

# Chapter 6: Of the Empire of the Persians

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<347>

## CHAP. VI.

### *Of the Empire of the Persians.*

Cyrus having translated the Monarchy to the *Persians*, and Reigned seven years, was succeeded by his son *Cambyses*, who Reigned seven years and five months, and in the three last years of his Reign subdued *Egypt*: he was succeeded by *Mardus*, or *Smerdis* the *Magus*, who feigned himself to be *Smerdis* the brother of *Cambyses*.

*Smerdis* Reigned seven months, and in the eighth month being discovered, was slain, with a great number of the *Magi*; so the *Persians* called their Priests, and in memory of this kept an anniversary day, which they called, *The slaughter of the Magi*. Then Reigned *Maraphus* and *Artaphernes* a few days, and after them *Darius* the son of *Hystaspes*, the son of *Arsamenes*, of the family of *Achæmenes*, a *Persian*, being chosen King by the neighing of his horse: before he Reigned his <sup>[1]</sup> name was *Ochus*. He seems on this occasion to have reformed the constitution of the *Magi*, making his father *Hystaspes* their Master, or *Archimagus*; <348> for *Porphyrius* tells us, <sup>[2]</sup> that the *Magi* were a sort of men so venerable amongst the *Persians*, that *Darius* the son of *Hystaspes* wrote on the monument of his father, amongst other things, that he had been the Master of the *Magi*. In this reformation of the *Magi*, *Hystaspes* was assisted by *Zoroastres*: so *Agathias*; *The Persians* at this day say simply that *Zoroastres* lived under *Hystaspes*: and *Apuleius*; *Pythagoram*, aiunt, inter captivos *Cambyse Regis* [ex *Ægypto* *Babylonem* abductos] doctores habuisse *Persarum Magos*, & præcipue *Zoroastrem*, omnis divini arcani Antistitem. By *Zoroastres*'s conversing at *Babylon* he seems to have borrowed his skill from the *Chaldæans*; for he was skilled in *Astronomy*, and used their year: so *Q. Curtius*; <sup>[3]</sup> *Magi proximi patrium carmen canebant: Magos trecenti & sexaginta quinque juvenes sequebantur, puniceis amiculis velati, diebus totius anni pares numero*: and *Ammianus*; *Scientiæ multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres*. From his conversing in several places he is reckoned a *Chaldæan*, an *Assyrian*, a *Mede*, a *Persian*, a *Bactrian*. *Suidas* calls him <sup>[4]</sup> a *Perso-Mede*, and saith that he was the most skilful of *Astronomers*, and first author of the name of the *Magi* received among them. This skill in *Astronomy* he had doubtless from the *Chaldæans*, but *Hystaspes* travelled <349> into *India*, to be instructed by the *Gymnosophists*: and these two conjoyning their skill and authority, instituted a new set of Priests or *Magi*, and instructed them in such ceremonies and mysteries of Religion and Philosophy as they thought fit to establish for the Religion and Philosophy of that Empire; and these instructed others, 'till from a small number they grew to a great multitude: for *Suidas* tells us, that *Zoroastres* gave a beginning to the name of the *Magi*: and *Elmacinus*; that he reformed the religion of the *Persians*, which before was divided into many sects: and *Agathias*; that he introduced the religion of the *Magi* among the *Persians*, changing their ancient sacred rites, and bringing in several opinions: and *Ammianus* <sup>[5]</sup> tells us, *Magiam esse divinorum incorruptissimum cultum, cujus scientiæ seculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres: deinde Hystaspes Rex prudentissimus Darii pater; qui quum superioris Indiæ secreta fidentius penetraret, ad nemorosam quamdam venerat solitudinem, cujus tranquillis silentiis præcelsa Brachmanorum*

ingenia potiuntur; eorumque monitu rationes mundani motus & siderum, purosque sacrorum ritus quantum colligere potuit eruditus, ex his quæ didicit, aliqua sensibus Magorum infudit; quæ illi cum disciplinis præsentendi futura, per suam quisque progeniem, posteris <350> ætatibus tradunt. Ex eo per sæcula multa ad præsens, una eademque prosapia multitudo creata, Deorum cultibus dedicatur. Feruntque, si justum est credi, etiam ignem cælitus lapsum apud se sempiternis focolis custodiri, cujus portionem exigua ut faustam præisse quondam Asiaticis Regibus dicunt: Hujus originis apud veteres numerus erat exilis, ejusque mysteriis Persicæ potestates in faciendis rebus divinis solemniter utebantur. Eratque piaculum aras adire, vel hostiam contrectare, antequam Magus conceptis precationibus libamenta diffunderet præcursoria. Verum aucti paullatim, in amplitudinem gentis solidæ concesserunt & nomen: villasque inhabitantes nulla murorum firmitudine communitas & legibus suis uti permissi, religionis respectu sunt honorati. So this Empire was at first composed of many nations, each of which had hitherto its own religion: but now *Hystaspes* and *Zoroastres* collected what they conceived to be best, established it by law, and taught it to others, and those to others, 'till their disciples became numerous enough for the Priesthood of the whole Empire; and instead of those various old religions, they set up their own institutions in the whole Empire, much after the manner that *Numa* contrived and instituted the religion of the *Romans*: and this religion of the *Persian* Empire was composed partly of the <351> institutions of the *Chaldæans*, in which *Zoroastres* was well skilled; and partly of the institutions of the ancient *Brachmans*, who are supposed to derive even their name from the *Abrahamans*, or sons of *Abraham*, born of his second wife *Keturah*, instructed by their father in the worship of ONE GOD without images, and sent into the east, where *Hystaspes* was instructed by their successors. About the same time with *Hystapes* and *Zoroastres*, lived also *Ostanes*, another eminent *Magus*: *Pliny* places him under *Darius Hystaspis*, and *Suidas* makes him the follower of *Zoroastres*: he came into *Greece* with *Xerxes*, and seems to be the *Otanes* of *Herodotus*, who discovered *Smerdis*, and formed the conspiracy against him, and for that service was honoured by the conspirators, and exempt from subjection to *Darius*.

In the sacred commentary of the *Persian* rites these words are ascribed to *Zoroastres*; [6] Ὁ Θεὸς ἔστι κεφαλὴν ἔχων ἱερακος. οὗτος ἐστὶν ὁ πρῶτος, ἄφθαρτος, αἰδῖος, ἀγένητος, ἀμερὴς, ἀνομοιότατος, ἡνίοχος παντὸς καλοῦ, ἀδωροδόκητος, ἀγαθὸν ἀγαθώτατος, φρονίμων φρονιμώτατος· ἔστι δὲ καὶ πατὴρ ἐυνομίας καὶ δικαιοσύνης, αὐτοδίδακτος, φυσικὸς, καὶ τέλειος, καὶ σοφὸς, καὶ ἱεροῦ φυσικοῦ μόνος ἑυρετής. <352> *Deus est accipitris capite: hic est primus, incorruptibilis, æternus, ingenuus, sine partibus, omnibus aliis dissimilimus, moderator omnis boni, donis non capiendus, bonorum optimus, prudentium prudentissimus, legum æquitatis ac justitiæ parens, ipse sui doctor, physicus & perfectus & sapiens & sacri physici unicus inventor*: and the same was taught by *Ostanes*, in his book called *Octateuchus*. This was the Antient God of the *Persian Magi*, and they worshipped him by keeping a perpetual fire for Sacrifices upon an Altar in the center of a round area, compassed with a ditch, without any Temple in the place, and without paying any worship to the dead, or any images. But in a short time they declined from the worship of this Eternal, Invisible God, to worship the Sun, and the Fire, and dead men, and images, as the *Egyptians*, *Phœnicians*, and *Chaldæans* had done before: and from these superstitions, and the pretending to prognostications, the words *Magi* and *Magia*, which signify the Priests and Religion of the *Persians*, came to be taken in an ill sense.

*Darius*, or *Darab*, began his Reign in spring, in the sixteenth year of the Empire of the *Persians*, Anno *Nabonass*. 227, and Reigned 36 years, by the unanimous consent of all Chronologers. In the second year of his Reign the <353> *Jews* began to build the Temple, by the prophesying of *Haggai* and *Zechariah*, and finished it in the sixth. He fought the *Greeks* at *Marathon* in *October*, Anno *Nabonass*. 258, ten years before the battel at *Salamis*, and died in the fifth year following, in the end of winter, or beginning of spring, Anno *Nabonass*. 263. The years of *Cambyeses* and *Darius* are determined by three Eclipses of the Moon recorded by *Ptolemy*, so that they cannot be disputed: and by those Eclipses, and the Prophecies of *Haggai* and *Zechariah* compared together, it is manifest that the years of *Darius* began after the 24th day of the eleventh Jewish month, and before the 24th day of *April*, and by consequence in *March* or *April*.

*Xerxes*, *Achschirosch*, *Achsweros*, or *Oxyares*, succeeded his father *Darius*, and spent the first five years of his Reign, and something more, in preparations for his Expedition against the *Greeks*: and this Expedition was in the time of the Olympic Games, in the beginning of the first year of the 75th Olympiad, *Callias* being *Archon* at *Athens*; as all Chronologers agree. The great number of people which he drew out of *Susa* to invade *Greece*, made *Æschylus* the Poet say[7]:

Τὸ δ' ἄστυ Σούσων ἐξεκείνωσεν πεσόν.

*It emptied the falling city of Susa.*

<354>

The passage of his army over the *Hellespont* began in the end of the fourth year of the 74th Olympiad, that is in *June*, *Anno Nabonass.* 268, and took up a month; and in autumn, after three months more, on the 16th day of the month *Munychion*, at the full moon, was the battel at *Salamis*; and a little after that an Eclipse of the Moon, which by the calculation fell on *Octob.* 2. His first year therefore began in spring, *Anno Nabonass.* 263, as above: he Reigned almost twenty one years by the consent of all writers, and was murdered by *Artabanus*, captain of his guards; towards the end of winter, *Anno Nabonass.* 284.

*Artabanus* Reigned seven months, and upon suspicion of treason against *Xerxes*, was slain by *Artaxerxes Longimanus*, the son of *Xerxes*.

*Artaxerxes* began his Reign in the autumnal half year, between the 4th and 9th *Jewish* months, *Nehem.* i. 1. & ii. 1, & v. 14. and *Ezra* vii. 7, 8, 9. and his 20th year fell in with the 4th year of the 83d Olympiad, as *Africanus* [8] informs us, and therefore his first year began within a month or two of the autumnal Equinox, *Anno Nabonass.* 284. *Thucydides* relates that the news of his death came to *Athens* in winter, in the seventh year of the *Peloponnesian* war, that is *An.* 4. Olymp. 88. and by the <355> Canon he Reigned forty one years, including the Reign of his predecessor *Artabanus*, and died about the middle of winter, *Anno Nabonass.* 325 *ineunte*: the *Persians* now call him *Ardschir* and *Bahaman*, the Oriental Christians *Artahascht*.

Then Reigned *Xerxes*, two months, and *Sogdian* seven months, and *Darius Nothus*, the bastard son of *Artaxerxes*, nineteen years wanting four or five months; and *Darius* died in summer, a little after the end of the *Peloponnesian* war, and in the same Olympic year, and by consequence in *May* or *June*, *Anno Nabonass.* 344. The 13th year of his Reign was coincident in winter with the 20th of the *Peloponnesian* war, and the years of that war are stated by indisputable characters, and agreed on by all Chronologers: the war began in spring, *Ann.* 1. Olymp. 87, lasted 27 years, and ended *Apr.* 14. *An.* 4. Olymp. 93.

The next King was *Artaxerxes Mnemon*, the son of *Darius*: he Reigned forty six years, and died *Anno Nabonass.* 390. Then Reigned *Artaxerxes Ochus* twenty one years; *Arses*, or *Arogus*, two years, and *Darius Codomannus* four years, unto the battel of *Arbela*, whereby the *Persian* Monarchy was translated to the *Greeks*, *Octob.* 2. *An.* *Nabonass.* 417; but *Darius* was not slain untill a year and some months after.

<356>

I have hitherto stated the times of this Monarchy out of the *Greek* and *Latin* writers: for the *Jews* knew nothing more of the *Babylonian* and *Medo-Persian* Empires than what they have out of the sacred books of the old Testament; and therefore own no more Kings, nor years of Kings, than they can find in those books: the Kings they reckon are only *Nebuchadnezzar*, *Evilmerodach*, *Belshazzar*, *Darius the Mede*, *Cyrus*, *Ahasuerus*, and *Darius the Persian*; this last *Darius* they reckon to be the *Artaxerxes*, in whose Reign *Ezra* and *Nehemiah* came to *Jerusalem*, accounting *Artaxerxes* a common name of the *Persian* Kings: *Nebuchadnezzar*, they say, Reigned forty five years, 2 *King.* xxv. 27. *Belshazzar* three years, *Dan.* viii. 1. and therefore *Evilmerodach* twenty three, to make up the seventy years captivity; excluding the first year of *Nebuchadnezzar*, in which they say the Prophecy of the seventy years was given. To *Darius the Mede* they assign one year, or at most but two, *Dan.* ix. 1. to *Cyrus* three years incomplete, *Dan.* x. 1. to *Ahasuerus* twelve years 'till the casting of *Pur*, *Esth.* iii. 7. one year more 'till the *Jews* smote their enemies, *Esth.* ix. 1. and one year more 'till *Esther* and *Mordecai* wrote the second letter for the keeping of *Purim*, *Esth.* ix. 29. in all fourteen <357> years: and to *Darius the Persian* they allot thirty two or rather thirty six years, *Nehem.* xiii. 6. so that the *Persian* Empire from the building of the Temple in the second year of *Darius Hystaspis*, flourished only thirty four years, until *Alexander* the great overthrew it: thus the *Jews* reckon in their greater Chronicle, *Seder Olam Rabbah.* *Josephus*, out of the sacred and other books, reckons only these Kings of *Persia*; *Cyrus*, *Cambyses*, *Darius Hystaspis*, *Xerxes*, *Artaxerxes*, and *Darius*: and taking this *Darius*, who was *Darius Nothus*, to be one and the same King with the last *Darius*, whom *Alexander* the great overcame; by means of this reckoning he makes *Sanballat* and *Jaddua* alive when *Alexander* the great overthrew the *Persian* Empire. Thus all the *Jews* conclude the *Persian* Empire with *Artaxerxes Longimanus*, and *Darius Nothus*, allowing no more Kings of *Persia*, than they found in the books of *Ezra* and *Nehemiah*; and referring

to the Reigns of this *Artaxerxes*, and this *Darius*, whatever they met with in profane history concerning the following Kings of the same names: so as to take *Artaxerxes Longimanus*, *Artaxerxes Mnemon* and *Artaxerxes Ochus*, for one and the same *Artaxerxes*; and *Darius Nothus*, and *Darius Codomannus*, for one and the same *Darius*; and *Jaddua*, and *Simeon* <358> *Justus*, for one and the same High-Priest. Those *Jews* who took *Herod* for the *Messiah*, and were thence called *Herodians*, seem to have grounded their opinion upon the seventy weeks of years, which they found between the Reign of *Cyrus* and that of *Herod*: but afterwards, in applying the Prophecy to *Theudas*, and *Judas of Galilee*, and at length to *Barchochab*, they seem to have shortned the Reign of the Kingdom of *Persia*. These accounts being very imperfect, it was necessary to have recourse to the records of the *Greeks* and *Latines*, and to the Canon recited by *Ptolemy*, for stating the times of this Empire. Which being done, we have a better ground for understanding the history of the *Jews* set down in the books of *Ezra* and *Nehemiah*, and adjusting it; for this history having suffered by time, wants some illustration: and first I shall state the history of the *Jews* under *Zerubbabel*, in the Reigns of *Cyrus*, *Cambyses*, and *Darius Hystaspis*.

This history is contained partly in the three first chapters of the book of *Ezra*, and first five verses of the fourth; and partly in the book of *Nehemiah*, from the 5th verse of the seventh chapter to the 9th verse of the twelfth: for *Nehemiah* copied all this out of the Chronicles of the *Jews*, written before his days; as may appear by reading the place, and considering that the Priests and Levites who sealed the Covenant on the 24th day of the seventh month, *Nehem.* x. were the very same with those who returned from captivity in the first year of *Cyrus*, *Nehem.* xii. and that all those who returned sealed it: this will be perceived by the following comparison of their names.

<360>

The Priests who returned.

*Nehemiah.* *Ezra* ii. 2.

*Serajah.*

\*

*Jeremiah.*

*Ezra.*

\*

*Amariah.*

*Malluch:* or *Melicu*, *Neh.* xii. 2, 14.

*Hattush.*

*Shechaniah* or *Shebaniah*, *Neh.* xii. 3, 14.

\*

*Rehum:* or *Harim*, *ib.* 3, 15.

*Meremoth.*

*Iddo.*

\*

*Ginnetho:* or *Ginnethon*, *Neh.* xii. 4, 16.

\*

\*

The Priests who sealed.

*Nehemiah.*

*Serajah.*

*Azariah.*

*Jeremiah.*

*Ezra.* *Nehem.* 8.

*Pashur.*

*Amariah.*

*Malchijah.*

*Hattush.*

*Shebaniah.*

*Malluch.*

*Harim.*

*Meremoth.*

*Obadiah* or *Obdia.*

*Daniel.*

*Ginnethon.*

*Baruch*

*Meshullam*

<i>Abijah.</i>	<i>Abijah.</i>
<i>Miamin.</i>	<i>Mijamin.</i>
<i>Maadiah.</i>	<i>Maaziah.</i>
<i>Bilgah.</i>	<i>Bilgai.</i>
<i>Shemajah.</i>	<i>Shemajah.</i>
<i>Jeshua.</i>	<i>Jeshua.</i>
<i>Binnui.</i>	<i>Binnui.</i>
<i>Kadmiel.</i>	<i>Kadmiel.</i>
<i>Sherebiah.</i> שרביה.	<i>Shebaniah.</i> שבניה.
<i>Judah: or Hodaviah, Ezra ii. 40. &amp; iii. 9. Ωδοῦα; Septuag. Hodijah.</i>	

The *Levites*, *Jeshua*, *Kadmiel*, and *Hodaviah* or *Judah*, here mentioned, are reckoned chief fathers among the people who returned with *Zerubbabel*, *Ezra* ii. 40. and they assisted as well in laying the foundation of the Temple, *Ezra* iii. 9. as in reading the law, and making and sealing the covenant, *Nehem.* viii. 7. & ix. 5. & x. 9, 10.

Comparing therefore the books of *Ezra* and *Nehemiah* together; the history of the *Jews* under *Cyrus*, *Cambyses*, and *Darius Hystaspis*, is that <361> they returned from captivity under *Zerubbabel*, in the first year of *Cyrus*, with the Holy Vessels and a commission to build the Temple; and came to *Jerusalem* and *Judah*, every one to his city, and dwelt in their cities untill the seventh month; and then coming to *Jerusalem*, they first built the Altar, and on the first day of the seventh month began to offer the daily burnt-offerings, and read in the book of the Law, and they kept a solemn fast, and sealed a Covenant; and thenceforward the Rulers of the people dwelt at *Jerusalem*, and the rest of the people cast lots, to dwell one in ten at *Jerusalem*, and the rest in the cities of *Judah*: and in the second year of their coming, in the second month, which was six years before the death of *Cyrus*, they laid the foundation of the Temple; but *the adversaries of Judah troubled them in building, and hired counsellors against them all the days of Cyrus*, and longer, even until the Reign of *Darius King of Persia*: but in the second year of his Reign, by the prophesying of *Haggai* and *Zechariah*, they returned to the work; and by the help of a new decree from *Darius*, finished it on the third day of the month *Adar*, in the sixth year of his Reign, and kept the Dedication with joy, and the Passover, and Feast of Unleavened Bread.

<362>

Now this *Darius* was not *Darius Nothus*, but *Darius Hystaspis*, as I gather by considering that the second year of this *Darius* was the seventieth of the indignation against *Jerusalem*, and the cities of *Judah*, which indignation commenced with the invasion of *Jerusalem*, and the cities of *Judah* by *Nebuchadnezzar*, in the ninth year of *Zedekiah*, *Zech.* i. 12. *Jer.* xxxiv. 1, 7, 22. & xxxix. 1. and that the fourth year of this *Darius*, was the seventieth from the burning of the Temple in the eleventh year of *Zedekiah*, *Zech.* vii. 5. & *Jer.* lii. 12. both which are exactly true of *Darius Hystaspis*: and that in the second year of this *Darius* there were men living who had seen the first Temple, *Hagg.* ii. 3. whereas the second year of *Darius Nothus* was 166 years after the desolation of the Temple and City. And further, if the finishing of the Temple be deferred to the sixth year of *Darius Nothus*, *Jeshua* and *Zerubbabel* must have been the one High-Priest, the other Captain of the people an hundred and eighteen years together, besides their ages before; which is surely too long: for in the first year of *Cyrus* the chief Priests were *Serajah*, *Jeremiah*, *Ezra*, *Amariah*, *Malluch*, *Shechaniah*, *Rehum*, *Meremoth*, *Iddo*, *Ginnetho*, *Abijah*, *Miamin*, *Maadiah*, *Bilgah*, *Shemajah*, *Joiarib*, *Jedaiah*, *Sallu*, *Amok*, *Hilkiah*, *Jedaiah*: these <363> were Priests in the days of *Jeshua*, and the eldest sons of them all, *Merajah* the son of *Serajah*, *Hananiah* the son of *Jeremiah*, *Meshullam* the son of *Ezra*, &c. were chief Priests in the days of *Joiakim* the son of *Jeshua*: *Nehem.* xii. and therefore the High Priest-hood of *Jeshua* was but of an ordinary length.

I have now stated the history of the *Jews* in the Reigns of *Cyrus*, *Cambyzes*, and *Darius Hystaspis*: it remains that I state their history in the Reigns of *Xerxes*, and *Artaxerxes Longimanus*: for I place the history of *Ezra* and *Nehemiah* in the Reign of this *Artaxerxes*, and not in that of *Artaxerxes Mnemon*: for during all the *Persian* Monarchy, until the last *Darius* mentioned in Scripture, whom I take to be *Darius Nothus*, there were but six High-Priests in continual succession of father and son, namely, *Jeshua*, *Joiakim*, *Eliashib*, *Joiada*, *Jonathan*, *Jaddua*, and the seventh High-Priest was *Onias* the son of *Jaddua*, and the eighth was *Simeon Justus*, the son of *Onias*, and the ninth was *Eleazar* the younger brother of *Simeon*. Now, at a mean reckoning, we should allow about 27 or 28 years only to a Generation by the eldest sons of a family, one Generation with another, as above; but if in this case we allow 30 years to a Generation, and may further suppose that *Jeshua*, at the return of the captivity in the first year of the Empire of the *Persians*, was about 30 or 40 years old; *Joiakim* will be of about that age in the 16th year of *Darius Hystaspis*, *Eliashib* in the tenth year of *Xerxes*, *Joiada* in the 19th year of *Artaxerxes Longimanus*, *Jonathan* in the 8th year of *Darius Nothus*, *Jaddua* in the 19th year of *Artaxerxes Mnemon*, *Onias* in the 3d year of *Artaxerxes Ochus*, and *Simeon Justus* two years before the death of *Alexander* the Great: and this reckoning, as it is according to the course of nature, so it agrees perfectly well with history; for thus *Eliashib* might be High-Priest, and have grandsons, before the seventh year of *Artaxerxes Longimanus*, *Ezra* x. 6. and without exceeding the age which many old men attain unto, continue High-Priest 'till after the 32d year of that King, *Nehem.* xiii. 6, 7. and his grandson *Johanan*, or *Jonathan*, might have a chamber in the Temple in the seventh year of that King, *Ezra* x. 6. and be High-Priest before *Ezra* wrote the sons of *Levi* in the book of *Chronicles*; *Nehem.* xii. 23. and in his High-Priesthood, he might slay his younger brother *Jesus* in the Temple, before the end of the Reign of *Artaxerxes Mnemon*: *Joseph. Antiq.* l. xi. c. 7. and *Jaddua* might be High-Priest before the death of *Sanballat*, *Joseph. ib.* and before the death of *Nehemiah*, *Nehem.* xii. 22. and also before the end of the Reign of *Darius Nothus*; and he might thereby give occasion to *Josephus* and the later *Jews*, who took this King for the last *Darius*, to fall into an opinion that *Sanballat*, *Jaddua*, and *Manasseh* the younger brother of *Jaddua*, lived till the end of the Reign of the last *Darius*: *Joseph. Antiq.* l. xi. c. 7, 8. and the said *Manasseh* might marry *Nicaso* the daughter of *Sanballat*, and for that offence be chased from *Nehemiah*, before the end of the Reign of *Artaxerxes Longimanus*; *Nehem.* xiii. 28. *Joseph. Antiq.* l. xi. c. 7, 8. and *Sanballat* might at that time be *Satrapa* of *Samaria*, and in the Reign of *Darius Nothus*, or soon after, build the Temple of the *Samaritans* in *Mount Gerizim*, for his son-in-law *Manasseh*, the first High-Priest of that Temple; *Joseph. ib.* and *Simeon Justus* might be High-Priest when the *Persian* Empire was invaded by *Alexander* the Great, as the *Jews* represent, *Joma* fol. 69. 1. *Liber Juchasis. R. Gedaliah*, &c. and for that reason he might be taken by some of the *Jews* for the same High-Priest with *Jaddua*, and be dead some time before the book of *Ecclesiasticus* was writ in *Hebrew* at *Jerusalem*, by the grandfather of him, who in the 38th year of the *Egyptian* Æra of *Dionysius*, that is in the 77th year after the death of *Alexander* the Great, met with a copy of it in *Egypt*, and there translated it into *Greek*: *Ecclesiast.* ch. 50. & in *Prolog.* and *Eleazar*, the younger brother and successor of *Simeon*, might cause the Law to be translated into *Greek*, in the beginning of the Reign of *Ptolemæus Philadelphus*: *Joseph. Antiq.* l. xii. c. 2. and *Onias* the son of *Simeon Justus*, who was a child at his father's death, and by consequence was born in his father's old age, might be so old in the Reign of *Ptolemæus Euergetes*, as to have his follies excused to that King, by representing that he was then grown childish with old age. *Joseph. Antiq.* l. xii. c. 4. In this manner the actions of all these High-Priests suit with the Reigns of the Kings, without any straining from the course of nature: and according to this reckoning the days of *Ezra* and *Nehemiah* fall in with the Reign of the first *Artaxerxes*; for *Ezra* and *Nehemiah* flourished in the High Priesthood of *Eliashib*, *Ezra* x. 6. *Nehem.* iii. 1. & xiii. 4, 28. But if *Eliashib*, *Ezra* and *Nehemiah* be placed in the Reign of the second *Artaxerxes*, since they lived beyond the 32d year of *Artaxerxes*, *Nehem.* xiii. 28, there must be at least 160 years allotted to the three first High-Priests, and but 42 to the four or five last, a division too unequal: for the High Priesthoods of *Jeshua*, *Joiakim*, and *Eliashib*, were but of an ordinary length, that of *Jeshua* fell in with one Generation of the chief Priests, and that of *Joiakim* with the next Generation, as we have shewed already; and that of *Eliashib* fell in with the third Generation: for at the dedication of the wall, *Zechariah* the son of *Jonathan*, the son of *Shemaiah*, was one of the Priests, *Nehem.* xii. 35, and *Jonathan* and his father *Shemaiah*, were contemporaries to *Joiakim* and his father *Jeshua*: *Nehem.* xii. 6, 18. I observe further that in the first year of *Cyrus*, *Jeshua*, and *Bani*, or *Binnui*, were chief fathers of the *Levites*, *Nehem.* vii. 7. 15. & *Ezra* ii. 2. 10. & iii. 9. and that *Jozabad* the son of *Jeshua*, and *Noadiah* the son of *Binnui*, were chief *Levites* in the seventh year of *Artaxerxes*, when *Ezra* came to *Jerusalem*, *Ezra* viii. 33. so that this *Artaxerxes* began his Reign before the end of the second Generation: and that he Reigned in the time of the third Generation is confirmed by two instances more; for *Meshullam* the son of *Berechiah*, the son of *Meshezabeel*, and *Azariah* the son of *Maaseiah*, the son of *Ananiah*, were fathers of their houses at the repairing of the wall; *Nehem.* iii. 4, 23. and



their grandfathers, <368> *Meshazabeel* and *Hananiah*, subscribed the covenant in the Reign of *Cyrus*: *Nehem.* x. 21, 23. Yea *Nehemiah*, this same *Nehemiah* the son of *Hachaliah*, was the *Tirshatha*, and subscribed it, *Nehem.* x. 1, & viii. 9, & *Ezra* ii. 2, 63. and therefore in the 32d year of *Artaxerxes Mnemon*, he will be above 180 years old, an age surely too great. The same may be said of *Ezra*, if he was that Priest and Scribe who read the Law, *Nehem.* viii. for he is the son of *Serajah*, the son of *Azariah*, the son of *Hilkiah*, the son of *Shallum*, &c. *Ezra* vii. 1. and this *Serajah* went into captivity at the burning of the Temple, and was there slain, 1 *Chron.* vi. 14. 2 *King.* xxv. 18. and from his death, to the twentieth year of *Artaxerxes Mnemon*, is above 200 years; an age too great for *Ezra*.

I consider further that *Ezra*, chap. iv. names *Cyrus*, \*, *Darius*, *Ahasuerus*, and *Artaxerxes*, in continual order, as successors to one another, and these names agree to *Cyrus*, \*, *Darius Hystaspis*, *Xerxes*, and *Artaxerxes Longimanus*, and to no other Kings of *Persia*: some take this *Artaxerxes* to be not the Successor, but the Predecessor of *Darius Hystaspis*, not considering that in his Reign the *Jews* were busy in building the City and the Wall, *Ezra* iv. 12. and by consequence had finished the Temple before. *Ezra* <369> describes first how the people of the land hindered the building of the Temple all the days of *Cyrus*, and further, untill the Reign of *Darius*; and after the Temple was built, how they hindered the building of the city in the Reign of *Ahasuerus* and *Artaxerxes*, and then returns back to the story of the Temple in the Reign of *Cyrus* and *Darius*; and this is confirmed by comparing the book of *Ezra* with the book of *Esdras*: for if in the book of *Ezra* you omit the story of *Ahasuerus* and *Artaxerxes*, and in that of *Esdras* you omit the same story of *Artaxerxes*, and that of the three wise men, the two books will agree: and therefore the book of *Esdras*, if you except the story of the three wise men, was originally copied from authentic writings of Sacred Authority. Now the story of *Artaxerxes*, which, with that of *Ahasuerus*, in the book of *Ezra* interrupts the story of *Darius*, doth not interrupt it in the book of *Esdras*, but is there inserted into the story of *Cyrus*, between the first and second chapter of *Ezra*; and all the rest of the story of *Cyrus*, and that of *Darius*, is told in the book of *Esdras* in continual order, without any interruption: so that the *Darius* which in the book of *Ezra* precedes *Ahasuerus* and *Artaxerxes*, and the *Darius* which in the same book follows them, is, by the book of *Esdras*, one <370> and the same *Darius*; and I take the book of *Esdras* to be the best interpreter of the book of *Ezra*: so the *Darius* mentioned between *Cyrus* and *Ahasuerus*, is *Darius Hystaspis*; and therefore *Ahasuerus* and *Artaxerxes* who succeed him, are *Xerxes* and *Artaxerxes Longimanus*; and the *Jews* who came up from *Artaxerxes* to *Jerusalem*, and began to build the city and the wall, *Ezra* iv. 13. are *Ezra* with his companions: which being understood, the history of the *Jews* in the Reign of these Kings will be as follows.

After the Temple was built, and *Darius Hystaspis* was dead, the enemies of the *Jews* in the beginning of the Reign of his successor *Ahasuerus* or *Xerxes*, wrote unto him an accusation against them; *Ezra* iv. 6. but in the seventh year of his successor *Artaxerxes*, *Ezra* and his companions went up from *Babylon* with Offerings and Vessels for the Temple, and power to bestow on it out of the King's Treasure what should be requisite; *Ezra* vii. whence the Temple is said to be finished, according to the commandment of *Cyrus*, and *Darius*, and *Artaxerxes King of Persia*: *Ezra* vi. 14. Their commission was also to set Magistrates and Judges over the land, and thereby becoming a new Body Politic, they called a great Council or Sanhe <371> drim to separate the people from strange wives; and they were also encouraged to attempt the building of *Jerusalem* with its wall: and thence *Ezra* saith in his prayer, that *God had extended mercy unto them in the sight of the Kings of Persia, and given them a reviving to set up the house of their God, and to repair the desolations thereof, and to give them a WALL in Judah, even in Jerusalem.* *Ezra* ix. 9. But when they had begun to repair the wall, their enemies wrote against them to *Artaxerxes*: *Be it known, say they, unto the King, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations, &c.* And the King wrote back that the *Jews* should cease and the city not be built, until another commandment should be given from him: whereupon their enemies went up to *Jerusalem*, and made them cease by force and power; *Ezra* iv. but in the twentieth year of the King, *Nehemiah* hearing that the *Jews* were in great affliction and distress, and that the wall of *Jerusalem*, that wall which had been newly repaired by *Ezra*, was broken down, and the gates thereof burnt with fire; he obtained leave of the King to go and build the city, and the Governour's house, *Nehem.* i. 3. & ii. 6, 8, 17. and <372> coming to *Jerusalem* the same year, he continued Governor twelve years, and built the wall; and being opposed by *Sanballat*, *Tobiah* and *Geshem*, he persisted in the work with great resolution and patience, until the breaches were made up: then *Sanballat* and *Geshem* sent messengers unto him five times to hinder him from setting up the doors upon the gates: but notwithstanding he persisted in the work, until the doors were also set up: so the wall was finished in the eight and twentieth year of the King, *Joseph. Antiq.* l. xi. c. 5. in the five and twentieth day of the month *Elul*, or sixth month, in fifty and two days after the breaches were

made up, and they began to work upon the gates. While the timber for the gates was preparing and seasoning, they made up the breaches of the wall; both were works of time, and are not jointly to be reckoned within the 52 days: this is the time of the last work of the wall, the work of setting up the gates after the timber was seasoned and the breaches made up. When he had set up the gates, he dedicated the wall with great solemnity, and appointed Officers *over the chambers for the Treasure, for the Offerings, for the First-Fruits, and for the Tithes, to gather into them out of the fields of the cities, the portions appointed by the law for the* <373> *Priests and Levites; and the Singers and the Porters kept the ward of their God; Nehem. xii. but the people in the city were but few, and the houses were unbuilt: Nehem. vii. 1, 4.* and in this condition he left Jerusalem in the 32d year of the King; and after sometime returning back from the King, he reformed such abuses as had been committed in his absence. *Nehem. xiii.* In the mean time, the Genealogies of the Priests and Levites were recorded in the book of the *Chronicles*, in the days of *Eliashib, Joiada, Jonathan, and Jaddua*, until the Reign of the next King *Darius Nothus*, whom *Nehemiah* calls *Darius the Persian: Nehem. xii. 11, 22, 23.* whence it follows that *Nehemiah* was Governor of the Jews until the Reign of *Darius Nothus*. And here ends the Sacred History of the Jews.

The histories of the *Persians* now extant in the East, represent that the oldest Dynasties of the Kings of *Persia*, were those whom they call *Pischnadians* and *Kaianides*, and that the Dynasty of the *Kaianides* immediately succeeded that of the *Pischnadians*. They derive the name *Kaianides* from the word *Kai*, which, they say, in the old *Persian* language signified a Giant or great King; and they call the first four Kings of this Dynasty, *Kai-Cobad, Kai-Caus, Kai-Cosroes*, and *Lohorasp*, and by *Lohorasp* mean *Kai-Axeres*, <374> or *Cyaxeres*: for they say that *Lohorasp* was the first of their Kings who reduced their armies to good order and discipline, and *Herodotus* affirms the same thing of *Cyaxeres*: and they say further, that *Lohorasp* went eastward, and conquered many Provinces of *Persia*, and that one of his Generals, whom the *Hebrews* call *Nebuchadnezzar*, the *Arabians* *Bocktanassar*, and others *Raham* and *Gudars*, went westward, and conquered all *Syria* and *Judæa*, and took the city of *Jerusalem* and destroyed it: they seem to call *Nebuchadnezzar* the General of *Lohorasp*, because he assisted him in some of his wars. The fifth King of this Dynasty, they call *Kischnasp*, and by this name mean sometimes *Darius Medus*, and sometimes *Darius Hystaspis*: for they say that he was contemporary to *Ozair* or *Ezra*, and to *Zaradust* or *Zoroastres*, the Legislator of the *Ghebers* or fire-worshippers, and established his doctrines throughout all *Persia*; and here they take him for *Darius Hystaspis*: they say also that he was contemporary to *Jeremiah*, and to *Daniel*, and that he was the son and successor of *Lohorasp*, and here they take him for *Darius the Mede*. The sixth King of the *Kaianides*, they call *Bahaman*, and tell us that *Bahaman* was *Ardschir Diraz*, that is *Artaxerxes Longimanus*, so called from the great extent of his power: and yet <375> they say that *Bahaman* went westward into *Mesopotamia* and *Syria*, and conquered *Belshazzar* the son of *Nebuchadnezzar*, and gave the Kingdom to *Cyrus* his Lieutenant General over *Media*: and here they take *Bahaman* for *Darius Medus*. Next after *Ardschir Diraz*, they place *Homai* a Queen, the mother of *Darius Nothus*, tho' really she did not Reign: and the two next and last Kings of the *Kaianides*, they call *Darab* the bastard son of *Ardschir Diraz*, and *Darab* who was conquered by *Ascander Roumi*, that is *Darius Nothus*, and *Darius* who was conquered by *Alexander the Greek*: and the Kings between these two *Darius's* they omit, as they do also *Cyrus, Cambyses*, and *Xerxes*. The Dynasty of the *Kaianides*, was therefore that of the *Medes* and *Persians*, beginning with the defection of the *Medes* from the *Assyrians*, in the end of the Reign of *Sennacherib*, and ending with the conquest of *Persia* by *Alexander the Great*. But their account of this Dynasty is very imperfect, some Kings being omitted, and others being confounded with one another: and their Chronology of this Dynasty is still worse; for to the first King they assign a Reign of 120 years, to the second a Reign of 150 years, to the third a Reign of 60 years, to the fourth a Reign of 120 years, to the fifth as much, and to the sixth a Reign of 112 years.

<376>

This Dynasty being the Monarchy of the *Medes*, and *Persians*; the Dynasty of the *Pischnadians* which immediately preceded it, must be that of the *Assyrians*: and according to the oriental historians this was the oldest Kingdom in the world, some of its Kings living a thousand years a-piece, and one of them Reigning five hundred years, another seven hundred years, and another a thousand years.

We need not then wonder, that the *Egyptians* have made the Kings in the first Dynasty of their Monarchy, that which was seated at *Thebes* in the days of *David, Solomon*, and *Rehoboam*, so very ancient and so long lived; since the *Persians* have done the like to their Kings, who began to Reign in *Assyria* two hundred years after the death of *Solomon*; and the *Syrians* of *Damascus* have done the like to their Kings *Adar* and *Hazael*, who



Reigned an hundred years after the death of *Solomon*, *worshipping them as Gods, and boasting their antiquity, and not knowing*, saith *Josephus*, *that they were but modern*.

And whilst all these nations have magnified their Antiquities so exceedingly, we need not wonder that the *Greeks* and *Latines* have made their first Kings a little older than the truth.

FINIS.

[1] Valer. Max. l. 9. c. 2.

[2] Porph. de Abstinencia, lib. 4.

[3] Q. Curt. Lib. iii. c. 3.

[4] Suidas in Ζωροάστρης.

[5] Ammian. l. 23. c. 6.

[6] Euseb. Præp. Evang. l. 1. c. ult.

[7] Æsch. Persæ v. 763.

[8] Apud. Hieron. in Dan viii.

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