and Calamities, are all along common to both. Every one knows they sprung from *Lot's* Incest with his two Daughters (n). They dwelt to the East of *Jordan* and the *Dead Sea*; being bounded by the *Arabian Scenites* to the East, and by the Tribes of *Gad* and *Reuben* to the West. Before the arrival of the *Israelites* in the Land of *Promise*, the *Amorites* having dispossessed *Moab* and *Ammon* of great Part of their Country (o); the *Hebrews* took it from them, and kept it as their own by Right of Conquest. This was one of the Reasons of the great Hatred between the two Nations.

Another Reason was, what happened, when by the Advice of *Balaam* the Daughters of *Moab* enticed the *Hebrews* to com-

(b) *Isaiab* lxiii. 1. & 1 *Macc.* v. 3, 4. 2 *Macc.* x. 16. *Jos. Antiq.* l. 11. c. 11.

(i) *Jos. Antiq.* xiii. c. 17.

(k) *Jos.* l. 4. de Bel. *Jud.* c. 6.

(l) *Gen.* xxv. 23.

(m) *Num.* xxiv. 18.

(n) *Gen.* xix. 37, 38.

(o) *Judg.* xi. 13.

mit Whoredom and Idolatry (p). *Moab* had moreover most inhumanly denied the *Israelites* leave to pass thro' their Country, and refused to let them have any Bread and Water in their Extremity. In detestation of this cruel Dealing, the Lord commanded that *an Ammonite or Moabite should not enter into the Congregation of his People, even to the Tenth Generation* (q).

*Eglon*, King of *Moab*, in Conjunction with the *Ammonites*, was one of the first who oppressed *Israel* after the Death of *Joshua*. *Ehud*, the Son of *Gera*, became their Deliverer, by killing *Eglon*. The *Israelites* took up Arms against the *Moabites*, and slew ten thousand of them, by which means they remained in quiet 80 Years (r). After this, the *Ammonites* brought into Subjection the Tribes that dwelt beyond *Jordan*. And finding themselves powerful enough, they laid claim to all the Land *Moses* had formerly dispossessed the *Amorites* of. *Jephthah*, who was chosen General upon this Occasion, maintain'd the Right they had to the Land by *Moses's* Conquest, to be good, gave the *Ammonites* Battel, defeated them, and became Master of a great Part of their Country (s).

*Nabash* (t), King of the *Ammonites*, making an ill Use of his Power, oppress'd likewise, some time after, the *Israelites* beyond *Jordan*. He attack'd the Men of *Jabesh Gilead*, and when they offer'd to treat with him, he answer'd in a haughty and savage manner, he would have nothing to do with them, unless he might put out all their Right Eyes, and make them an everlasting Reproach to all *Israel*. These Conditions put the Men of *Jabesh* in a terrible Consternation. They immediately applied themselves to *Saul*, who was just then made King. *Saul* march'd against them with incredible Speed, surpriz'd and defeated the *Ammonites*, and delivered *Jabesh*. During all his Reign, they durst not make any attempt upon *Israel* (u).

*David*, whilst out of Favour with *Saul*, retired for some time into the Country of the *Ammonites* and *Moabites*, where he was not only protected, but got a place of Refuge for

(p) Numb. xxv. 1, 2.

(q) Deut. xxiii. 3.

(r) Jud. iii. 12, &c.

(s) Jud. xi.

(t) 1 Sam. xi. 1, 2.

(u) 1 Sam. xiv. 47.

his Father and Mother (w), to prevent their falling into the Hands of his Persecutor. This Kindness of the King of *Ammon*, *David* had always a very grateful Sense of. Upon his Death, he sent Ambassadors to *Hanun*, his Son and Successor, to condole his Father's Death, and congratulate him upon his coming to the Crown (x). *Hanun*, prepossessed by his Courtiers, imagining they were so many Spies, gave them a very rough Reception, and caused one half of their Beards to be shaved, and their Garments to be cut off as high as their Middle. To revenge this heinous Affront to his Ambassadors, *David* declared War against the *Ammonites*, took *Rabbah* their Capital, beat them in two pitch'd Battels, destroy'd their Country, and brought them entirely into Subjection. *Moab* and *Ammon* remain'd under the Dominion of the Kings of *Judab*, till after the Death of *Solomon*. In the Reign of *Rehoboam*, upon the Separation of the ten Tribes, the *Ammonites* and *Moabites* became subject to the Kings of *Israel*, and remain'd so till the Death of *Abab* (y).

*Abaziab*, Successor to *Abab*, was not powerful enough to reduce them; but *Jehoram*, the Son of *Abab*, and Brother of *Abaziab*, being King, he went up against the *Moabites*, accompanied by the Kings of *Judab* and *Edom* (z). These three Princes marching their Army through the Wilderness of *Edom*, after a seven Days march, were in Distress for want of Water. *Elisha*, who fortunately for them happen'd to be in the Army, ordered them from the Lord, to make the Valley full of Ditches, which he assured them should by the next day be all fill'd with Water. He told them moreover, that the Lord would deliver *Moab* into their hands. Accordingly, on the Morrow early in the Morning, the *Moabites* seeing the Water, which by the Reflection of the Rising Sun appear'd as red as Blood, fancied it was really so, and imagining that the Army of the three Kings had destroy'd one another; without any further Examination of the matter, they ran in a confus'd and disorderly manner to the Spoil: upon which, the *Israelites* charged them so briskly, that they were soon put to flight with a very great Slaughter.

(w) 1 Sam. xxii. 3, 4.

(x) 2 Sam. x. 1, &amp;c.

(y) 2 Kings iii. 4, 5.

(z) Ibid. 6, 7, &amp;c.

There is an Account of another War against the *Moabites*, which happened before this, in the Reign of *Jehoshaphat*, King of *Judah* (a). The *Ammonites*, *Maonians*, and *Edomites*, having made an Incurſion into *Judea* as far as *Engedi*, *Jehoshaphat* relying on the Aſſiſtance of the Lord, in whom he placed all his Confidence, march'd againſt them in Battel Array: but the Soldiers of the Enemy's Army being ſeized with a panick Fear, turn'd their Arms againſt one another, ſo that the Army was entirely deſtroy'd, and *Jehoshaphat* had nothing to do but to ſtrip the Dead, and carry off the Booty.

*Moab* and *Ammon*, being, as I obſerv'd, ſubject to the Kings of *Israel*, were expoſ'd to the ſame Miſfortunes, and underwent the ſame Fate as the ten Tribes. *Tiglath-Pileſer*, and *Salma-neſer* dealt very hardly with them. *Iſaiab*, in the beginning of the Reign of *Hezekiab*, threatens them with a Miſfortune which was to fall upon them three Years after his Prediction (b). This could be no other than the coming of *Salma-neſer* into *Syria* and the Land of *Israel*, ſome Years before the laſt Siege of *Samariva*.

*Ben-hadad*, and *Hazael*, Kings of *Syria*, took the City of *Ramoth-Gilead* from *Abab* and *Jehoram*, Kings of *Israel*. The Particulars of theſe Wars are not known: but *Amos* (c) informs us, that the *Ammonites* and *Moabites* took this Opportunity of ſhaking off the Yoke of the *Israelites*; and to ſatiſfy their old Animosity and Malice againſt the People of the Lord, they uſed them in the moſt barbarous manner, even ripping up the Women that were with Child, in order to deſtroy both them and the Fruit of their Wombs. The ſame Prophet reproves *Moab* for having burnt the Bones of the King of *Edom*. It is thought the Prophet means the King of *Moab's* ſacrificing the King of *Edom's* Son, when he found himſelf preſs'd by the Kings of *Israel* and *Edom*. See 2 Kings iii. 27.

The Wars and Calamities wherewith *Amos* threatens *Moab* and *Ammon*, are thoſe that were brought upon them either by *Uzziab* and *Jotham*, Kings of *Judah* (d), or by *Salma-neſer* (e), or laſtly by *Nebuchadnezzar*, five Years after the

(a) 2 Chron. xx. 12.  
7, 8.

(b) Iſai. xv.

(c) Amos i. 13.

(d) 2 Chron. xxvi.

(e) Iſai. xv.

Destruction of *Jerusalem* (*f*), which I shall speak of by and by.

After the Transmigration of the *Tribes* of *Reuben*, *Gad*, and the half *Tribe* of *Manassch* from beyond *Jordan*, *Ammon* and *Moab* took possession of the Cities these *Tribes* had been obliged to relinquish. *Jeremiab* (*g*) upbraids them very sharply for it, and threatens them with all the Effects of the Fury of the Lord. It is plain these Threatnings were put in Execution by *Holofernes*, who, as we find by *Judith* (*h*), brought them into Subjection some time after.

The Ambassadors of the *Moabites* and *Ammonites* were among those to whom *Jeremiab* gave the *Cup* of the *Fury* of the Lord (*i*), with a *Yoke* and *Fetters* (*k*), persuading them to submit themselves to *Nebuchadnezzar*, threatening them at the same time, in case they stood out, with *Servitude* and *Captivity*. They harkened not to the Prophet's Advice, but entered into an Alliance with the Kings of *Judab*, *Egypt*, *Tyre*, *Sidon*, and *Edom*, to oppose the *Chaldeans*. But when they found *Nebuchadnezzar* was in good earnest besieging *Jerusalem*, and the *Jews* ready to fall into his hands, so far were they from assisting them, that they even rejoic'd at, and insulted over their Misfortunes (*l*). The Lord incensed at their Treachery, rais'd up against them *Nebuchadnezzar* himself, who made War upon them, and carried them away *Captive* beyond the *Euphrates*. The Prophets often threaten them with this (*m*), but promise them generally that they should return again to their own Country (*n*). But to be more particular in these Matters, it will be necessary to go back a little.

When *Nebuchadnezzar* was upon his March against *Hezekiab*, and the other Kings that were in Alliance with him, *Ezekiel* informs us (*o*), that he deliberated whether he should go first to *Jerusalem*, or to *Rabbah*, the *Metropolis* of the *Ammonites*. The Divinations he used with Arrows in a Quiver, determined him to march directly to *Jerusalem*. Whilst he was at the Siege of this City, several *Jews* retired

(*f*) Jos. Antiq. l. x. c. 11. (g) Jer. xlix. 1, 2. (h) Judith v. 2. (i) Jer. xxv. 14. (k) Jer. xxvii. 2, 3, 4. (l) Ezek. xxv. 3, 6. (m) Jer. ix. 26. xii. 14, 15, 16. (n) Jer. xlvi. 47. xlix. 3, 6. (o) Ezek. xxi. 20, 21.



into the Country of the *Ammonites*, as into a place of Safety, amongst their Friends and Allies. This Particular we have from *Jeremiah* (p), which shows there was at that time a sort of Union between the two Nations. But this is by no means inconsistent with what *Ezekiel* says of the *Ammonites* rejoicing at the Calamities of *Judab*, and the Ruin of the Temple. For some insulted over the *Jews* in their Misfortunes, whilst others were mov'd to Compassion at them.

It is very probable, that the Treachery of the King of the *Ammonites* against *Gedaliah* (q), and against the *Chaldeans* that were left behind in *Judca*, after the taking of *Jerusalem* by *Nebuchadnezzar*, was one of the principal Reasons of this Prince's warring against the *Ammonites*, his treating them in so severe a manner, as is before mention'd, and his carrying them away from their native Country into a foreign Land. But he could not finish this War till the fifth year after the Destruction of *Jerusalem*, as *Josephus* informs us (r).

I am of opinion that *Cyrus* sent back the *Ammonites* and *Moabites* to their own Country, as well as the *Jews* and the other neighbouring Nations. Accordingly, we find after that time, *Moab* and *Ammon* re-establish'd, increasing in their Numbers, and fortifying their Towns, in the same manner as the *Jews* did: we find them subject to the *Persians*, and govern'd by the Vice-roys of *Syria* or *Palestine*; in which state they continu'd till the Reign of *Alexander the Great*, to whom they submitted themselves. After his Death, they were at first under the Kings of *Egypt*, and afterwards of *Syria*. *Antiochus the Great*, took *Rabbah* the Capital of the *Ammonites*, rased the Walls, and placed a strong Garrison in it (s).

In the Persecution of *Antiochus Epiphanes* they escaped (t), either because they readily comply'd with his wicked Orders, or because they had long before embrac'd the Religion of the *Greeks*; or, lastly, because this Prince had not the time to attack them. During these troublesome Times, the *Ammonites* exercis'd their Rage against the *Jews* that inhabited the Mountains of *Gilead* (u); *Judas Maccabeus* march'd against them, took some of their Towns, destroy'd great Numbers of them,

(p) Jer, xl. 11. xli. 10, 15. (q) Jer. xli. 1-6. (r) Jos. Antiq. l. x. c. 1.  
 (s) Polyb. l. 5. (t) Dan. xi. 41. (u) 1 Mac. v. 6-45. Jos. Antiq. l. xii. c. 12.

and conducted the *Israelites*, that dwelt in that Country, to *Palestine*. History does not clearly inform us what became of the *Ammonites* and *Moabites* after this: but 'tis most certain, that the *Asmonean* Princes, and after them the *Herods*, held the Sovereign Power over all the Country from beyond *Jordan* to *Mount Gilead*.

### Sect. V. Of the Syrians of Damascus.

**A**RAM the Father of the *Syrians*, was the Son of *Shem* (w). His Posterity spread themselves over all *Syria* and *Mesopotamia*. I shall confine myself in this Place to *Syria* of *Damascus*; that is to say, to the antient Kingdom of *Damascus*: as it is nearer *Palestine*, as it had a greater Relation to the *Jewish* Affairs, and as it is more frequently mention'd in the Writings of the Prophets.

*Damascus* was already a large and noted City in *Abraham's* time: some have even affirm'd, that this *Patriarch* reign'd there immediately after its Founder *Damascus* (x). *Josephus* (y) tells us, that *Hush*, the eldest Son of *Aram*, founded it. The Holy Scriptures say nothing of the Fame or Power of *Damascus* till the Reign of *David*. This Prince having declar'd War against *Hadadezer* King of *Zobab* in *Syria*, *Hadad* King of *Damascus*, came to his Assistance: but *David* obtain'd a signal Victory over them (z). *Josephus* asserts (a), that this *Hadad* was the first who took upon him the Title of King of *Damascus*; this he had from *Nicolaus Damascenus*, an Historian of that Country, who lived in the time of *Herod*.

*Damascus* remain'd in Subjection to *David* and *Solomon* all their Reign; but upon the Revolt of the Ten Tribes, this City finding themselves at a great distance from the Territories of *Rehoboam*, and taking the Advantage of the troublesome and weak State his Kingdom was in, threw off his Yoke, and maintain'd their Liberty for a good while after. The Scriptures tell us (b), that towards the latter end of *Solomon's* Reign, God rais'd him up an Adversary in the Person of *Rezon*, the Son of *Eliadab*, who, being Captain of a Band of Robbers, was receiv'd into *Damascus*, where he took upon him the Title of King. He began his Hostilities upon the Land of *Israel* in *Solo-*

(w) Gen. x. 22. (x) Justin. l. 36. (y) Jos. Antiq. l. 1. c. 7. (z) 2 Sam. viii. 4, 5.  
 (a) Jos. Antiq. l. 7. c. 6. (b) 1 Kings xi. 23, 24, 26.

Dis. IV. *Neighbouring Nations of the Jews.* I

mon's time, and continued his Irruptions into the Kingdom of the Ten Tribes.

*Asa*, King of *Judab*, upon his being invaded by *Baasha*, King of *Israel*, sent and demanded the Assistance of *Benhadad*, the Son of *Tabrimon*, King of *Damascus*. He got him, by the means of Money, to break the Alliance he had made with *Baasha*, and make Incursions into his Dominions (b). A long time after *Benhadad* came and besieged *Samaria*, accompanied with thirty-two Kings his Allies, and at the Head of a prodigious Army. *Abab*, who was then King of *Israel*, finding he was not powerful enough to stand against him, acquiesced in all he required of him, giving him his Silver and Gold, his Wives and Children. But the King of *Syria*, not satisfied even with this, sent him word: *I will send my Servants to-morrow about this time, and they shall search thy House, and the Houses of thy Servants; and it shall be, that whatsoever is pleasant in thine Eyes, they shall put it in their Hand, and take it away* (c).

*Abab* perceiving himself to be in a Snare, and that *Benhadad* would deal with him as he pleased, he resolv'd, by the Advice of his Counsellors, to stand a Siege, and trust to the Fortune of War. The City was very soon destitute of Provisions, and of all things necessary for their Defence; *Abab* despair'd of saving himself from the Hands of his Enemies: However, he was encouraged by a Prophet, who assured him of a certain Victory. Upon this they made a Salley, and put *Benhadad* and his Army to flight (d). The Year following, *Benhadad* got another Army on foot; and foolishly imagining that the God of the *Hebrews* was *God of the Hills and not of the Valleys*, was resolv'd to expect the coming of *Abab* on a Plain. The King of *Israel* went as far as *Aphek* in *Syria* to meet him, gave him Battel, flew 100,000 Men, and forced him to deliver himself into his Hands (e). *Abab* incurr'd the Displeasure of God, by being even merciful to a Fault after this Victory; for he was satisfied with having the Cities *Benhadad* had taken, restored to him, and with asking Leave for the *Israelites* to build some Streets in *Damascus*, as the *Syrians* had done before in *Samaria*. The Lord was wrath at these Proceedings of

(b) 1 Kings xv. 18.

(c) 1 Kings xx. 6.

(d) 1 Kings xx. 16.

(e) Ibid. 33, 34.

the King of *Israel*, and sent a Prophet to threaten him, that his Life should be taken away for saving *that* of a Man, whom the Lord had appointed to utter Destruction.

*Benhadad* being thus set at Liberty by *Ahab*, refus'd to perform his Promise of delivering up *Ramoth-Gilead*, and some other Towns he had taken from him during their Wars. *Ahab* put himself again at the Head of his Army, and got *Jehoshaphat*, King of *Judah*, to march along with him, to retake *Ramoth*. The King of *Syria* gave Orders to his Officers to fight against none but the King of *Israel* only, and to bring him off dead or alive. *Ahab* having Intelligence of this, disguised himself, and went among the common Soldiers, desiring *Jehoshaphat* to take upon him the Command of the whole Army, and to appear at the Head of the Troops in his Royal Habiliments. *Jehoshaphat* sustain'd the Brunt of the Battel, as long as he was taken for the King of *Israel*. But finding he was like to fall, he cried out and made himself known. Upon that, they left off pursuing him; and whilst they were in search after *Ahab*, an Arrow, shot at random gave that unfortunate Prince a Wound between the joints of his Harness, of which he died that very Evening (f).

Some Years after, *Benhadad* declared War against *Jehoram* the Son and Successor of *Ahab* (g). But *Elisha* the Prophet of the Lord broke all the Measures of the King of *Syria*, by discovering to *Jehoram*, the Designs, the Marches, the Ambushes, and all the Motions of the Enemy. *Benhadad* enrag'd at this, resolv'd to seize *Elisha*; but the Prophet struck with Blindness the Troops that were sent out to take him; and leading them into the midst of *Samaria*, open'd their Eyes; and having made them eat and drink, sent them back to their Master.

*Benhadad* came after this in Person to besiege *Samaria* (h). The City was soon reduced to Extremity. Provisions were sold at so prodigious a Rate, that a Mother slew and eat her own Son. The King of *Israel* in a fit of Despair sent to kill the Prophet *Elisha* at his own House, as if he had been the occasion of all these Misfortunes. But immediately repenting of his rash Orders, went himself to prevent the Execution of them. *Elisha* foreseeing what was about to happen, shut him-

(f) 1 Kings xxii.

(g) 2 Kings vi. 8, 9,

(h) 2 Kings vi. 24, 25, &amp;c.

self up in his House with some of the *Elders* of the People; and when the King came, he told him, that on the Morrow there would be so great a Plenty of Provisions in *Samaria*, that a Measure of fine Flower, and two Measures of Barley, should be sold for a *Shekel*. Accordingly, that very Night, the *Syrians* being seiz'd with a panick Fear, betook themselves to flight, and left in their Camp, their Provisions, their Ammunition, and all that was valuable (i).

*Elisha* coming to *Damascus*, found *Benbadad* there sick. This Prince being inform'd of the Arrival of *Elisha*, sent *Hazaël*, one of his principal Officers, to him with Presents, to enquire of him whether he should recover of his Illness. *Elisha* seeing *Hazaël*, could not refrain from Tears, and told him, that the King's Disease was not Mortal, however he would die; and that *Hazaël* should reign in his stead, and bring Numberless Evils upon the *Israelites*. *Hazaël* being come back to *Benbadad*, told him he would certainly recover: but next day he stifled him in his Bed with a wet Cloath, and took upon him the Government.

*Jebooram*, King of *Israel*, having always in his Thoughts the Conquest of *Ramoth-Gilead*, unjustly taken from his Predecessors by the *Syrians*, laid Siege to it, and, in an Assault in which he carried the Town, receiv'd a Wound. Upon this he retired to *Samaria*, in order to be cured, leaving his Army behind to besiege the Citadel. *Jebru*, who commanded in his Absence, was privately anointed King by the Hand of a Prophet sent from *Elisha* (k). And having inform'd his Friends of what had been done, was immediately proclaim'd King of *Israel* by the whole Army. He breaks up the Siege, and marches against his Master, who was put to death as well as the King of *Judab* and the Prophets of *Baal*.

Whilst *Jebru* was busied in securing his new-gotten Power, *Hazaël*, King of *Syria*, waged War against *Israel*, and had daily some Advantage or other over them (l). He advanc'd as far as *Gath*, a City belonging to the *Philistines*, and resolv'd to attack *Jerusalem*. *Joash*, King of *Judab*, was forc'd to buy him off with all the Silver and Gold in the Temple, and Royal Treasury (m). *Benbadad*, the Son of *Hazaël*, follow'd his Father's Steps, and made War successfully against

(i) 2 Kings vii. 6. (k) 2 Kings viii. 28, 29, &c. & ix. 1, 2, &c. (l) 2 Kings x. 23.  
(m) 2 Kings xii. 17.

*Judab* and *Israel*. However, *Joash*, the Son of *Jehoabaz*, King of *Israel*, defeated him three times, and forced him to restore the Cities *Hazael* had taken from his Father (m). *Feroboam the Second*, got the upper hand of the Kings of *Syria*; he took *Damascus* and *Hamath*, the two principal Cities of the Country, and extended the Kingdom of *Israel* to its antient Bounds, as it was in the time of *David* (n).

After the Death of *Feroboam the Second*, the Kingdom of *Israel* by intestine Broils was almost brought to the brink of Ruin. The *Syrians* of *Damascus* took the advantage of this Juncture to restore their Monarchy. *Rezin* taking upon him the Title of King, enter'd into an Alliance with *Pekah*, who had usurp'd the Crown of *Israel*, and committed innumerable Ravages in the Kingdom of *Judab*, in the Reigns of *Jotham* and *Abaz* (o). This last finding he was not able to resist the United Forces of these two Kings, sent and demanded Assistance from *Tiglath-Pileser*, King of *Assyria* (p), entreating him to invade the Territories of *Damascus*, in order to cause the Enemy to divide their Troops. The King of *Assyria* march'd against *Rezin*, took and demolish'd *Damascus*, put *Rezin* to death, and carried away the *Syrians* beyond the *Euphrates*. All this was done in the manner *Isaiab* and *Amos* had foretold (q).

*Damascus* rose again out of its Ruins. Its advantageous Situation never suffered it to lie long desolate. I am of opinion, *Sennacherib* took it in his March against *Hezekiah*, as *Isaiab* observes ix. 9. *Holofernes* took it also in the time of *Manasseh* (r). *Ezekiel* (s) reckons the Merchants of *Damascus* among those that traded to *Tyre* a little before *Nebuchadnezzar* became Master of it. *Jeremiab* (t) threatens *Damascus* with the Arms and Fury of *Nebuchadnezzar*, who apparently reduced it to his Obedience as well as the other Cities of that Country. After the Captivity, *Zechariab* (u) foretold the Calamities, which befel it, when the Generals of *Alexander the Great* conquer'd it (w). From that time I don't find *Damascus* had any relation to the *Jewish* Affairs, for which Reason I shall say no more of it in this Place.

(m) 2 Kings xiii. 3, 22, 25, &c. (n) 2 Kings xiv. 25, &c. (o) 2 Kings xiv. 37.  
 (p) 2 Kings xvi. 7. (q) Isai. vii. 4, 8. viii. 4. x. 9. Amos i. 3, 4. (r) Judith. i. 7, 11,  
 17. (s) Ez. xxvii. 18. (t) Jer. xxv. 7, 10. xxvii. 8. xlix. 23, 24. (u) Zech. ix. 1.  
 (w) Plut. in Alex. & Q. Curt. l. 3.